Gol. R. G. Ingersoll's Great Sermon on "The Devil" Will Appear in The Progressive Thinker, pril 24.

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THE FAGTS OF THE GOD-IDEA.

Actualities as Compared with Fancies or Imagination—The Lessons of Nature. God Is an Idea Rather than an Individual Deity.

A Lecture by Wm. M. Salter, Delivered Before the Ethical Culture Society, of Chicago.

There are those to-day to whom the God-idea is aimost meaningless. It has is sick, who brings on himself the to their minds so little foundation that weakness of old age, or death? Yes, they wonder how it could have arisen, and hence the notion, here and there. that it is an invention or imposition of interested persons.

Now, my first aim this morning is to show how naturally the God-idea arises under certain circumstances and in certain conditions of mind. Far away as any idea may seem to us, if it was once real we can reproduce it now. As Emerson puts it, "There is one mind common to all individual men. Every man is an inlet to the same, and to all of the * * * What Plato thought, he may think: what a saint has felt, he may feel: what at any time has befallen man, he can understand." To remember this is to be emancipated from narrowness and isolation.

The first part of my aim is, then, sympathetic. I wish to help to an under-standing of language—I might say a whole world of language—that may be a closed book to some of us; the lan-guage of religious literature. I am afraid there are people who, when they come across references to Zeus or Athene or Jehovah, in Homer or the Bible, or when they meet the words, God or Providence, in any writings of to-day, feel almost as if they were being gulled or imposed upon. I wish to help break up such a feeling.

But my second aim is positive. I wish to ask what is the real basis of fact in the God-idea? I wish to distinguish what is indisputable from what is hypothecated or fanciful about it-for nay as well say in advance that I believe the term "God" does stand for something-something that it is impossible to leave out of account either in one's view of life or in one's action; and I wish to make that something stand out as clearly as possible.

The word "God" as ordinarily used to-day signifies an individual being. But it is also used in a general sense. We speak of the gods of Greece, or the gods of the ancient Germans, of the God of Israel, of the God of the Christians. There is thus what we may call the God-idea, and it is this rather than special individual example of it that I wish to consider this morning. superior be spoken except by the One may disbelieve in this or that individual deity, and yet not reject the God-idea. Indeed, it is the essence of like these? One may not know what to enarrowness not to remember that the say—yet one thing is clear, namely, that

BROADER THAN ANY SINGLE DEITY

or set of deities. A striking instance of this narrowness was given by the ancient Romans, who regarded the Christians as athelsts. Unquestionably the Christians did not recognize the gods whom the Roman people adored, and as the Romans knew no other gods, as they did not separate the God-idea from the specific example of it with which they were familiar, the charge of atheism was inevitable. It was partly on this charge that Christians were sometimes put to death.

Again, the current idea of God at the present time is of a being separate from and above nature, a being, indeed, who has created nature, and who may at will interfere with the course of nature. be merely natural with what is divine. If, for example, any event can be traced to natural causes, it is supposed to be proved that God is not responsible for it. The logical conclusion, then, of this way of thinking is that if every-thing can be traced to natural causes, God becomes non-existent, or, at best, a superfluity. And, accordingly, many scientific men to-day are called atheists -and, perhaps, are atheists, if the current idea of God is the only one.

Yet, the truth is, the current notion of God is but one from the God-idea, and just as little exhausts it as the idea of the Roman people did centuries ago. We must go deeper, must come much closer to the facts of experience, must come, indeed,

NEARER TO NATURE ITSELF, to get at the real fundamental meaning

of the idea. Let me, at least, give you what light I have been able to get on One of the deepest contrasts in life.

one of those of which man is most deeply sensible, is between what he can do of himself and what he must cooperate with something else in accomplishing. If man could do as he liked in the world, if he could compass his desires in any way he chose, phenomena like religion, ideas like that of God could hardly have arisen. The truth is that man is a finite being, amid a great world, that may help and may hinder him in accomplishing his desires. Forces that he has not made and that can only in part control are all about him. Things happen that he cannot help. Events occur in his own life that he cannot foresee or at least never intends. Need I give instances? Man lives from the fruits of the earth, which he does not make-no one will compare man's work of sowing and reaping with the energies of nature herself, without which no effort of man's would avail. Man is independent in almost all he does on the light of heaven-not only on the warmth and radiance of the sun, but on the still light that is shed from the heavenly surfaces, the stars and the blue deep, all the time. What a difference the winds make to the mariner What a blessed outpouring is the rain! What a wonderful and, it may be, fear-ful phenomenon is the thunder-storm! What have may the lightning work! Israel, were not arbitrary creatures, ments Mr. Tryon called the Divine Will, BY SELLING WINDS may know more and more what is the hand what unwelcome disease and pestilence products of a foolish fancy, but were and filled up the margin of ignorance to seamen. The Australian black rel likely to happen in the future, so that

who, while life is remaining, brings unpleasant consequences on pleasant sins, who causes remorse to himself, though he does things that bring remorse, who willingly brings weakness and ruln to his country, though doing things that inevitably tend in that direction? And, on the other hand, who, in aiming at good and great things, always hits the mark? How much depends for the poet, the orator, on

WHAT WE CALL INSPIRATION, which does not always come at command? If he is in a lucky mood, he may do well-otherwise, words, words, nothing but words. Sometimes we are seized upon with ideas, sometimes we seize ideas, and those with which we are seized upon are almost always better. What we do easily, what something else seems to do in us, is most nearly the perfect thing. I was struck by a passage I came across in so comsense a writer as Thomas Paine recently. He says: "Any person who has made observations on the state and progress of the human mind, by observng his own, cannot but have observed that there are two classes of what are

called thoughts; those that we produce n ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking are to examine, as well as I was able, if they were worth entertaining; as it is from them I have acquired almost all the knowledge that I have." George Eliot once remarked that in all she considered her best writing, there was a "not herself" which

TOOK POSSESSION OF HER, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was actheautiful things in the world have come from a sort of fever, and so sober a writer as Aristotle anticipated him long ago by declaring that no great genius was ever without some mixture of mad-

ness, nor could anything grand or

agitated soul. What can one make of phenomena there is something else in the world be-

sides man's self, OTHER POWER OR POWERS,

which have to be reckoned with before success or happiness or even life is assured. The simplest way has been for man to regard this something beside himself as a being like himself. The earth, with all its stir and motion, with trees and grass growing from it, was to the first man a living thing. The sun. moving and gloriously shining, was a living being. There was a spirit in the winds-our very word "spirit" means breath and is kindred in significance to moving air. The rain, the thunderstorm—these were signs, sounds, tangible evidences of mighty beings; whose home was in the upper air, who might sometimes seem to be slumbering, but were always there. So sickness, disease, pestilence, and death—these alien things to man-came from allen power. And as the moral order was perceived. as misery and weakness unwilled and unintended were seen to come from certain acts, here too the allen power was revealed. Yes, the enthusiasm that descended into warriors' hearts and made hem twice themselves, the inspiration that came to the poet and the orator and carried them beyond the rules of art, were fresh proofs of transcendent power-in these cases working in man just as in storms and winds and sunshine it works outside him.

Such non-human, superior power or powers was called God or gods. This special word indeed is of unknown origin, and it has nothing to do with "good," with which it is sometimes dentified. But the corresponding word 'deity," or "divinity," it is interesting to note (with which the Greek Zeus and the Latin Jupiter are allied), comes from an old Sanskrit root, "to shine," and originally stood for the shining sky The shining ones of heaven were

THE OLDEST GODS OF MEN, and on nothing else in fact is man so abse 'utely dependent, the power of the earth to bear resting, as we know, on the radiane heat of the sun. Zeus, upiter, and the God of the Hebrews, Yahweh, were all originally gods of the sky, and particularly of the thunder the lightning and the rain. It would be fascinating to follow the natural history of the gods, particularly of the Greek and Roman gods, and show how they correspond to the various aspects of nature and to various sorts of influence on human life-Zeus to the sky and the storm, Apollo to the sun, Athene to the lightning, Hermes to the wind. Here or Demeter to the earth Persephone (child of Zeus and Demeter) to the budding springtime and the fruits of summer, Hades to the dark places supposed to lie under the earth, where were gathered ghosts and van shed things, the Erinnyes, or the gods collectively, to the sanctions of private morality and of public right-but I must forbear. My main point is to show that these gods, and the same might be said of Baal and Ashtoreth. of the ancient Canaanites; of Chemosh, clan and fulfilling the blind, clinging in the Sheiland Islands there still god of Moab, and of Jehovah, god of hopes of affection; such unseen ele-old women who make a livelihood

OBJECTS,

imaginative statement of most certain made into separate personalities, independent of the objects in which they

have their order of the objects in which they

after the repeal of the stump act was
chiefly attributable to what the profane

only notion of a higher will, or more than
human power, would never arise. It is have their origin and vital meaning, call luck and the pious call providence, more or less fanciful things come to be told about them; myths arise, accounts was subtler than Franklin when he deof their doings and exploits—yet even clared that chance and providence were these generally have some connection only two names for one controlling with their original character, and whatever be the stories told, it must not be forgotten that the gods themselves, the objects of which they are the soul, are weakness give one the sense of divine as real as nature is real; are, indeed, power, for no one brings these willingly parts of nature. There is power out-on himself; we understand one crying side of man, and the earth and the out, "Thou hast laid thy hand heavily heavens and the winds and the rains upon me;" we can put ourselves in the and all of what we call nature's forces place of the wild Clothaire, sovereign are so many forms of it. There are of all France, who exclaimed, as life neither intending nor producing them god is this that pulls down the strength There are laws, laws not only of na- of the strongest kings!" There is a ture but of human life and of human greater than ourselves, a greater than society, which man does not originate all humanity; there are grand lines of and cannot control. We run against human life and human destiny to which these things, we cannot change them; we have simply to submit. No more we reckon ill if we leave them out of either is it unreal and unystical when account; the gods or God are but an God's judgments on the wicked or on imaginative or poetical interpretation wicked nations are spoken of; for no

in any literature lose the far-away, uncomes. They come from a working of real air which they may otherwise have something beyond our control; one

which surrounds all bur knowledge low, in order that he may not be late with the feelings of trust and resigna-tion. Perhaps the profoundest philoso-phy could hardly fill it up better." The

UNSEEN, THE INCALCULABLE,

what we call chance or accident and the Divine Will are identical terms; it is what lies beyond the scope of our will that creates the notion of another will. Sometimes what happens is favorable, sometimes unfavorable; in either case man's thought plays no part in it. This is what Plutarch means when, in speaking of a certain good forsometimes afflict man! Who willingly THE SOUL AND LIFE OF ACTUAL tune that befell Fablus, he says it must be attributed rather to the favor of the rocesses and laws—were but the gods than to the prudence of Fablus, maginative statement of most certain what Benjamin Franklin has in mind when he says that America's relief forethought is but smoke and nonsense. We understand, too, how sickness and

which simply happen, man was departing, "Wa, wa, what great one brings judgments on himself and Looked at in this light, ancient re- no nation wills destruction to itself, and ligious literature or religious references yet judgments come and destruction

for supper, will delay you the setting of the sun. Suppose that such things were really possible, that man were not necessarily subject to nature, but could control it and order and arrange natural phenomena as he liked, it would be absurd to speak of any God. Man would then be like the Cyclops whom Ulysses encountered, who said they took no account of the gods, being themselves much stronger. Sometimes one hears in civilized circles that sickness and disease are but an illusion; that mind controls everything, and really makes everything. If this true, if we could really by thinking a thing and wishing it make it to be, if there were no limits to our power, if there were no barriers against which human energy beats in vain, then the ciency, because of dependence, that man becomes aware that he is in other hands than his own. God is but a name, an imaginative picture, for that the religious sentiment will last for ever, in some form or other, while the facts of dependence remain. So long as man depends on the sunlight, so long the trees grow, as long as he can't build up life and happiness on vice or make nations prosper on injustice, so long as he can't prevent old age or put off the dny of death, so long will man, thinking man, be humble and reverent before a

stronger and a higher than he. How, then, does the face of religion change from what it was of old? First, in that we are obliged to discriminate and no longer mix up what is fact and what is imagination in the God-idea. In the past the two things have ordinarily been blended into one. The thought of power above and beyond us and the view of such power as a person or persons have been indistinguishable. many, a god

WHO WAS NOT A PERSON



The Orthodox Devil and his warm reception to sinners who must come his way. Ingersoll's view will be published in this paper April 24th, as reported from his recent sermon in Chicago, and can be had for One Cent or 75 cents per hundred copies. Send in your orders at once.

JOVE'S THUNDERBOLTS

eye swift-footed, and his hand not slow,

as arbitrary or capricious, but that is what chance or fortune often is. "He puts down one and sets up another," in

we know what that means. When we but if another says God it is the same hend Thales when he declared that the god is the not-augselves that takes world was full of gods; we understand possession of us and sometimes makes

Aeschylus, when, after describing a enough to see the meaning that under-hero whose body was in its prime, his eve swift-footed, and his hand not slow,

sense it is our own. As I turn to ask for a few moments as they will." So George Ellot writes in one of her pathetic early stories: "There are unseen elements which often frustrate our wisest calculations, which raise up the sufferer from the edge of the grave, contradicting the thought of the so-called rainmakers to be found in most African villages, whose reputation, and even whose life, depends upon their success in making rain. It is said that the substance of it untouched. I can and fulfilling the blind, clinging hopes of affection; such unseen ele-

BY SELLING WINDS

we know what that means. When we read of the wind, the tempest, the shaking of the earth, in connection with Yahweh, the god of Israel, we know what that means—and when we learn that his grand festival was in the autumn, when after the dry heat of summer the windows of heaven were unlocked, we understand. We comprehend Thales when he declared that the picture as Apollo or Zeus was. If an world was full of gods; we understand Socrates when he pronounced those who ruled out the influence of the gods in human affairs insane; we agree with Marcus Aurelius, when, after recounting the fortunate experiences of his life, he thanks the gods, adding "for all these things require the help of the gods and fortune." We find nothing strange or superstitious in the lines of Aeschylus, when, after describing a aspect of nature. We will not say it is untrue, but it is poetry—poetry that will long linger in the minds and affections eye swift-footed, and his hand not slow, he says:

"Yet 'tis by God's gift men must win success;"

for we know that chauce, the unforselvence of the most elevated aspirations the race has ever known are couched—and hidden, for many people—in these old-thine phrases. We has made so much of a part of the old should be big enough, we should have for we know that chauce, the unfor-seen, more or less mixes up with human destiny, or, as Homer puts it, that on the battlefield Ares sometimes "rageth" enough of our own ground to make free confidence, however, still remain. We the battleneid Ares sometimes "rageth" use of all the great religious literature can still feel that we are embosomed in is meant when the gods are spoken of the past, and to feel that in a deep a sea of mighty Power; we can still feel that above us and around us and be As I turn to ask for a few moments neath us are Everlasting Arms; we can what is true in the God-idea, true for still feel that though the forms of na-Biblical language, or, as Homer puts already answered my question. The away, there is quenchless. away, there is quenchless,

in the world, to the possibility that man

MAY CALL IT NATURAL LAW, | to cling to the picture rather than to

THE AREA OF SURPRISES. the unforseeable, will be diminished. Undoubtedly the limits of knowledge

iave played a great part in making men realize the presence of other than human agency in the world, what comes unexpectedly being palpable proof that man's thought does not always de-termine things. Science now ,it is said, limits the scope of religion. As fast as we know the law of events we no longer pray or tremble, but we intelligently adapt ourselves to the law-or try to. It is conceivable, then, even if not probable, that in time human calculations never will be frustrated—that we shall know what will

HAPPEN IN THE FUTURE, even as we know that summer will folthus, that chance or fortune will be en-tirely banished from the world. In this event would not man lose all sense of his dependence on outside powers and place his whole reliance on himself? I do not think so. The root-question of religion is not whether we can expect chings and be prepared for them or not, but whether they are subject to our control. We may know that by sowing seed we shall reap a certain harvest, but no one in his senses imagines that he makes the harvest or that he can make it what he likes—gathering grapes off thorn bushes or figs from thistle seeds. He may not stop to think of it, but if he does, he sees that he is as strictly conditioned as to what he must do to get a certain result as he would be if he had to take the result directly from an outside hand. In other words, AN ORDER OF CONDUCT IS FIXED and man does not fix it; he has to find it and to learn it—it is fixed independently of him. This order of conduct may be fixed in every relation of life-in agriculture, in making a home, in conducting a state. There may be a best way, a right way of doing everything. Man make right what is wrong. Religion, then, under these altered conditions,

cannot make best what is not best, or may take the form of reverence for certain lines of conduct-along with the feeling that one is absolutely dependent upon the following of them to get the ends that are desired-that there is no choice—that one must obey. To a certain extent this is the form religion has already taken. "Wash you, make you clean; put away the evil of your doing from before mine eyes," this was a call, not to prayer, not to trust, but to action. Action itself, in this view of it, was re-ligious. It was obedience to a higher demand. In a scientific age, we may say that humble, obedient, necessitated action becomes religion. But no less, but rather more, may humanity, under these circumstances, have the sense of power above it and beyond it. We do not choose our way; it is chosen for us. We have to fall into a preappointed path. We may not always know what the path is, yet we know there is one. Having come to believe that

THERE IS LAW IN THE WORLD, it: "For the discovery of 1ruth there is we believe it is everywhere. Hence the world is grander than ever before, When the way is ever so plain, it is none the less a divine way. When our feet have learned to tread it and we know that it was not marked out by us. The powers of great nature speak to us not only in the moving and ever new reviving earth, not only in the birth and growth and death of living things outside of us, but in conscience within—our life is all rounded and overarched by the Divine. We need not wait to see God, nor do we need to pray to him; we see him, we are with him, we are on his highway now. As the earth moves in her, orbit around the sun, so does the true soul move religiously, silently, un-swervingly, joyfully in the orbit of

CUDDLEDOWNTOWN IN DREAM-LAND.

Cuddledowntown is near Cradleville, Where the sand men pitch their tents; In Drowsyland, You understand In the state of Innocence:

Tis right by the source of the river of Which the Grandma Storks watch

over,
While the honey-bug bees, 'Neath the funny-big trees, Croon lullabys in sweet clover. ris a wondrous village, this Cuddledowntown, For its people are all sleepers,

And never a one, From dark till dawn, Has ever a use for peepers. They harness gold butterflies to sun-

Play horse with them, a-screaming, While never a mite, Throughout the night, E'er dreams that he's a-dreaming.

in Cuddledowntown there are choochoo cars
In all of the beautiful streets; And round bald heads And curly heads

The cars run hissing, screeching, While wonderful toys, For girls and boys. Can always be had by reaching. Oh# Cuddledowntown is a village of

from Piggybacktown to Pattycakeville

Are the engineers one meets.

dreams Where little tired legs find rest; 'Tis in God's hand—
'Tis holy land— Not far from the mother's breast. And many a weary, grown-up man, With a sad soul, heavy, aching,

Could he lie down In this sweet town, Might keep his heart from breaking. . -Collier's Weekly.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives anaccount of her experiparents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price

BOOK,"

The Bible and Clara Watson.

Free discussion is a great educator, The unique Symposium recently brought out by Dr. Peebles, which I regard as a most timely and valuable work, is the product of free discussion. A true Spiritualist loves truth for its own sake, and analyzes and discusses for the sake of truth, and not for glory. If, in the clash of swords, we get a new revelation, that compels a retreat from old positions, and the acceptance of the claims of the "enemy," the defeated gains quite as much as the victor, and shares equally in the credit of eliminating error and establishing truth. Those who discuss for victory only, rarely learn, or improve, by the conflict. I take it that all who took part in this

Symposium are glad for all the facts and evidence it has elicited. Now that we have it settled that Jesus the Christ did exist, we may extend our inquiries into wider fields. If Jesus was a real man, what of it? Does it help us any in the exegesis of prophecy, the relations of the Old Testment to the New, or the vital importance of the book as a whole? Perhaps not: but it furnishes more definite data from which to estimate reality and fiction as they accompany each other down the centuries.

Now another Symposium is grinding out some problems along similar lines. Mrs. Clara Watson objects to having the Bible thrust upon Spiritualism. with all its errors and bloody deeds, its polygamy, free love, original sin, totaļ lepravity, vicarious atonement, and debasing examples such as Abraham, David, Lot, Solomon, etc. I like her independence, and vigorous protests against what she deems evil or harmful. If we were to take the Bible as authority, as sectarian theologians profess to do, and assume it is all good because some of it is, and binding upon our conscience and reason, it could be Spiritualists agree. But it is accepted by the best scholars, deepest thinkers, and most liberal historians, as the best and most complete record of the world's religious and spiritual evolu-tion, through all the varying conditions of the nations, the rise and fall of empires, and conflicts of interest, social and moral corruptions, and struggles of the human mind to attain and assert its highest ideals of life and duty, and the relations of man to his Oreator, that the world possesses. As such a condensation of human nature in its painful ascent toward civilization and moral excellence, and its records of spiritual experience, identical with those of Modern Spiritualism, is it consistent for us to reject, or object to it? Spiritualism of to-day includes all varieties of human character, and we may learn some of the most important lessons from the lowest and most repulnothing so useful as the study of errors." (Science of Religion, page 6.) The per cent of truth, and high morality to be found in a study of the Bible will, I think, compare favorably with the superior qualities which the human race to-day presents. Suppose a faithful record of all the weak sayings and weaker doings of the last fifty years, among those professing to be Spiritualists and mediums, were made, virtue that have exemplified growth of Modern Spiritualism in the past fifty-one years, and all condensed into a single volume for the world to read and judge us by, how much larger average of truth and moral excellence would it furnish than that of the Christian's Bible? I hope it would be a de cided improvement, and show in the balance a radical gain. But when we consider the world's development, and the social and moral status that obtained then, and that of to-day, is it likely that Modern Spiritualism would show a record greatly superior to that of the Bible? I do not see that Spiritualism is in danger of being demoralized by accepting and using the Bible for all that it can give us of the lights and shades of the past.

Why not claim it as "our book," since it, more than any other book, illustrates the various experiences of mediumship; and, when liberally interpreted, it furnishes many of the choicest ideals of spirituality and moral obligation that have come down to us from the fruitful

past?

Mrs. Watson's "finishing touches" amused and edified us much. With her thought in the main I most heartly agree. We need none of the mock ceremonies of the old world's worship. need independent thought and devotion to our convictions. We need no Bible as a moral guide, or spiritual authority. profit, if we do not forget that men and women are superior to any book, and that truth is no better, or worse, for the company it keeps, that error is no better because it is found in the Bible. But as an object lesson, and a source of valuable information to be derived from a study of human nature in its various phases of evolution we may use the Bible with profit, and as a mirror of the past in which the present is reflected, and in which many can see more than they can in a direct view of the present, and for all uses, and not abuses to which we may apply the Bible, it is rationally and legitimately "our book." -LYMAN C. HOWE.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes-

Midas longed for gold. He got it, so that whatever he touched became gold, and he with his long ears, was little the better for it.—Carlyle.

To accept good advice is but to increase one's own ability.—Goethe. The devil never tempted a man whom he found judiciously employed.-Spur-

Eloquence is in the assembly, not merely in the speaker.—William Pitt. . Human science is an uncertain guess.

verities, though methods used may

place be chosen.
That the nerves may become tranquil,

doms. Let each breath be a messenger

will be achieved. You will be con-

scious of thrills or pulsations, about

Deeper and slower, and more quiet will the breathing be, for, as the func-

tions of the outer being are less active

the soul's inner l'espiration is made

Hold yourself receptive to that which

may be given. If preconceived desires

are not at first answered, do not mur

doors are opened into the limitless pos

through the cultivation and unfoldment

Not as a theory is this truth present

ed, but as an eternal verity, which the

ELLA DARE.

writer has proved through the oft-re-

A POINTED QUESTION.

Are We Keeping Up? What

Answer?

To the Editor .- Over half a century

has passed-since the raps were heard at

Hydesville, and those raps have circled

the world, making converts of both

prince and peasant, and 'proving to

them beyond a doubt "There are no

dead." In that interval have we 'neath

the guidance of loving spirit friends.

evoluted out from our crude conditions,

and passed the stations on Life's high

Scandal, Jealousy, and Self-Esteem; or are we lagging behind and being out-

stripped by the church in Progression's

Only yesterday a gray-haired deacon

in one of Worcester's prominent churches came here, and sought to

make an appointment with my com-

panion, to hold an interview with his

to decline, and referred him to our brother M. F. Hammond, but telling

him ere he departed that his son stood

beside him with a hand upon his shoulder. He sought Brother Hammond

and admitted that for fifteen years he

Wednesday, March 1, Dr. G. Stanley

Hall, president of Clark University,

Woreester, Mass., gave a reception at his home to the "Hall Child Study

Club," and there were members of two

other clubs present, there being seven-

ty-two guests. Dr. Hall gave a talk on "Child Study." He said the child need-

ed more liberty than mothers allow;

quoted Darwin and Hegel on Evolu-

tion; cited prominent traits in our no-

tures that pointed back unerringly to

the time when our homes were in the

forest trees, caves, and even the water.

He said it was hard to understand

much that we saw manifest itself

through human organisms unless we

admit the soul has been clothed in dif-

ferent garb than' to-day. When I

taught these same facts three years ago

in the Lyceum over which I presided

for fifteen years, certain Spiritualists kept their children at home; they did

not wish to have them taught such

teners prominent church people, and

thinking minds equal to any in this

Allowing that Splyitualism is unfolded

to us from different altitudes, or steps,

nearly one-half of those who rank them-

selves as disciples of our faith have but

history go offrepenting itself for count

that is the rock upon which all previous

dull comprehension, that you will

seek to solve. Send your children to the

lyceums, where they may learn common sense, and not go iffeeling their way

along for fifty, years, as the parents have done who preceded them. Rouse

"Historical, Logical and Philosophical

FRED L. HILDRETH.

things; yet Dr. Hall had among his lis-

had been an investigator.

spirit friends. She, being wearied, had

presided over by Indifference,

linking it to larger uses.

of the spiritual perception.

peated experience of years

nal growth.

ual efforts.

differ.

universal love

manifest.

HAVE PROVEN!

LIFE HISTORY.

Evolution of Forms, and Unity of Life.

EXCERPTS FROM A LECTURE DE-LIVERED BEFORE THE ESO-TERIC EXTENSION SOCIETY BY URIEL BUCHANAN.

The mystic spirit of creation stretched forth its arms and spread out its hands in the brooding darkness of immensity, and the Omninotent fingers flashed myriad waves of electric energy that filled the silent void with the radiance of solar light. Blazing suns, with their attendant planets and moons, took up their appointed places and began their journey through the ages of time, traversing the great spiral of existence that extends from the inane to the inane.

There are no living witnesses to the marvelous scenes that belong to the primary processes of world building, for in the earlier stages of the planet's formation no individualized self-conscious-life can exist. But man may rend the story of the earth's unfoldment from the hieroglyphs of nature-from the mountain cliffs and the broad plains, from the deep valleys, the sandswept deserts, the majestic rivers and the billowy seas. From the milestones along the mysterious way, aided by the illumined vision that comes as a gift from God, man may look back through the centuries upon centuries that had passed away before the period of human existence upon this planet beganback to the time when the moving force of creative life first projected itself into crystallized form in the bosom of the earth as mineral. He may follow the continuous and progressive gradations of life through its manifestation in the protoplasmic slime in ancient seas-ever onward through the ages of evolution, from the tiniest finny beings to monstrous creatures that finally emerged from the bed of the Silurian ocean and crawled over vast bogs and through primeval forests. By the destructive agencies the huge clumsy forms were broken into pieces again and again, and east into the crucible of nature to be remoulded each time into symmetrical and fairer

shapes.

Thus all forms have been slowly evolved from the gross to the delicate from the simple to the complex, from manmoth to man. The force imprisoned in the limitations of the chrysolite obeys the impulse of progressive change. In its demand for onward march the mineral form is broken, and life repictures itself into shape after shape more and more wonderful in structure. The strength and power that first bound the atoms in the solid rock now paints the flower with tints of wondrous beauty, grows in the foliage lives in the trembling leaves, opens broadly in the sunlight and is kissed by the wooing breeze. Slowly the grasp of matter relaxes its hold, and life is evolved from the plant and the tree to the plane of animal existence, where conscious power is first made manifest through instinct and love. The cruder forces of animal strength begin to respond to the influence of spirit, until the dumb creatures of the higher order of the animal kingdom approach the threshold of that domain that belongs

The Oversoul pours down in an ever widening stream through the channels made for it by the evolution of forms and individualized man becomes morand more responsive to the influx of the spiritual currents that flow from the Great Heart of Being.

primitive races of mankind dwelt in caves, in rude huts and betwisted boughs. Tribes were separated by unexplored regions. Man wandered at will through unclaimed forests. Continents were divided by mysterious and unsailed seas. But the movement of the palpable life stream flooded the world, and carried forward on its slow-moving tide the people of every continent. Those who have explored the ancient ruins, which survive in many lands, find the symbols of the same mystery graven upon walls of rock and chiseled in marble; find emblem forms forged in copper and moulded in clay. In that far-off time when the world was young and the race was simple and untaught, there was the same natural yearning towards the unseen and the same worship of the un-

Identical symbols were used by tribes on opposite parts of the globe. long before cables of steel had united the continents and long before ships had navigated the seas. One of the earliest emblems used to express the occult forces of nature and the perpet ual life of the human race was that of the serpent. While the symbol of the serpent has an important place in the magical lore of Egypt, and in the sacerdotal mysteries of all Oriental lands, it was also used as a sacred emblem by the primitive races of America, and is a prominent figure among the surviving works of the mound builders. Hence we see that the races of mankind, even in the long ago, were united by the invisible currents of thought that flowed from one source and towards one des-

In later generations the inspired thoughts of great souls became fettered in the tangled web of written words: and from the glowing pages of the sacred books of all religious we read the imperfect expression of divine truth. partially revealed to disciplined minds in moments of ecstasy. In the recorded utterances of the prophets, the writings of the mystics and the teachings of the philosophers, we see the lingering after-glow of an elemental fire, a divine passion, kindled in the heart and brain of those who held communion with the Unseen. Through all the past the human mind with its limitations has been an imperfect medium for receiving and transmitting the pure light of the spirit. Like the prism that divides the white sunbeam into colored rays, the clear light of the spiritual sun shines dimly through the dense atoms of man's brain; hence the word pictures of these reflections are necessarily imperfect. and at times contradictory. Yet from century to century we see a gradual unfoldment of the human race, which has never been left entirely guideless in the dark or unled by the divine consciousness, but has evolved from stage to stage along the ascending spiral of destiny, reflecting in greater fullness the light and the life of the Infinite.

With the spiritual unfoldment of the race and the greater revealments of truth concerning the mystery of life and death, there has been a corresponding increase of knowledge pertaining to forces of nature and their practical application to man's material Man has felled the forests and reared in their place cities and empires; he has spanned the rivers, covered the contients with railways, and conquered the adverse waves of the sea, over which he rides swiftly and fearlessly by the magic power of resistless steam. He has cunningly enslaved the elements of the world and subjected even the wind rationally, by Mrs. Maria M. King. In the world and subjected even the wind and the lightning to his command. The telelgraphs and cables have annihilated space and time and brought the sture of Spiritualism. Price reduced people of every land into closer and from \$1.75 to \$1.25 per volume. Postmore vital relations with each other. | age 12 cents.

The printing press has made us acquainted with the noble thoughts and deeds of the great souls of every age with the heroes, who have spent theh lives for others, the poets and orators, who have charmed the world with eloquence and song, the painters and sculptors, who have created immortal forms with brush and quisel; the composers, who have interpreted the melody of sound, and the philosophers, who have fathomed the depths of being and learned the secrets of the stars These marvelous achievements and many more have been recorded, and such things will enlighten and encour-

age the generations yet to be. What may we not hope from man the microcosm, as the vast future quick ens into activity the germ of possibili ties implanted in his soul? If man is true microcosm, he must have potentially in him the power of mastery over every possible condition or relation of

With the wonderful improvement that is being made in the modern facilities for rapid transit, together with the great system of communication es-tablished by means of the telephone, the telegraph and the cable, the whole body of mankind is becoming more and more responsive to the wave of enlightenment, which heralds the dawn of peace and the coming reign of univer sal brotherhood. Communication by wireless telegraphy is but a prophecy of the divine system of mental telep athy, which will ultimately be estab-lished on earth, and will make each man a citizen not of this planet only, but of the universe. Then all humanity will respond to the influence of th true, the beautiful and the good, and every living soul will recognize the omnipresence of one Life, one Mind, one

CALIFORNIA'S BEAUTY.

The Ideal Santa Barbara Is Pictured.

To my many friends of the far East send greetings and take up my pen to communicate to them one and all through the medium of your paper, some thoughts and descriptions of this country. I desire to spread out before the mind's eye of my reader the picture of this most beautiful country and to describe the rich and billowy fields of grain, the splendid wealth of gorgeous wild flowers, the grasses upon our hills, the soft summer skies, cloudless and clear, and the warm semi-tropical sun. more genial than the fairest June days in the New England states. To take you to see our far-famed San-

taBarbara, which is situated six miles from Summerland, to see her fine orchards hanging full of golden fruit, and the snowy bloom of the apricot and orange trees, and the pink and white blush of the peach trees' blossoms, and the green alfalfa meadows, where the lark nests and sings in thrilling sweet-The butterflies, broad-winged and radiant forms like gorgeous airy blossoms, and the mountains resplendent with the rich carpet of mosaic colors, grand sentinels of Time, and the ocean's blue-crested waves' ceaseless murmur seem like some new-born realm of beauty and light never dreamed of

My readers must follow me to the far-away sea-coast where in close companionship of her mountains, where all day long the voice of the sea is heard kissing the sands and rocky heights, lulling to sleep the tired wanderer.

Santa Barbara has some twelve thousand inhabitants, and the people seem the happiest people in the world. Old Father Time shows a tender care over them, for they seem to age so gracefully that the years hang like feather-down on their brows. The Spanish and Mexican races there are a picturesque element and a rare setting, and is seen on festival occasions in all its old-time splendor of gorgeous color, which is a fine contrast with the simplicity of the American costume.

There are many pleasant drives in Santa Barbara, and among them the Mission Canon, where you find nature in a wild tangle of bloom and ender greenness which beggars description. The huge boulders upon her face and walls, rising higher and higher as you ascend toward-the mountains, make it imposing in the extreme. Near the mouth of the canon elegant homes have been built, with grounds about them of tropical beauty and charm. The old mission is one of the most interesting places to visit, and holds the relics of its past greatness when the mission fathers ruled over this country with almost unlimited power over both soul and body. The silence of the past seems to brood over the place and hang like ghostly phantoms in its now deserted aisles naves, and speak of its vanished glory and power no more to return.

The picture from the boiling springs. where many go to enjoy its mineral baths situated some fifteen hundred feet from the bed of the ocean, is one of the most wonderful spectacular scenes one can imagine. The soft wreaths of fog that lie midway along the mountains, rolling and tumbling ike huge animals of the air and the il lusion is broken only by the sun-bursts that break the clouds into gorgeous colorings and paintings of the heavens of sun-gods and sky banners of resplendent beauty. The visitor finds in this climate all the charms his most craving spirit desires, and luxuriates in the dreamy air of fancy where thought weaves her pictures of ideal beauty of emerald seas, of creeping vines, of endless bloom of roses and lilles that set to music the eternal joys of life immortal.

In all this outward beauty of nature there is its counterpart in the soul of man, and it voices the new dispensation and birth of Modern Spiritualism in the lives of our best thinkers here on the

coast.

The pen-flashes from our philosopher and teacher, Charles Dawbarn, the scientific and deep research of our gifted mind, Prof. J. S. Loveland, the interesting gleanings and rays of truth from the pen of Ernest S. Green, and the brilliant and trenchant contributions of our cosmopolitan J. M. Peebles, make of itself reading enough for any periodical, let alone the other lights that ilumine the columns of The Progressive Thinker.

But good-bye to this sun-lighted, emerald-clothed land of flowers. I must not trespass too long upon your good nature and courtesy. Mr. Editor, the jealous eyes of its patrons claim your space for their contributions and more interesting articles which gladden the eye of your many subscribers from week to week. BISHOP A. BEALS. Summerland, Cal.

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spirthree volumes, 8vo. A remarkable work; among the greatest in the liter-

SPIRITUAL PERCEPTION

Some Rules for Its Development.

Within each soul is the germinal seed of true unfoldment. This is the stamp of divine heredity-the promise of eter-

nal growth. Within the hidden recesses of each nature are precious tewels of priceless value-the unworded wealth-the limitless potencies of spiritual attainment Neither purpose nor partiality need bar a single soul from achievement. Throughout infinite diversity runs the infinite force of divine unity. What one becomes, all may become in the grand

Passing beyond this strong statement of generalities, let us consider the limitations of present environments-let us survey the-circumstances which seem to shut the gateway to higher endeavor! it is our earnest prayer to pass the doors of hearsny, and to enter the temple of knowledge!

We would know the truth for ourselves. We would receive messages direct from the higher side of life. We would feel the inspiration of the upper spheres. We would listen to Voices. We would learn of truths, that we may use. in the conduct of life here. We would touch the vibrant chords of thought, and evolve therefrom creative forces, to relieve earth's wretchedness and woe. We would draw from exhaustless sources, the living needs that build for human welfare, and thus fulfill the purpose of our being, in its relation to the universal.

Many are the steps leading to the temple of truth-rugged is the way, and patient must be the one who climbs. Steady, and strong, and full of courage, having faith in the possibilities of his own endeavor, the seeker for added light and knowledge, shall wear the crown of sure success.

Within the realms of matter-forcevibration-and intelligence-nature's supreme realities-our questions shall be

"If these things are true, if there is really communion between the two worlds, why do not my friends come directly to me, instead of sending messages through a stranger?" exclaims the objector.

In replying to uns oft-repeated statement it must be said that "Riggt of all my friend," you do not receive themclose the communicating door. Within your own spiritual perception, you have prepared no room for their entertainment. Although they have been freed from the flesh, you still insist that the recognition of their presence shall rest alone, upon the evidence appealing to your physical eyes, or ears, or hands !

All the virtues, love itself, the skill, the genius, the artistic sense, the many complex forces, that make or mar the lives of mortals, issue from the invisi-In their true essence, they can neither be compared with, nor measured by, the rules or weights of the ma terial plane, and yet, we recognize them as priceless possessions, for which we strive through the years of our earthly pllgrimage. They are the unseen real ities, through which we enjoy the pursuit of power and achievement,

The apprehension of these higher and invisible forces has been termed the sixth sense, or intuition, which in itself is as capable of cultivation as are any of the sovereign parts of human na ture, and wonderful are the results attained by its unfoldment.

Through intuition we are led into the presence of our higher selves, into the comprehension of the divine potencies inherent in our own being, and our relation to those who dwell in the upper

In visiting an art gallery, and study ing its sculpture and its pictures, there is something within that distinguishes between merit and demerit. If we listen to music, there is something within that accepts the harmony and repels the discord. If we consider the conduct of life about us, there is something within which measures its ethical value.

That these discriminations are pronounced by a finer force than reason, is an acknowledged truth; proving that the soul makes use of the superlor power of intuition, or spiritual percep-

In an admirable treatise entitled "The Sixth Sense and How to Develop it," published in the Arena some time ago, Paul Tyner says: "We may be justified n regarding this quality as harmonyharmony in the first place between the elements of one's own nature, and in the next place, harmony of the individual nature with the thought, or the person to be perceived psychologically, and the thought, which alone can create and sustain the harmony is love." Again he says: "The facts cited in regard to physical phenomena seem to indicate. that there is a certain quality or condition, in the universal ether, only to be perceived by the development of a conscious perception and sensation of the same quality or condition, in the constitution of the individual, of which constitution that universal ether must form the greater part. That this qual ity is not discoverable by mechanical processes, must be apparent, since in its very nature, it transcends matter in the ordinary sense of the word, and is beyond, or outside the realm of physical

In the immense and varied literature bearing upon the development of this seuse, however diverse the views of many writers, there seems to be one concurrent conclusion regarding the ruling factor of love, and the wonderful esults achieved by its cultivation. W. F. Evans uses the following force

ful words: "There is in every man, the unfolded germ of all that is true. Great futurities are hidden in the depths of our inner being. The divine life itself is there. Progress is an education of our powers, of the educing, or drawing forth what is within. When the highest, or inmost degree of the mind has come to conscious activity and freedom, one attains to angelic perception. Higher and diviner powers are unfolded. All knowledge and truth become self-evident, and the slow and tardy process of reasoning is exchanged for intuition. Such a one has risen above the control of the selfish animal instincts to a state of selfforgetting purity of love. He walks in the mild radiance of a celestial light, and has at tained to a fellowship of life with the angelic heavens"

W. J. Colville declares that "Reason is unable to cope with spiritual truth; it can neither prove nor disprove what intuition affirms. Intuition is percep-

Vibration is the law of life. As ruler on the physical plane of consciousness, vibration appeals to us in light, heat, color and sound: - Even the atomic ele ments of our bodies obey its mandate. The movements of brain and heart, and lings respond to its will. Breathing with its multiplied influences, and ac tivities declare vibration's 'rhythmic reign. An occult writer has beautifully said, that "Motion" is the ever-weaving shuttle of Omnipotence, bringing to light the thought of Infinite

In the inner temple of each one's be- at this office.

ing, love and understanding, emotion and intelled, with their infinite radia-tions, flow from one exhaustless source, A HAUNTED HOUSE.

the divine creative intelligence, that speaks in harmonic vibrations.

Recognizing our relations to both planes of being, the physical and the spiritual, progress and soul-growth must depend on the cultivation of our own power and be spiritually being the cultivation of our own power into the somebody else's powers, but just upon our own individual efforts. SPIRITS TRAMP ABOUT MAKING LOUD NOISES, BUT ARE AT LAST OUIETED BY C. WALTER LYNN.

To the Editor:-The evidences of the power of unseen influences for good or In the pursuance of any attainment, whether it he in the realm of athletics, the acquisition of wealth, the search ll continue to accumulate from time to time. There seems to be no doubt that they surround and control the actions after knowledge, the mastery of sciof many mortals who little realize the ence, or the excellence of ethics or philpower that is either leading them on to osophy, patience, practice, and perse-verance, are the triune forces which destruction, or influencing them to advance into higher paths of happiness command progress. There is no exception, in the development of spiritual and spiritual development, Sensitives are often led into danger

through ignorance of the undeveloped spirits who mean no harm, but who Seek the slience it Sit apart and alone. If possible, select and consecrate some special room for service. It will bewish to gratify their desires: therefore it is best at all times, it would seem, to use good judgment, and so live that we come a temple where peace is found. If this be impractical, let some quiet attract only the pure and good influences, and seek to overcome the pro-pensities that would draw to us the ignorant and undeveloped from the spirit invoke the aid of regular and rhythmic side of life.

breathing. Breath is the bridge be-tween the physical and spiritual king-Below you will find an article show ing the power that some of these influences possessed and the annoyance that of the soul's aspiration. Dishiss from they caused. No damage was done the mind the cares and anxieties, the prejudices and animosities of the outer outside of the constant noise, but that was serious in consequence and affected life. Though difficult at first, it can be innocent people. It was possibly some restless spirit that wished to communi-Relax the body. "Send out the thought cate and knew no other way to demonto the "All-Good," and in a short time the realization of harmonic vibrations strate. This case is authentic, as can easily be ascertained, and there are doubtless hundreds of others where relief could be afforeded if they were around, and permeating the entire being. Call then upon that law that lifts made known, but where fear of public ity or "Madam Grundy" causes the sufthe soul to upper heights-the law of

ferers to remain silent C. WALTER LYNN. Oakland, Cal.

San Jose, Cal., Feb. 23, 1899. To the Editor:-I take pleasure in certifying to the power possessed by C No. 606 Fourteenth Walter Lynn, of streeth, Oakland, Cal.

For many months we have been seri-

mur. Accept thankfully any evidence ously annoyed in my home by the noises presented. Be faithful and steadfast, or demonstrations made through unlooking always for the gladness that seen influences. After we retired for shall come, when, in your own nature, the night and all was still, there would be heard the sound of footsteps in an sibilities of spiritual perception.

Through this unfoldment, you will be adjacent room, walking apparently back and forth. We could also hear the come conscious of the presence of loved sound of footsteps going up and down the stairs, time and time again. It seemed, as nearly as I can describe it. ones, who live as near to us as are our héart-beata. You will learn of the high er life-of its relations to the present, like some one with heavy boots on, as whilst truths will be revealed, which the noise was very loud and distinct. lift our daily duties out of the dull and At first I was convinced that some one prosaic, into a light that transforms was in the house, and would get up and drudgery, into a fuminous significance, look in all the rooms, but could find no one. After returning to bed the noise Individual life will extend its narrow, would begin again, making sleep alearthly outlines, beyond the limit of the most impossible. Sometimes I would get up two and three times in a night seen, into the unutterable grandeur and majesty mapped out by the soul's eterand look in the rooms, but it was of no use—the noise would cease until I went These are the possibilities open to each, and to all, who will work, and who will walk in the way made plain, back to bed, and then be as bad as ever. These demonstrations, as I have stated,

continued for a long time After using every available means to discover the cause, setting traps for the supposed intruders, and having failed, decided it could not be anyone living in the material, and to a certain extent we became accustomed to the demonstrations. But sometimes the noise would be so loud and the footsteps so plain that although I knew it was not any one in the house, I could not resist the impulse to get get up and look all around, as usual finding no signs of anyone, for nobody outside of unseen influences could have remained undiscovered. Of course I was anxious to have the noise stopped, as it prevented us from sleeping, and was very trying on my nerves. If I had not owned the property, I certainly would have moved ong ago, for the mental strain was hard to bear. Happening to mention the matter when in the presence of Mr. Lynn, he told me that he felt convinced that by the assistance of the wise powers that surrounded him from the spirit side of life, the demonstrations could be stopped for all time, and he promised to take up the work. Although it may seem incredible, as soon as the work was begun, the noises ceased at once, and we have not been annoyed since that time. three months I was very doubtful regarding the results promised, but having been convinced. I am certainly pleased to give in my testimony regarding this wonderful power that has brought peace and quiet in my home. Now there is nothing to fear.

MRS. C. L. NICHOLS.

16th and Taylor streets, San Jose, Cal.

AN APPEAL

To the Voters of Milwaukee. Wisconsin.

Of late years the mediums of Milwaukee have had a great deal to contend with by being arrested and classed is fortune tellers, and caused no end of annoyance. I have not time nor space to enumerate the names of the different ones who have been subjected to these most unpleasant experiences' Some two city visited the Unity Society with the express purpose of causing trouble to the medium who was then serving the society. When they saw the seal of the State on a charter which the society was working under, as well as a charte of the N. S. A., they made the remark that they guessed they had better let the Unity Society alone, as well as the mediums, who were protected by the society. But mediums were molested, and it is not six months since one had the unpleasant experience of being dragged into court. Let me here say in passing, none of the mediums who were arrested, at the time of their arrest were members of the Unity Society, or any other chartered society, so far as l

reached the "test step" and seem to crave no more. Why this apathy, must There has been one lawyer who has always helped them out of their diffiages? Cannof Spiritualists see cultles, and in every case that he has religions have met their doom? Knowltried, he has come out successful. I edge brookst no limits in the lessons refer to James H. Stower: and to-day which she accords to her pupils. Have no mediums can find a better advocate a care, you who claim to be the progressive minds of the present century, of their rights than Mr. Stower. Now you Spiritual and liberal people have a else the old religionsi bursting from the chance to show your appreciation of Mr. Stower, and what he has done for myths and mists of ages, and seated on the mediums. Mr. Stower has been nominated for Circuit Judge, and I the wave of Free Thought, will point the finger ofbscorn back at you who think it it the duty of all of our people have lingered withinsthe atmosphere of your ancestry, all these years seeking "tests." Up, and be doing. Gird up to show by their ballot they are a power in the land. If Mr. Stower is elected be your loins, and resolve that the patient will be in a position to help mediums, if they should need help, as he cannot be angel-world shall bring no truth, how-e'er dim or obscure it may seem to your in any other way.

We often say we are an oppressed

people, and so we are, in some respects; but when we as a body arise and show our strength at the polls, then we will be able to have laws that are now op-pressive wiped off the statute book. So yourself and step up in line with the age, resolved to learn all which gentle I hope Mr. Stower will be elected, not that it is for me personally, for I am Wisdom may place before you, and above all things speak kindly of one not a resident of Milwaukee, and do not expect to be, but I should like to see nen who are not afraid to stand by hose who are oppressed rewarded.

"Who Are These Spiritualists and What is Spiritualism?" A pamphlet of Objections to the Dogmas of Reincar-nation and Re-Embodiment." By Prof. A pamphlet of W. M. Lockwood. A Keen and master-ly treatise. Paper, 25 cents. For sale 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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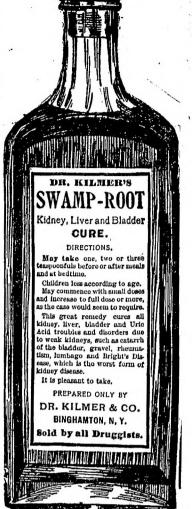
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sale at most drug stores in fifty-cent and one dollar sizes. Don't make any mistake, but make a note of the name SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghamton,

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ous offer and write for a free sample bottle be sure and mention the Chicago Progressive Thinker when sending your address to Dr. Kilmer & Co., Bingham-

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PULPIT, PEW AND CRADLE.

STANDING UP FOR JESUS, Or wist the editor of the Freethinker's Magazine thinks of him. Price, 4 cents; twenty-five copies for April 1, 1899.

Since the writing of Thomas J. Hud-son upon the "Law of Psychic Phenom-end," the whole orthodox world has taken up his theory and is trying to explain away all the phenomena of Spiritualism by Hudson's theory of the subjective mind, which he declares is always subjective to suggestion. The orthodox creedalism, which by assert-whole orthodox world ought to arise in ing the fact that the human race some one vast assemblage and call Mr. Hud-son blessed for offering them such an angelic state and have retrograded easy explanation of phenomena that have for so many long years been at-tributed solely to the Devil. Of course, with the advance of education and liberal thought the Devil theory was worn ing the burden upon others has released threadbare and becoming untenable, and as Mr. Hudson wrote his book at such an opportune time it almost robbed the Devil of his entire reputation as a wonder worker.

There is another class of people pseudo-scientists called hypnotists (a great many of whom have but a very superficial knowledge of the subject of hypnotism even) who are greatly re-lieved by the subjective mind theory as advanced by Mr. Hudson.

You may ask the average hypnotist what he thinks of the phenomena of Spiritualism, and he will smile a very knowing little smile and tell you that Spiritualism can all be explained by hypnotism, that it is all a trick of the subjective mind. Then just in ratio to his ignorance upon the subject he will try to enlighten you by telling you he can hypnotize a good subject and by telling him he is General Grant or some other equally renowned personage he can make him believe it, too; then add: 'It's all the subjective mind, sir, as Thomas I Hudson says."

Then he draws himself up in a selfsatisfied manner and really seems to think he has explained something, but to save his life he could not tell what. Now, I am pretty thoroughly disgusted with this subjective and objective mind theory, when in reality there is nothing in it but "a name." There is certainly no such a thing as a subjective mind per se nor an objective mind per se or as separate entities. There is certainly but one mind to each individual, but there is a certain condition of the one mind a condition of mono-ideation where the immediate physical sense stimuli are partially withdrawn when the function of ideation is carried on automatically, the mind acting and reasoning from data previously obtained while the physical senses were all in active operation, that can very appropriately be called the subjective condition of the mind. That a man's mind (or spirit) may leave the body and be seen at a distance while the body still lives, is, I think, a demonstrated fact; but note, it is all the mind he has that does this, the body being in the condition of trance or the most profound slumber and for the time being

On the other hand, when in the objective state, with all of the physical senses in active operation, there is no subjective mind there, for the same reason as above stated that this particlar state constitutes the whole mind at this particular time, consequently the terms objective and subjective minds per se (as used by Mr. Hudson and others) are misnomers and only serve to confuse the investigator. Such terms if used at all should be used in reference to two particular states of the one mind and not to two different minds of the one individual, as Mr. Hudson et

knows nothing of its surroundings. No

objective mind there.

Another fallacy taught by Mr. Hudson is that all subjective phenomena are amenable to control by suggestion. We will admit this proposition on certain conditions. When the controlling spirit is in the fleshly body of (a good hypnotist) the subjective mind of the subject is controlled by suggestion of the operator, the mind being in the condition above referred to of mono-ideathe part of the operator plus the complete passivity on the part of the subect when the subject is made to see feel, hear and taste things that have no immediate relationship to him. This we call hypnotism, and it might be called telepathy at short range.

In this condition the subject is more or less completely controlled by suggestions from the operator, but very im perfectly if at all, by a third party with whom he is not en rapport.

If the subject is controlled by a spirit out of the body (mediumship) he sees. hears, tastes, etc., as the controlling influence (or mind of the excarnate man) wills that he should, and is more or less completely dominated by the operator, just in ratio to his subject's complete passivity and willingness to be so controlled, and in this sense is subject to control by suggestion (telepathically to be true, as in the case above) of the operator, but very little if at all by a third party unless this third party is in complete telepathic rapport, which very rarely happens. This is Spiritualism, telepathy (at possibly long range) be-tween the excarnate spirit of the operator and the mind of the medium in the subjective state.

When Mr. Hudson was investigating Spiritualistic phenomena and controlling the same by suggestion he was dealing with hypnotism; his skepticism of spirit communion, coupled with his determination to prove his theory that "all subjective phenomena are con-trolled by suggestion" repelled all spirits but his own and he was left with the medium for a subject and he continued to experiment to prove his pet theory true, but in assuming control of the medium he unconsciously changed the phenomena from a Spiritualistic seance to a hypnotic performance.

It is a fact well-known by all investigators of Spiritualism who have made a very thorough study of the phenomena that spirit communications are not controlled by suggestion, and that when you think you find an exception to this rule you have mixed phenomenamixture of Spiritualism and hypnotism, with possibly clairvoyance and autosuggestion or self-hypnotization as a side-light to help mystify the mind of

the investigator.

Telepathy is the law of spirit communion and is the law governing spirit control and is more or less constant between individuals in the flesh who are thinking and living along the same lines or who are en rapport, but it is only under favorable conditions that these telepathic communications can be made impressive enough to be recognized by the mind of the individual while in the active or objective state.

But when the spirit leaves the body and is freed from its material environments, the faculty of thought transferrence becomes perfect, and telepathic communication becomes the perfect law of spirit communion.

GEO. F. SEVERS, M. D.

orthe Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the mo-lecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

EVER ONWARD.

Being?

In striving to illuminate that important subject with the light of reason and to bring forward for consideration the arguments for and against that condition of life which is the foundation of from that almost attained condition; and that fact furnishing the material out of which is constructed the doctrine of vicarious atonement, which by laythe individual from violated moral and spiritual law and restores them to that perfect state from which, it is held by that class of thinkers, the human race has fallen. In dealing with a condition of life that has such an admixture of darkness; in the separating of one from the other it cannot be by fusing them into one mass, but by patiently directing that condition of life and placing the unalloyed truth where it can be seen and become a beacon light to the enquiring soul.

In that work great wisdom is needed

to present the truth of the fact in an acceptable form, that man is and ever has been rising. To those who have been schooled in the doctrine that the golden age was in the past, and that the present is only a feeble imitation, our position may not appear consistent. The tendency almost universally is to overexalt past conditions of life, and to mourn that it is not as it was in the ages that have passed. In all phases of life, whether religious or political, that propensity is abnormally dominant. We hear of political orators descanting upon the glories of the revolutionary era our country, and in portraying the loftiness of character of those who at that time battled for human liberty; represent that we their children have woefully degenerated. As for the appreciation of those noble lives who suffered for the truth, our endorsement is given without reservation. But they had their black sheep then as well as we have them now, and to assert that the body of people then occupying the country were superior to the present ones evinces either a lack of insight into historical facts or a fossilized mental condition that has resided so long in the past that the present with its grand opportunities and lofty inspiration encouraging us to advance has not been seen or has been neglected and forgotten.

Could our revolutionary leaders, even the immortal Washington if he had been placed in the position of our own have developed a higher type of statesmanship or more exalted wisdom in dealing with that momentous problem on which hung so delicately balanced the question of the rights of man and human liberty? We inswer in the negative.

Every age has its duties and responsibilities and any intelligent student of human progress, while viewing the present conditions of civilized society will see and admit that the irrepressible or rejection of them form the impassaconflict is coming and that the century soon to be ushered in will be called to deal with problems which by comparing he mighty forces involved will dwarf into insignificance all the struggles for advancement that have taken place in

While recognizing the fact that the present century which will soon be numbered with the past ages has had its share of criminal records, it has also had a glorious record of noble deeds done by individuals and nations tran- my intuitive faculties by assuming it scending in magnitude and results any of its predecessors, and that the coming one will be superior to the present, every lover of progressive life firmly

tion induced by intense objectivity on all of its false and inharmonious condi-Rome. It probably comes from the habit of ancestral worship. They passed account by many leaders, because they away because they had fulfilled their mission; attained unto the highest deunfoldment. But all of the truth gained through their conflict and struggle and triumph over what we may term the demoniac forces of life has not been lost to the human race as a whole, though for centuries it was seemingly buried from sight in the struggle that the younger races were making to evolve a new and higher civilization.

The roll call of time's bugler is steadily being sounded and the procession is marching on. Our modern civilization is here for a time only; it is not eternal. It will take its place in the fossilized ranks of a dead civilization; but over its tomb and on its ruins will be reared a structure representing a higher unfoldment of human life, the grandeur and glory of which cannot by even the most advanced and illuminated souls be seen in its beauty and perfection.

The golden age is in the future, not in the past, and while we see around us life's imperfect models, and realize the need of the heavenly artist's hand to remove the blemishes that we see mar their beauty, remember that they once were more imperfect than at present, and that the strokes of a divine master artist are removing those blemishes and developing their hidden beauty, unfold-

ing it into a more perfect life. The doctrine of vicarious atonement which is a result of the belief that man is a fallen being can only be true in this sense. We all suffer together, the innocent and the guilty, and must help bear one another's burdens. The environments of undeveloped life that hold down the least progressed have their influence to a greater or less extent over the more advanced; we must progress together, none can be left be hind. Any wrong committed upon any portion of human society by any individual or association of individuals whether legal or not, society must suffer and atone for those wrongs. Some times it is left for encoming generations to perform that duty; and then again the results come quick. Those who through an exalted spiritual sympathy and love, working with an untiring zeal for advancement suffer the most because of the sensitive structure of their

spiritual organism. While it is the destiny of such minds to do all they can to atone for wrongs done, they cannot change that law. written in letters of light, "that whatsoever a man soweth that shall he also reap." The law of compensation is sure and no one can remove from any soul the results of that law. Only by leav ing the lower and striving for the higher life can we take our place in the ranks of those who up the hill of pro-

gression are onward pressing.

The boundary line that separates the known from the unknown is constantly being moved forward, and what was formerly in the realm of the mysterious, where mankind by the law which controls the undeveloped life was prohibited from entering, has been un locked, and as the advance guard takes

(Continued on page 7.)

MEDIUMS--HYPNOTISM.

Dangers.

To the Editor:-Some time ago I contributed a few articles to The Progressive Thinker which gave the impression to some who wrote to me for advice, that my development was higher or at the plan of human redemption and progress believed by those adherents of orthodox creedalism, which by asserthighest and ultimate authority referred to by Paul as the God "who is not far from any one of you," and shall, with your klud permission, address myself to those newly interested in this move-ment, endeavoring to "feed my lambs." In all great spiritual awakenings the lawgivers," the "masters," the "lawgivers," the "masters," the "saviors," sought first to teach their disciples certain principles or doctrines before initiating them into the mysteries, so that they should not be "blown about with every wind." If the visions of our modern seers are at all truth and error, spiritual light and reliable, there exists in the spirit realms about and above us many states or societles recognizing various governing principles, and we shall attract to us spirits from that sphere whose cherished principles are like those we recog nize, although by keeping a humble frame of mind we hold an open door to those visitors from a higher realm than we may yet be in barmony with, for to establish harmony we must not only acknowledge but embrace and assimi late those distinctive principles that separate one realm from another-that winnow the wheat from the chaff, for as a man thinketh in his heart so is he. And here is a paradox, that what is too as what is beneath him, because he cannot harmonize with it, and thus we find the "good" men according to previous standards always stoning the prophets and crucifying the saviors because they lifted nobler standards and raised principles not altogether dis-regarded, it is true, but given scant recognition to the most important place divine sanction it must mean something new in this abstract way, it must make the "dry bones rattle," it must call for a recognition of what has been obscured and for a correction of what has been wrong in our relationship one to another and to the spirit or angel world. It must hold up-"Some great cause, God's new evangel,

offering each the bloom or blight. Parts the goats upon the left hand and

the sheep upon the right." It is not enough, as so many suppose, that we believe in possible intercourse with spirits, and diligently go about to furnish conditions favorable for such intercourse. There is not anything in this to make us a "peculiar people" or mark a distinctive movement. Men of all ages and all climes have done this very thing, and to-day the Siwash of Alaska and the native of darkest Africa astonish travelers with their miracles. and their traditions prove that no trifling manifestations formed the groundwork of their religious systems. But the adoption of certain principles ble gulf between them. So it ever must be with us, and I find that I cannot harmonize so well with many so-called Spiritualists as I can with some Presbyterians, Papists or Agnostics, because the latter may come nearer recognizing the principles I cherish than the former, although as other things being equal size is an emblem of strength, so other things being equal, the more mediumistic one is the better I can sympathize. I have violated my nature and blunted my duty to tune my harp to other keys, because those were called Spiritualists who sang a strange song.

We note from history that after the believes.

We fail to fully understand how any rational soul can entertain the idea, that the nineteenth century civilization with all of its false and inharmonious conditions is not in advance of the ancient to set un again the old standards to set un again the old set un again the old standards to set un agai tions is not in advance of the ancient to set up again the old standards, to civilizations of Egypt, Greece and return to their idols. To-day this our movement is sought to be made of little recognize no peculiar or distinctive array of principles about it. The Spiritvelopment possible for that type of race | ualist is weighed in the old balances, measured by the old standard, and if he do not conform thereto "his name is Dennis." This must be guarded against. You must not put new wine into the old bottles.

I have no desire to design a creed or formulate any dogmas at all to which I would have any one subscribe in order to give him a "standing" among Spiritualists or the movement a standing among other sects. The idea is utterly repugnant to me, among other reasons because it is no guarantee that the subscriber appreciates the principles to which he subscribes. Indeed, the less he cares about principles the readier he is to get a standing in this simple way. as the less an emigrant cares about governments the quicker he declares his intentions so that he may get whatever political sop may be had.

But I can perhaps in a general way call attention to something which the true friends from beyond would have us regard, and for which they labor to pave the way for communication with them. It is nothing to them that you sign your name beneath the purest array of axioms, but that you learn to recognize the man or woman who loves and lives these truths, and give the right hand of fellowship to such whenever or wherever met, is the cause of rejoicing in heaven. There are many in the churches who, like Naaman, the leper, bow the knee to Rimmon in obedience to their intellectual superiors. who in their hearts are truest Spiritualists. Above all else exercise your spiritual faculties in learning to know your true brother. I acknowledge the universal brotherhood, but there are various degrees in that order and while one is working in the thirty-third degree another may be in the first, and your duty toward that brother is modi-

fied by his advancement. Perhaps the first requirement of a Spiritualist is to get rid of the ridiculous notion which is peculiar to Protestantism, that a spirit is some indefinable, incomprehensible, shapeless nothing floating around in vacuity-a sort of geometrical point endowed with illimitable intelligence and either utterly and monstrously wicked and malicious or so good that they can know neither joy nor grief any more than ar iceberg. This vicious idea that a man is more like the gods as he is cold and unresponsive and unsympathetic is founded upon such a foggy idea of spirit life. Of course if you are deeloping true mediumship you need little earthly teaching to remind you that a spirit has a body or instrument flitted to come in contact with the finer realities or objects of the super physical life, as surely as you possess one fitted to come into contact with and respond to the contact of physical objects-that they have just such an intellectual and emotional consciousness as yourself, which operates through that body in all its parts: This body is similar, gon-erally speaking, to the physical one, or

the image of God. It is also of prime importance that you fatifilarize yourself with the thought that matter pervades the universe, and not only the spiritual body I speak of but all the phenomena that edgage, the attention of spirits are as real and substantial as the granite mountains we know. The old idea that our aimosphere only extends fourties with a wid that he wond tends forty-five miles, and that beyond is vacuity, and that spirits float about in that emptiness, living in illusions, is false. The essential difference between

spiritual body.

This that is called the "theory of vibration," the explain how minds affects matter and is affected by it, but which is properly speaking no longer a theory but a demonstrated truth, is the only one to satisfy a scientific mind. And be sure of this, that a scientific mind is not and can never be one of those cold, mechanical, unemotional minds. In such there is an atrophy of the highest quality of mind. And here is what makes the angels weep in reviewing the Spiritualist movement to day, that so many seem to regard mediumship as a sort of profession or trade to be learned, and not what it really is, the birth into and growth of a life to be lived and loved. As a result of this damnable notion

secured by any and all means, we have among us everywhere those emissaries of evil who, having little capacity or desire for the things of a higher life, have mastered the art of hypnotism, and intoxicated with self-concept imagine they can "develop" or force into the heavenly land their poor subjects only to procure a sort of spiritual abortion. That hypnotism is an art high for one seems to him evil as much | and not a true spiritual gift, is evident from the fact that the coarsest and least spiritual people become more or less proficient in it, Not only this, but in France they hypnotize by machinery having the subject gaze at revolving lights, etc. It is an art that is some times used by the most spiritual men and exalted spirits, who use it only as is necessary. No true spirit loves to in the code of ethics. If this movement called Modern Spiritualism have the physician loves to administer chlorophysician loves to administer chloro-form. In the hands of incompetent and unscrupulous persons it is simply the black art against which the true seers of all ages have warned us. As you love your soul you will be careful that no man who is not at least as spiritual as yourself shall exercise that art on you while in a sensitive condition. If ie be, as many of these hypnotists are, wholly of the earth, he will simply shut the gates against your spirit friends. If he be only less spiritual than yourself, he shall only open them to a class of spirits who are out of harmony with you and what is described by the Apostles as "joy in the holy ghost," or the peace that passeth all understand-

ing" will never come to you. So many have the notion that they only need "to be controlled" in order to become true mediums, seek out these hypnotizers and are led into a realm of delusions. They get so that they see or "sense" the pictures made in astral matter or our aura as we think-for we shape this plastic substance with every thought vibration-and give it out as revelations from the angel world. You can get little from them but echoes of your own mind, and they are often as much in communication with your angel friends as one who looks at a distorted picture of Windsor Castle is dining with the Queen of England. Even when their own imagination does not comprise three fourths of the message, it is unreliable. They are simply 'lying prophets who say 'thus saith the Lord,' when the Lord hath not spoken.'

There is indeed a sort of development or exaltation into a super physical state. but we must bear in mind, for it is patent always to the most casual ob-server, that there is little of what may be termed "soul satisfying" to them-selves or anyone else in it. "He that those of old, understand them to be such pictures and be in such actual communication with the painter of them as to "ask the angel what these things mean," for they are as ephemeral as the drunkard's snakes. and one in the purely subjective state generally is as much in the real spirit homes as the Australian who looks at a panorama of London is in that city.

But I am getting away from my subject and propose to warn you against these hypnotists of a low spirituality who are like cormorants on the watch for a carcass, and with a cold and unsympathetic eye watch out for sensi tives and take delight in nothing but controlling them. "The devil goeth about seeking whom he may devour. They are generally more successful with those who are of a delicate organization but whose spiritual aspirations have never been properly aroused, for the angel world fights off their full control of one they can themselves approach, even when foolish enough, as I have been, to wilfully come near surrendering (for I never fully submitted). But I can tell of spiritual darkness and misery, and fights with demons. My tale would not be so stirring as that of the chevalier, nor did I suffer so much, but before you are tempted to scale the walls of heaven by having one of these people try to throw you over, read and

ponder on "Ghost Land." And these agents of the Prince of Darkness themselves generally act in ignorance of the fact that they are antichrist. They imagine themselves extra high in the favor of heaven, and believe that to them is given the keys of the kingdom, because they make their subjects see illusions. They learn to strut about with such an imposing presence as if, like Atlas, their back was slightly curved with the weight of the universe. They may be good men in an ordinary sense at first, but soon grow to look upon their fellow mortals and even their own children as a butcher admires a flock of sheep. In their foreheads is "the mark of the

beast," and it grows deeper day by day. You aspire to seership. They close your eyes and lead you into a deeper materialism than before and persuade you that you ares in spirit land. 'Because we abandon true principles and become morally diseased, it may be necessary sometimes to be hypnotized to be freed from flusions, not led into them; and it may be that your spirit friends will often lead vou into the land of shadows, but it is to pass through, for they aim to come to you as brothers. sisters, friends, and not as masters. The exalted ones grieve that you should consider it only your duty to be negative or only as a dishrag before them. They will try and say to you or suggest as did the angel John was going to worship, "See thou do it not. I am of thy fellow servants. Worship God."

How it must grieve the good in heaven to hear so much talk in this manner-"I am only an instrument in the hands of the spirit world." In true development the medium is no more an instrument than a child is a tool in the hands of its parents, and what loving father or mother admires to see their child an automaton. I know the air is as the scripture says, man is made in! full of spirits that enjoy such domina- sale at this office.

tion of mind over mind, to the cancelling of 'that' precious 'individuality which is the masterpiece of the Infinite. When I am weary or afraid and feel my feet slipping away over the preci-pice into the phantom pit, I shall call for my superiors and try to lie on their breast as a child, and I have never been betrayed when doing so, but like a child again, when my fears are quieted I delight to exercise my own weak legs so

that I also may become a man. And out of this hideous notion that mediumship is an artificial condition comes this singing "Nearer, My God, to thee" or "Beulah Land," as if each one were turning a grindstone, and even formal prayers with extra big words, "just merely, you know, to produce the conditions necessary, etc." Where there is true spirituality there is life in whatever devotional exercises are gone through.

Beware above all things of this insincerity and motive to trot out your spirit friends as a lot of pet monkeys to gratify simply the curiosity of men. those who have little spirituality which reaches the heart of hearts do acquire a mediumship, which not having affected the heart, yet gluts for a little the intellectual part, and this rabid intellectuality cries ever for more and more and gets more ravenous with every feed. The harmonial man has the affections dominate the inthat it is an artificial condition to be tellect, and whatever does not touch the affections he knows is an apple of Sodom. The two kinds of mediumship alluded to here are two mental states described in the poem:

Beautiful are the heralds That wait at Nature's door, Crying: Oh, traveler, enter in And taste the master's store.

Enter, they ery, to a kingly feast Where all may venture near; A thousand beauties for the eye And music for the ear.

So some kneel down and enter With reverent step and slow While calm airs fraught with fragrant scent

Breathe round them as they go. Gently they pass mid sight and sound, And the sunshine round them sleeping,

To where the angels Faith and Love The inner gates are keeping. But those who have not bent the knee Will smile at this my story. For though they entered the temple

They know not the inner glory. J. T. MACDONALD. Vancouver, B. C.

He Was a Match for Moody. The last time Mr. Moody-that saver of souls and defender of monopolistswas in Boston, he had an experience which did not help to increase his growth in grace.

He was talking in Tremont Temple, nd that magnificent building was well filled with a crowd of pious and curious people, attracted by the fame of this

Jumbo of evangelists.
On this particular occasion his es pecial object of attack was the Jewish people. He berated them for their ignorance of the Scriptures. He de nounced them for their faith in the Talmud. He thundered at them for their rejection of Christ. He declared their sins to be inexcusable and their obtuseness to be criminal. They could not, he said, understand the plain teaching of their own Bible.

At this point a young Hebrew Socialist, a clever and moral young man, could not endure the tirade of abuse any longer. He rose to his feet and asked permission to put a question to the speaker. The chairman consented, and the young man said: "The Hebrew people

ead the Bible in its original language while you. Mr. Moody, have only read translations, and you do not know anything of our language. Is it not likely that we should understand our Bible better than you?" Mr. Moody grew red in the face at this exposure of his illiteracy, but re-

covered himself, and declared that he referred to the "spiritual meaning" of the Bible. He asserted that a knowledge of Hebrew was unnecessary to Christians, because the scriptures were to be interpreted by the soul and not by reason. The young Hebrew at once replied by

asking a question about the Gospel of Matthew. It was impossible to answer the question without understanding the Hebrew language, and Mr. Moody was brought to a standstill. This made him wax white with right-

eous wrath. Titters and half-suppressed chuckles came from the galleries, and groans of disapproval from the front eats and in the "amen corner. He puffed and stammered, and finally

broke out into a storm of denunciation, shouting that such questions wer caused by unbelief, and prompted by

He accused the young Hebrew of be ing in spiritual darkness, and unable to comprehend "the deep things of God." After he had exhausted his rage, h aused for breath, and in a moment the coung man was on his feet again May I say only a few words more? he asked politely. The chairman con-sented, and while the great audience listened in breathless silence, the youth said calmly:

"I will not defend myself from Mr Moody's charges; but I will tell you a short fable to show you how I feel. Once upon a time a crow and a night ingale had a dispute as to which of them was the better singer. They agreed to go for a walk, and leave the question to the first person they met. So they set out, and proceeded along the road till they met a hog. The crow and the nightingale told him their dispute, and sang their songs. The hog listened gravely, and declared that the crow had the sweetest voice. The night-

which this story created. The galleries broke out into applause, and none but the aged saints could restrain a smile. The meeting was soon brought to a close. Mr. Moody was suddenly called away by some special providence to

some other city, and ,so far as I know. he has never returned to visit the 'Huh" since. H. N. C. "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

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AN ARRAIGNMENT

DROPS

Of Societary Conditions and Human Culture and Cure. Results.

To the Editor:-The electrocution of Mrs. Place in Sing Sing, New York, is to the philanthropist an object lesson. No other state in the nation could have more successfully executed such a nefarious deed as to take the life of one of its subjects, who, under its constitution is not recognized as a citizen, not havequal rights and privileges, but must submit to the laws forced upon her even unto death.

Only a woman forsaken by all, Left alone in her darkness and sin, To enter the portals immortal, condemned.

But when we consider the fact that according to the report of the Board of Insanity of the state of New York, in Future Life According to Science. the cities of New York and Brooklyn alone, seven thousand young women go insane every year for the want of suffi cient clothing and food, and when we find that the preachers throughout the country, approve, support and sustain the law in dealing out death to their subjects, we can only in passing judgment say, that as Mrs. Place prayed to the God of this people who took her life, perhaps she, too, was suffering with mental derangement at the time she committed the terrible crime for which she paid her life.

And are we not forcibly reminded of the fact that something is radically wrong? The laws which are intended to restrain us have no power to lessen crime. Prisons are full, asylums are overflowing, almshouses can not admit the throngs who are wending their way thitherward. The God who can smile serenely from his throne in heaven and allow such injustice to be dealt out in the name of law, in the name of justice, in the name of mercy, love and compassion, died nevermore to be resurrected, fifty-one years ago, when that beautiful truth, Spiritualism, spread its beneficent rays upon us. Immortal heroes of the past are still with us and not until the dark ness of past ages is entirely obliterated from the minds of earth's children will they cease to visit us. And we are glad, dear reader, to be numbered with the throng of reformers who are trying to bury the carcass of such a God.

And right here. Spiritualists, be careful lest you, after carefully putting away the old God, the wornout creed, and the worm-eaten Bible of Ancient priesteraft and paganism, erect in its stead rituals and creeds, pastors and ceremonies, which will be just as repulsive to the broad intellects and scientific researcher as ecclesiastical bombasticism is to you.

Build upon truth ing "reverends" of the churches of creedalism.

Let us have societies, but not churches. They have cursed the world long enough and Spiritualism does not need them. Spiritualism embraces all of truth and therefore all reforms come within its domain. Be not afraid to advocate truth, though it may not be popular. All true reformers have been per secuted and denounced by the masses. Let us work together, peaceful if we can, to drive fear and treachery off the face of mother earth.

Muncie's progressive women are to the front again and we have organized an International Woman's Union Label League, incorporated March 4, 1899, and are now ready to grant charters to like organizations. We are working for humanity and the field is indeed broad. For information in regard to the work address the writer of this article, and she will be glad to instruct you in regard to its objects and aims.

We have with us this month, serving the society of Spiritualists, Mrs. L. N. Claman, and it is needless to say she is doing good work. SARAH A. CROSSFIELD

723 S. Elm street, Muncie, Ind.

Mrs. Place's Execution. E. M. Freeland writes rom Pond

Creek, Okla .: "In the execution of Mrs. Martha Place, in the state of New York, Monday, March 20, we have another terrible example of man's inhumanity to man, and especially the brutal and reprehensible principle, 'life for life,' of the Bible and Christian teachings; and through the editor of this valuable paper, I wish to do my crow had the sweetest voice. The night ingale said: 'I don't object to your decision, but I'm sorry that I have had a hog for my judge.'"

You may imagine the consternation

You may imagine the consternation

You had the sweetest voice. The night this valuable paper, I wish to do my part toward suppressing this terrible and brutal legal murder. Some will say, 'Oh, she is a murderess and deserves it.'

That she is a murderess seems to be proven, and she deserved punishment, but in her case life imprisonment is a just punishment and is not brutal and The Age of Reason; demoralizing, and she would have amnle time to forgive herself through long and bitter remorse. By this electrocution her blackened and remorseful soul was driven from her mortal body without preparation, into the 'great beyond,' with the awful blight of murder upon it. Think of the brutality-a woman The Rights of Man. strapped and bound hand and foot, to receive the terrible shock which was to have left out. And a Community left out. And a Community left out. And a Community left out. burn her life out. And a Governor too Paine's Complete unfeeling-seared by contact with the

> "The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their osychical bodies with universal nature and their souls with the higher intelli gences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth. \$1: paper, 75 cents. For sale at this

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A VERY FASCINATING WORK.

A VERY FASCINATING WORK.

This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again; "There is a true and respectable idea in Spiritualist," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and at 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 cous, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price \$1.50. For sale at this office.

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HULLADULL'S ADDR. 5

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J. R. FRANCIS, Editor and Publisher

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FOREIGN COUNTRIES.

SATURDAY, APRIL 1, 1899.

FIT SUBJECT FOR TEARS.

The Chicago Record's Vienna correspondent, in a special telegram to his paper, published in its issue of March •15, says:

"Monastic circles are greatly concerned over the sensational flight from a Gmunden convent of a young Carmelite nun. The devotee fied from her cell at night, with the abbess and five sisters in hot pursuit. The abbess fell and broke her leg; her companions had to turn to her assistance, and the runaway reached the railway station. Favored by the train service, she was able to book for Salzburg and to get away be fore her pursuers came up. At Salz-burg she took refuge with relations, who claim for her the protection of the ·What a frightful picture! The artist

should portray it with pencil and brush, and the whole civilized world should be permitted to gaze upon it. The limner should be well skilled in delineating the human passions, and should depict the expression of hate which prompted the nun to leave her darkened bigot cell, to flee the convent; the fear which impelled her forward; the uncovered head; the streaming and disordered hair; the flying robes; the lengthy strides; the panting, almost fainting breath, and feeble calls for aid; and then the five Furies of hell in hot pursuit, with de termination shown to capture the poor slave of the church, and drag her back to a servitude a thousand times more galling than Algerine bondage; more probably to a horrible death, such as that of poor Saint Frances, gagged bound, smothered, trampled upon, killed by bishop, priests, mother superior and nuns, then dragged into the cellar and covered with quick lime. See chapter XI, "Disclosures of Maria Monk." All this because the poor nun had declared she wished to escape from the convent and: "I would rather die than cause the death of a harmless babe." The description is too appalling to be given at length in these columns. At the risk of writing in a rut" we insist every convent, every numbery, and every place the wide world over where the occupants are not at liberty to go at will, should be subject to visit at all times night and day, by government officials. with ample authority to release any person under restraint, not held by judicial decree of a legal court.

CHRISTIANITY AS SEEN BY THE JAPS.

The Japanese Times, published at Tokyo, as reported by a correspondent of the Chicago Record, has been publishing a series of striking articles on the religious situation in that country, and the comparative condition of Christianity and Buddhism at the present time. The writer is described as a Christian. We quote for the edification, and we hope the instruction of our Christian readers:

"Learned men from Japan who went abroad discovered that vice, crime, poverty and depravity prevailed to a great er extent among Christian nations than in Japan before Christianity had been taught, while those who remained at home could not blind their eyes to the fact that immigrants from Christian nations brought into Japan vices and immoral practices which known before their arrival and would not be tolerated by a pagan people. Before the Christians arrived the Japanese were an honest, innocent, unsuspecting people. The Christians took advantage of their condition to swindle them, but the Japanese soon learned the tricks, and the commercial immorality that is now complained of is due to their quick imitation of foreign cus-

THE CAUSE FOR THANKFULNESS. The Swedish Lutheran Conference, late in annual session at Rockford, Ill., passed a formal resolution at its close, thanking "the Lord of Hosts, the Almighty Ruler of Nations,' for the victory of American arms, and gave as a reason for such gratulations, "because it opened the way to Mission work through the outcome of this war." They had no regrets to express for the sacrifice of human life, the wretchedness and misery entailed on women and children, the desolation of homes, the waste of national and individual treasure, the depopulation of a country, the lowering of morals and the increase of crime that flow as a national result from war, and no sorrow for the humiliation and defeat of the contestants, and the suppression of the native instincts for free dom, because "it opens the way for missions." Extension of church rule is naramount to all else by the clergy who enlarges their field of labor.

AN INQUIRER ANSWERED.

A lady of education, and a thinker withal, whose church creed is getting rather shaky, inquired the other day: "How has the Christian religion be come the great power it is, if it origi nated in fraud, as many claim?" This question has been virtually and

swered in these columns, but we have

many new readers since then, so a brief reply will not be out of order now. When Constanting became the sole emperor of Rome, the Roman empire was the mistress of the civilized world. Europe, Northern Africa, and Asia to

the Indus was subject to her arms and At the Council of Niceae, A. D. 325, what is now known as the Christian religion was given form, and Constantine and his successors, with very few exceptions, recognized that religion, and gave it governmental protection. In-

deed, it became the state religion. Without inquiring into the origin of that religion, it is enough for our present purpose to state, that it was a remodeling of the ancient pagan worship, whose origin is traced to Numa, near 700 years before our era. Every rite, custom, holiday and sacrament of the pagan temples were transferred to, and became a part of the Christian system. The lesser gods in the Roman pantheon became saints. The pagan mythology ended with the period named, and what is now termed Christian theology suc-

ceeded to it. Although the state religion, its conquests were not made at once. Outside lating wars followed. The French

ters of such light and learning as survived in Europe. And why was this? It was because Constantine the Great, Priest of the Gods of Rome, and Su-preme Emperor of the whole Roman world in favor of Christianity, making it the State Religion, the Christian Church became mistress of the situa-tion, and got Emperor after Emperor not only to increase its power, but also to stamp out of existence the literary evidence against its own version of the nature, origin and history of the Christian Faith; the Church itself taking pos session of all the manuscripts which were to be saved, and by securing a monopoly of the power to educate, thus safe guarding and perpetuating its powers and privileges."

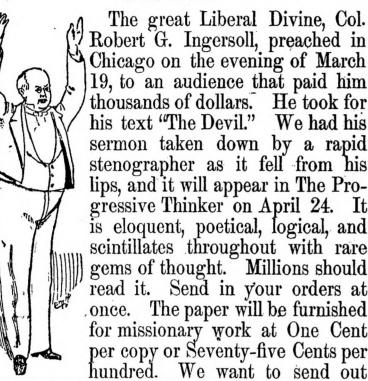
This is a powerful indictment of Christianity by one of its own house

ALLIED FORCES.

In mentioning the important aids to the cause of Spiritualism, notwithstanding the emphasis with which we dwell upon the mighty influence exerted by and through the family circle, it would be sheer folly for Spiritualists to ignore or undervalue the importance of the education of the young in the facts and philosophy.

Children and young people who have been schooled experimentally in the phenomenal manifestations, in the sa cred precints of the family circle, have in this practical knowledge a safeguard against the attacks of both churchly and "scientific" antagonism and prejudice. And with a knowledge of the philosophy received in the pro singdoms resisted, and the most deso- gressive lyceum, and by reading our papers, there is little danger or likeli

GOL. R. G. INGERSOLL



at least One Hundred Thousand Copies containing this remarkable discourse. Send in your

were subjected in the year 496; the | hood that they will turn from the sweet Britons in 580; the Saxons in 783; the reasonableness of Spiritualism to par-Normans in 950; the Danes in 965; the take of the unpalatable doctrines and Poles in 996; the Russians in 998; the dogmas of the churches, falsely labeled Bohemians in 999; the Norwegians in | Christianity. 1029; the Prussians in 1223; the Lutha- First and of primary importance nians in 1386.

traced, almost in every district, by cle. It is here that the foundation is monuments of bones." Some provinces and may be laid, firm, solid and strong, were almost wholly depopulated, so of practical experimental knowledge of fierce was the contention, before the people submitted to this usurpation of their rights.

But the triumph has never been complete. Though brutal laws were enacted to protect the priestheod; though it was made a high crime to speak or write disrespectfully of their sacred books; though imprisonment, confiscation of property, torturing relatives of offenders, and burning victims at the stake became common, it has never been accepted by the whole people as the universal religion even in Christian countries.

We hold in our hand as we write, a very interesting English work, "Christianity Before Christ," by John Denham Parsons. The author is evidently a churchman, but au honest one. We quote from pages 15 and 16:

"Notylthstanding the great lapse of time since Paul started its [Christianity's] career as a supposed worldconquering force; notwithstanding the unexampled chances and unequalled opportunities which it inherited as a result of succeeding in its youth to the position of State Religion of the world. wide Roman Empire; notwithstanding the fact that the races over which it has had control have been the most strenuous upon the face of the earth: notwithstanding the dying-out before its advancing armies and colonists of many a pagan race:-notwithstanding all these things the Christian Faith has come to a dead halt! For every genuine recruit it obtains otherwise than from the nurseries of its followers, two of its rank and file at heart waver in their allegiance.

"As a matter of fact, our fiath as Christians, despite the noble efforts of individuals, is, as a whole, losing ground. Not only has Christianity, with all its advantages, failed, even in eighteen centuries, to secure even the nominal suffrages of one-half-much less of the whole-of human kind, but the proportion which those who honestly believe in its distinguishing dogmas hear to the remainder of our race, is undoubtedly decreasing."

Writing "as a son of the church," as Mr. Parsons states, we copy a paragraph on pp. 22, 23, which may be val-

uable in this connection: "Some Christians think even Civilization came into the world after, and as a result of the advent of Jesus. As a result of the advent of Jesus. As a sold on its merits; but it you call it a mater of fact, however, a high state of sermon it is not sold at all."—Rev. E. E. civilization existed in various countries, at various times, thousands of years before our era. And as to the Roman Empire and the countries into which that 'world in itself' was ultimately split up, it is well known that as Christriumphed so Civilization died outi Whatever may have been the cause, none can deny the fact that the Dark Ages followed close in the wake controlled that synod, really because it of the conquering Church. It is true ish nature even, and opens in each heart enlarges their field of labor.

among the agencies for the culture of To secure these conquests, says Gib- Spiritualism in the minds of children "The fields of battle might be and all young people is the family cir phenomenal facts, making a substantial basis for the beautiful philosophy. which, after so firm a foundation is laid, appeals with double force to the common sense, the reason, the sentiment of natural justice, and the higher

ideals of humanity.

To the mind thus imbued with the knowledge of Spiritualism, there is no room for belief in an omnipotent tyrant, frowning in dire anger upon his offspring, and dooming millions to an end-

There is reason to fear that Spiritualsts, too many of them, do not justly esimate the importance, the necessity, of this primary education and induction into the facts and philosophy of Spirit-ualism. Instead of the family circle and the progressive lyceum for their children, they are permitted to absorb he abhorrent ideas and doctrines which orthodox Sunday-schools instill into their minds.

This is a great wrong to your children, as well as to the cause of truth as embodied in Spiritualism. Spiritualists wrong their own household by such a course, and work almost irreparable in jury to their children, whose views o spiritual and religious things become distorted by the teachings received in the Sunday-school, and the work of out growing and casting off the falsities of their early teaching is often a weary and painful operation of many years' duration. They should be saved from all this pain and mental suffering; and this will be accomplished by a knowl edge of the sweet and beautiful truths of Spiritualism, as learned in the family circle and the lyceum.

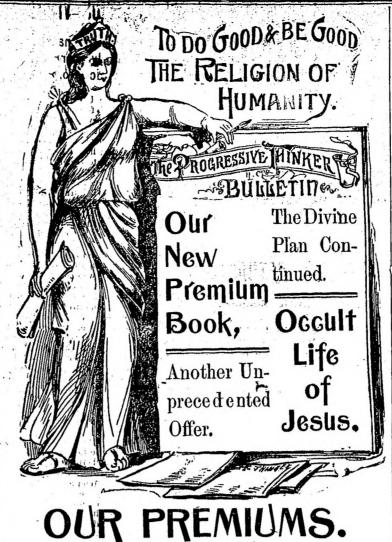
And here, again, let it not be forgot ten that there is an efficient ally of the family circle and the lyceum, something which will in great measure sup ply the place of either or both of these if need be; and that is the children's paper, "The Lyceum," published week ly by Tom Clifford, 1905 Pearl street Cleveland, O., at 50 cents a year, or 25 cents for six months. It is bright, clean cheery, beautiful-just the right paper for children and young people—and should be in every Spiritualist family. With these allied forces in possession of the field, aided of course by the Spir itualist newspaper, Spiritualism will not only withstand every attack, but will march invincibly onward to rapid

NOT MARKETABLE.

"If you print a thing without a text, and without the name of a sermon, it is

People who go to church expect to be bored, but they do not wish to be haunted by those sleep-producing productions outside the church edifice. That is doubtless the reason printed sermons are not marketable. ..

Charity lays the rough path of peev-



In compliance with the Divine Plan which we inaugurated two years ago, the profits of this office have to a certain extent

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of our subscribers. Many hundreds of dollars have been thus expended, and the result has great literary, historical, spiritual and occult value have been sent out at less by far

THAN THE ACTUAL COST,

to enrich the minds of the various readers, as well as to grace the shelves of their libraries. We have been instrumental in laying the substantial foundation for spiritualistic libraries in thousands of homes, which otherwise would never have heard of Ghost Land or Art Magic, and this has been accomplished by only the expenditure of a few cents on the part of those who desired the premiums.

We now take great pleasure in announcing a

NEW PREMIUM

for the coming year, which commences June 1st, er. When he was younger, he did not believe animals were immortal. He and at that time, or a little before, this extraordinary work will make its appearance. It is en-

"The Occult Life of Jesus of Nazareth."

It Is Interesting, Fascinating and Astounding In Its Revelation.

and it will attract fully as much interest and win as high appreciation as Ghost Land and Art Magic. This work, like Ghost Land and Art Magic, was published many years ago, and after a few copies were sold, the plates were destroyed in the great Chicago Fire, and thus the publication has quietly slumbered until resurrected, as it-were, by The Progressive Thinker, for the purpose of printing fresh editions to go forth to its thousands of readers to interest and instruct. The medium through whom this remarkable book was written was Alexander Smyth, and the spirits who controlled him were

SAUL AND JUDAS,

who returned to earth to give a true version of the "Occult Life of Jesus." They trace his life from infancy, until the time of the crucifixion, throwing a most wonderful flood of light upon his remarkable career, and which differs widely ing their trade and commerce. The from that given in the Scriptures. The work consists of 320 closely printed pages—a valuable book indeed. But that is not all. Connected and bound therewith is a second book that should be in every library, and be handy for reference at any time. "We allude to

THE HULL-COVERT DEBATE,

for which there has been an immense demand. The two combined make a book of nearly 500 pages, and the price to the trade will be \$2.00.

In order that those who subscribe now for The cr. says: Progressive Thinker can get the "Occult Life of Jesus of Nazareth" (including "The Hull-Covert gans] as could not be rooted out; and Debate"), and Art Magic, we place the former was particularly easy."

on the premium list now, although it will not be ready for delivery until about June 1.

Take Notice of the Terms:

"The Occult Life of Jesus of Nazareth" (and The Hull-Covert Debate) and Art Magic will be furnished until June 1st for 50 cents, when ordered with a yearly subscription to The Progressive Thinker. Both books are elegantly bound in the highest style of the art, neatly printed on fine paper, and will be an ornament to any library. The price of the same to the trade is \$3.50.

THE THREE BOOKS.

The Occult Life of Jesus of Nazareth (including The Hull-Covert Debate), Art Magic and Ghost Land, three large volumes (price \$5 when sold to the trade), will be furnished for \$1 in connection with each yearly subscription to The Progressive Thinker; making only \$2 for these three books and the paper—another illustration of the DIVINE PLAN.

This offer will only hold good until June 1st. After that time Art Magic will be withdrawn as a premium, to give place alone to the "Occult

Life of Jesus.

TAKE DUE NOTICE.

A year's subscription to The Progressive Thinker must accompany all the orders for the books, and no attention whatever will be paid to requests to modify the rule. The fact that you had just subscribed for the paper (and thousands been most gratifying. Thousands of books of have) and did not know of this offer, we wish to state that it will be inexpedient for us to change our plan and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books must send a year's subscription. There will be no deviation from this

IS ALL LIFE IMMORTAL.

Rev. Dr. E. E. Hale, the distinguished Unitarian, in a sketch, published in a late issue of the Christian Register, of three times in close succession we have Boston, of Rev. Jas. Walker, D. D., for a time president of Harvard College, in telling of his being present and hearing the Doctor repeat a course of lectures thirty years after their original deliv-

"I remember his [Dr. Walker's] pleasure when at the close of one lecture I said: 'We have changed our minds about the immortality of ani-mals.' He was so glad I recollected what he had said when he was young-

had come round to see their lives also continue, because there is identity of mailed for one dollar. Address this ofessence in all spiritual nature, and all Is not the evidence as great that all as we learn the edition is nearly exhausted.

life will be perpetuated as that man will be? Reports from "over there may be conflicting, as they are in regard to God and Jesus, nevertheless horses and dogs are frequently seen by clairvoyants. The same law governs clairvoyants. The same law governs all life, and it seems as if it should apply to the lower races of being as to the friends in Chicago wish them a happy

Correspondents awhile ago had a "tussle" over this question, so we do not care to revive it; but we own to a pleasure to see the names of such addressed. prominent liberal churchmen sustaining

What must be the sensations of the butcher who meets his victims in an other life? And the same to all of us who have partaken of their flesh?

SHAKY ON THE HELL QUESTION. And now Rev. Artemus Haynes, assistant pastor of Plymouth Church, Congregational, of this city, is falling under displeasure. In a late Sunday discourse the pulpiteer had the audacity to declare his belief in the Fatherhood of God, and insisted that this po-sition be maintained in the face of a thousand Bibles if need be. The idea of placing the honor of God above the Bible is perfectly frightful. And then he asserted that God desires the salvation of all men; that if he accomplishes his will it will be an absolute triumph over sin, and the universal redemption of the race. Write heretic opposite that preacher's name, and consign him to outer darkness, and association with the undying worm, for he is shaky on the hell question.

A PRIESTLY FABRICATION. It was lately heralded over the coun-

try that Japan was about to adopt Christianity as its national religion. The reason given for the change was that it would place them in a better position with the civilized races, increaswish of the missionary was father to the thought. Japan has no state religion. Each person is at liberty to believe and practice what he pleases, so long as he does not interfere with or disturb the peace, good order and morals of others, a position all governments should occupy. The Japanese minister at Washington has semi-officially aunounced, that the contemplated change in the religious faith of his country has no foundation in fact.

THE STAR IS RIGHT.

"Lent is from an Anglo-Saxon word meaning "Spring," and Easter was the name of a festival in honor of the god dess of spring. These names, changed from their heathen significance. have lived in the language just as the days of the week have."—Kansas City Star. Chambers' Encyclopedia, article East-

"THE TEACHINGS OF JESUS." This radical pamphlet of 44 pages is meeting with wonderful sales, Now made large orders for it, but hardly more than received when the whole

supply is exhausted Wm. J. Haynes, Esq., of South Norridgewock, Maine, wrote a few days

"Allow me to express my sincere thanks for the little booklet. The Teachings of Jesus Not Adapted to Modern Civilization.' It is filled with truths, and I wish every Christian in the broad land could read it. If so I believe there would be fewer Bible worshipers than there are to-day."

Fifteen cents will pay for a copy of

Dr. Geo. B. Warne, accompanied by his wife, started last week on a business trip to Mexico, where they will remain for four or six weeks. Their many time in that section of the country. Their home now in this city, is at 4203 Evans avenue, where all letters can be

"AUGUSTINE."

We cannot furnish subscribers with the name of the prominent minister of the gospel, who writes under the name of "Augustine."

DR. A. B. SPINNEY.

Dr. A. B. Spinney, of Reed City, Mich., has done a grand work for the cause of Spiritualism, and is deservedly popular in Michigan. As a speaker he is logical, eloquent and magnetic. Besides, he is a humanitarian in the broadest sense of that word. He is wonderfully active and efficient in fighting the medical monopoly bills of Michigan. He is an honor to any cause and work and we hope he will live at least quarter of a century longer, to do battle for the truth.

Mrs. Richmond's Return.

On and after Easter Sunday, April 2, 1899, the Church of the Soul will hold regular services in Kimball Hall, 243 Wabash avenue, at 11 a.m. Sundaychool in the same place at 9:45 a. m. We have secured the return of our regular pastor, Mrs. Cora L. V. Richmond, and expect to retain her with us permanently hereafter.

Our new location is a flue, commodious hall, containing 400 comfortable opera chairs, a fine pipe organ, large room for Sunday school and other desirable conveniences. We begin these meetings under Mrs. Richmond's ministrations, entirely free from debt and with a small balance in our treasury. We have a spiritual teacher of whom we are justly proud, a philosophy which will bear critical analysis and a church that is worthy of intelligent and liberal support. Under these auspicious cir-cumstances we feel that the Church of the Soul should and will receive that generous support which will soon place it in the front rank among the downtown liberal churches of Chicago ERVIN A. RICE, Pres't.

KEEP IN TOUCH.

Keep in touch with the great spiritual movement. 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 elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your it-

At the present time there is a great demand for all kinds of occult knowledge. Astrology is finding a pathway in almost every home. I am crowded with work all the time, in many direc-tions, and the demand for Spiritualistic astrological and other occult literature is very, very great.

Churches, too, during the past twelve months have become a great deal more progressive and liberal than they lith-erto were. We have some fine, pro-gressive ministers here, such as Dr. Utter, the Jewish Rabbi Freeman, Rev Aylosworth, and others. And only yesterday the Rev. Dr. Myers preached in the Broadway Theater to an over crowded house. He has taken the late Myron Reed's place, one of the mos progressive, outspoken, liberal-minded ministers ever known in America.

Dr. Myers' sermon when read from the Spiritualists' standpoint, contained elements of philosophy and science such ns have been preached by the Spiritualistic teachers for the past fifty years He took his text from II. Corinthians, li:14; "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can be know them, because they are spiritually discerned." Among other things he said, "I want to tell you what my idea of true religion is. The first omponent parts of one grand system. No God, no nature, and no nature, no God: destroy nature and you destroy God, destroy God and you destroy na-

"The second principle is that religion is a science. It involves two elements -those of right and wrong. With this view you will find that the great God is not millions and millions of miles away, but is present in every atom of the uni-

He said, "the Bible might be comforefathers, who got along very well says that he is inspired by the spirit of with such a cart in those days, but the present generation wanted a Pullman. The Bible was very good then, but we want something better to-day. We have got to progress. The Bible is a grand old book. The men who wrote it were no doubt honest men, but they never wore the seats of their trousers through while working. They may have seen angels and cast out devils, but they never sent love's charming mesupon the bosom of the lightning from sea to sea in the twinkling of an eye. Those men of old may have been God's chosen people, but I am glad they were not my chosen companions. Not because they were not good enough for me, but I would rather live in this day

"Nearly all religions," Mr. Myers said, ask you to believe that you must be born again. In a hideous discord you hear the cry of hundreds of voices, and there would not remain one physiological unit of the man who would attempt to believe every creed. But listen, above the cry of water, water, water, spirit, spirit, spirit; creed, creed, creed; Bible, Bible, Bible; church, church, church; I hear a voice which says: Away, away with all these! Let them be buried by the side of my father's oxcart, which was good enough for their day, but the sun of that day has gone

I could quote at greater length, but the remarks given show the signs of the Everyone can see a wonderful change going on all the time in the expressions from orthodox pulpits. Good, thinking logical dry rot as expressed by a few of the old theological back numbers, and it is through the utterances of Spiritual-Ell perceived that God had called the that the strange, subtle, inexplicable. ists and the teachings of spirits who control our mediums that this change in the great mind of humanity is being brought about.

Denver has been stirred up of late over the "Doctors' Monopoly Medical Bill," which is now in front of the Sen-Spiritualists have been stirred up over a municipal law which will compel mediums, spiritual workers, clairvoyants, healers, and others to pay an annual license of \$100. Of course there has been the usual anti-medical meetings and gathering of mediums protesting against such a license, and I firmly believe that with united effort on the part of Spiritualists and Spiritualistic workers, we will be in a position to defeat to a very great extent the two objectionable measures referred to. Denver is growing and so is Spiritualism, and in spite of many pessimistic utterances concerning the ultimate of our cause, I feel sure that when the day of reckoning comes Spiritualists will occupy a foremost place in the ranks of philosophic science and religion. The Progressive Thinker sells well here and is appreciated. GEO. W. WALROND. Denver, Colorado,

OH, WHERE IS THE POWER TO CALL BACK AGAIN?

Oh, why should we breathe forth the word that will give
Another heart augush and sorrow?

The wound that we make may in bitterness live. While anger may die ere the morrow.

A word kindly spoken will oftentimes Despair and a noble beginning.

For sin and its curse have been set upon men And weakness is part of his sinning.

Oh, mark how the rose as it sparkles with dew

Will scatter its God-given treasure And yields up its fragrance to all, not

To mingle the world in its pleasure. The pauper and king are the same in its

It notes not their station or story. It hallows the spot where the warrior

Regardless of birthplace or glory.

Oh, better that lips had been robbed of their speech

Than language should soil by its mad-Far better unspoken the word that

could teach A heart to despair in its sadness. We know not the harm or we know not

the pain Of words till some heart has been broken.

But where is the power to call back

That word which our tongue has once Richard I. Gavin, A. B., M. A.

In persons grafted in a serious trust negligence is a crime.—Shakspeare.

Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken Therefrom to Enrich Our Columns,

A BOY MEDIUM.

JACK" COOKE, AGED TWELVE, KNOWS THE BIBLE BY HEART-HIS WONDERFUL PREACHING DUMBFOUNDS SCHOLARS AND AMAZES HIS HEARERS- SAYS HE IS INSPIRED.

In the person of Claude Hanbury Cooke there arrived in this city to-day from England a boyish enigma. though only twelve years old, the lad speaks without premeditation and in a logical manner upon any scriptural text which may be suggested to him. He answers promptly and correctly any room in which her husband had question that is asked him regarding the Bible. When speaking he seems under the influence of some-tremendous power, but in ordinary conversation he aughs, talks and acts like any ordinary

bright boy.

The boy is commonly known "Jack," and created something of a stir in London before his departure. Boy preachers are frequently brought to public notice, and for a time startle country towns by their extraordinary precocity, only to be soon exposed as frauds or victims of some superior hu-"Jack" Cooke for two years has been under rigid criticism in England, and has successfully resisted all efforts made to discredit his mysteripared to the century-old ox-cart of our ous insight and gift of speech, "Jack"

> Upon his arrival in Philadelphia with his father, "Jack" went to rooms in the home of John -Mitchell. 151 N. 18th street, which have been occupied by his brother, H. C. Cooke, for several years. There he was seen by a reporter of The Bulletin, who was given every opportunity to test the boy preacher's claim to supernatural inspiration.

for his age, which he gives as twelve years, eight months. He still wears Knickerbeckers and upon his coat is al-"Jack" looks neither young nor old ways to be seen a blue temperance badge. The lad's eyes are blue and in-telligent, his light hair is thrown back in a semi-pompadour style. He is rather thin and seems of an extremely nerv ous disposition.

When the reporter introduced himself brother. His brother is in business here, and it was at his advice that "Jack" and his father came to the city to conduct the Evangelistic meetings. In telling of his birth-place. London, and boyhood, "Jack" showed no signs of unusual precocity. Up to two years ago he evinced no traits not possessed by all lads. His father has spent his life in missionary work in London, and the boy showed a natural interest in the religious meetings.

At one of these, about two years ago. 'Jack'' says he was suddenly seized with a desire to address the congregation. He obeyed the impulse and times in this Rocky Mountain region. amazed his father by making an eloquent appeal, using words correctly of whose meaning he was absolutely spiritualism can meet Dr. Abbott on ignorant. When his father reached ignorant when the ground he takes without prejudice people, men and women with progressive brains, will not listen to the theolist brains, will not listen to the theolist brains will not listen to the theolist brains.

To the reporter "Jack" to-day said that ever since that time words have never failed him when asked to speak on a Bible text. He makes no attempt to explain his power, and says he doesn't know himself, but as he trusts God he believes it is God's spirit moves

"Jack" offered to give him an illustration of his power, and the reporter chose a text out of Paul's Epistle to the Romans. It was not an easy subject, but without hesitation the boy took up the words and expounded them intelli-

gently.
When speaking he seemed under great nervous strain and unconscious of the presence of auditors. The reporter noticed that the boy's father watched him intently, and frankly asked if the boy could speak as well out of his father's presence, the father and brother left the house, and another text was chosen, but "Jack" spoke as well as

brought several children with him. entirely different style and a simple vocabulary. His father says "Jack" adapts his style of speech and depth of argument to the audience he is called upon to address.

"Jack" says his power extends along other lines. Shortly after he had be-come well-known in England, his fathwithout his knowledge, challenged inventors to bring their machines to 'Jack" in public and said the boy could show how they could be improved. Such a test was held, and "Jack" showed the reporter letters attesting that he had suggested several valuable improvements.

"Jack" says he has never been at school more than nine or ten months but studied with his mother. He seems thoroughly in earnest regarding his re vival work and says that during the last year in England his outdoor meet ings resulted in 1,000 conversions.—Evening Bulletin, Philadelphia, Pa.

Held the Chost.

Mrs. J. H. LaPearl, wife of the well known showman, broke up a spiritual seance at Danville, Friday night. When the ghost walked, she pluckily took hold of it and the light being turned on, it proved to be a young man of anything but ethereal composition. The spiritualistic fraud has had a decided set back in Danville as a consequence of this exposure.—New Era, Cerro Gordo, Ill., Iarch 14.

"Ancient India: its Language and dream that she ordered the corpse Religions." By Prof. H. Oldenberg, taken up and : The subject is of unusual interest at Goshen, Ind. the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25 cents.

HIS SPIRIT RETURNS.

He Talks Like a Prophet. A Report That is Reliable.

A DEAD HUSBAND RETURNS AND BUILDS A FIRE-THE GREAT BLACK DOG WHICH SUDDENLY VANISHES.

Henderson, Ky.-A strange story comes from the vicinity of this city. James Bruce, who lived on the old Ned Burns farm, in the Highland creek bottoms on the line of Henderson and Union counties, died.

The evening of the burial his wife and her brother, Mr. O'Nan returned home. Having occasion to go into the breathed his last, Mrs. Bruce opened the door and entered. She was greatly astonished to see a bright fire burning in the grate-none having been built there that day to her certain knowledge -and was transfixed and astounded to behold her husband whose remains she had just witnessed a few hours before consiged to the grave, sitting in a chair before the grate. She exclaimed in "Why, Jim, what in the world are you doing here?"

The strange visitant made some reply, when Mrs. Bruce, overcome with terror, rushed out of the room and fell in a dead faint in the presence of her brother, Mr. O'Nan. The latter picked her up and placed her on a bed, and when she recovered she told him what she

had seen in the adjoining room. Mr. O'Nan went boldly into the room and he, too, saw the bright fire burning in the grate. And lying upon the rug in front of the fire was a great

black dog. Supposing this animal to have caused his sister's fright, Mr. O'Nan kicked at the unwelcome intruder to drive him out of the house. A strange thing then happened. The great black

neighbors and the owner of the house, Robert Burns. The latter went to the house and saw the fire in the grate, where he knew no one had built it. The Bruce family left that night The owner has offered a reward for any one that will stay in the house all night. Jack" modestly sent for his father and bright light can be seen from the de-It is claimed by the neighbors that a serted cabin window every night, but no one will venture close enough to make an examination. The people are

Dr. Abbott on Spiritualism.

terribly stirred up over the strange affair.—News, Paducah, Ky.

A recent advocate of Spiritualism and one of wide influence and ability, is Dr. Lyman Abbott. He does not champion the gross and material and vulgar forms of Spiritualism such as are identified with table rappings, slate-writings and other sensational features, but the Spir itualism which is spiritual and beautiful. The people who repudiate the usu al and common so-called phenomena of

Dr. Abbott says: "I love to think my did when I was a boy. I love to believe that the strange, subtle, inexplicable, and indefinable influence that sometimes comes into my life is from her" This is a beautiful thought, full of a sweet and tender pathos, which must appeal to all those who cherish deep affections. It can not offend those who do not believe in it, and in holding this

view. Dr. Abbott says he is not aiding Spiritualism, but it is aiding him. The thought that our loved ones who have gone before, are hovering near, trying to protect and surround us with gentle influences for good, is only the expanded theory of the "guardian angel" which is helpful, beautiful and pure.-Chronicle, Binghamton, N. Y.

THE MACICIAN.

He Performs Inexplicable Tricks.

"Princess Karnak" is the title of one of Magician Kellar's Hindoo illusions ever.

Then questions regarding the Bible were asked covering historical and doctrinal points, and clear, ready replies that a human being can be in two The boy's father then returned and places at the same time. Here is how it is done; Two large cages are used: "Jack" spoke to the children, using an one placed upon the stage and the other suspended ten feet in the air. The cages are of slats and entirely open. A young girl is placed in the lower one, the shades drawn close and the door locked. Instantly it is opened and the girl has gone. She is seen at the same moment walking down the aisle of the theater from the rear. She is again imprisoned and again the door is hurriedly opened. Instead of the girl there is fully uniformed soldier in the cage and the girl is found in the suspended prison far above the heads of the audience.--Utica (N. Y.) Press.

DEMANDS CREMATION.

Appears In a Dream, to a Sister.

Fort Wayne, Ind.—The body of Ernest Heinig was cremated Saturday evening at the Lindenwood crematory under peculiar circumstances. Heinig committed suicide on Jan. 30 because of despondency, owing to having been brown out of employment. Two weeks before he died he expressed to his sister, Mrs. Leuchner, the wish that in the event of his demise his remains might be cremated.

Mrs. Leuchner, however, had a horror of cremation, and had his body buried. One night last week, Mrs. Leuchner says, her brother appeared to her in a drenmed and demanded why her promse had not been fulfilled, and insisted. that she, even then, should cause the body to be exhumed and burned. So impressed was Mrs. Leuchner by the up and cremated.-Democrat,

"Nature Oure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

MYSTERIOUS VISION.

Scene of an Agzona Murder Is Accurately Portrayed In Chicago.

A student of the University of Chicago is authority for the following weird and occult story: Ohe Sunday not long ago the student says the sat looking out of a window at woster hall, thinking of nothing in particular. Suddenly there came into her mind a mental photograph, a stons of a settler's shanty alone in the midst of a vast plain. It was a wild and flat-rocked and treeless mesa. The sub beat down with almost the heat of a Northern summer. Not a human peing nor a living mer. Not a human being nor a living thing was in sight. No bird skimmed the high blue sky. The shanty was a one-roomed frame flouse. Inside the shanty a young map lay stretched on the floor dead. He was entirely alone. His attitude and his expression, as well as the disorder of the furniture, indi-cated that he had been murdered.

The young woman was entirely unable to account for her vision, and it vanished almost instantly. She wrote down the description of the scene, hoping that in the future some reasonable explanation might offer. A few days afterward a friend dame to visit her. Among the first things she said was: "I had such sad news in a letter Sunday. A brother of a cormer schoolmate

has been murdered hysteriously on his ranch in Arizona." She went on then to give a descrip tion of the ranch, the lonely house and the man found dead and alone. The university student now explains her vis ion on the theory of telepathy. The letter was received by her friend in the same hour in which she saw a mental portrait of the rangh! The student believes that her friends thought and image of the murdered man were trans-

ferred to her own mind.—Inter Ocean. THE LILY.

A lily on life's tide was sleeping, Cradled by a shining wave. And its brightness, rays of whiteness To the rolling waters gave.

Calm and beautiful and smiling, Wore it then a holy ray. While the pale light born of midnight On its snowy bosom lay.

O'er its leaves, like gems, were glisten Tears that starry eyes had shed;

Not in sadness, but in gladness, Fell they on the lily's head. Life seemed brighten in the presence

Of that meek and hely flower, And my spirit lingering near it, Wakened to a higher power. While I watched it neekly smiling, Tempest-clouds had gathered o'er,

And the blast that hurried past Thundered 'long the distint shore. By the vexed and angry billows Soon the fragile flower was bent,

And its sweetness shed in meekness To the passing gale was lent. Oft the waves went foaming, dashing, Splashing o'er its stainless crest, But still whiter, purer, brighter,

Shone the light upon its breast. Then I wondered what could make it Ever smile, 'mid weal or woe, All confiding, never chiding, Shedding love on all below.

But just then a beam of starlight, From a planet lange and lone, Sweetly gleaming, meekly seeming, Fell upon its pearly throne.'

Lo! a thousand geing seemed flashing O'er its bosom's stainless snow, And their brightness, with its white-Lent the angry waves a glow.

Then I knew that flower so fragile, Weak and shaken by a breath, Held a treasure, drawing pleasure From the storms that threatened

Though the sullen, turbld water Wet its tender petals through, Nothing but the shining dew.

Ah! I thought how fit a seeming To our holy faith is this.

That from sorrow learns to borrow, "Scattered sweets of heavenly bliss.
BELLE BUSH. Seminary, Belvidere, N. J.

OPENS A LITTLE HELL

WRIT GRANTED IN OMAHA BY WHICH TWO GIRLS ARE RE-TURNED TO THEIR MOTHER. AND RELEASED FROM SLAVER 1

Omaha, Neb., March 22.-Habeas corpus proceedings were begun in the District Court to-day in which a mother al leges her two daughters are being de prived of their liberty in the House of the Good Shepherd, a Catholic convent of South Omaha. The writ was grant ed. The petitioner was Mrs. Alice M Bigelow, mother of the girls-Edith and

According to Mrs. Bigelow her daugh ters were "being made slaves of—boti in body and mind"-and the health of

one of them was being wrecked. Judge Scott issued the writ immediately upon hearing the application, and made it returnable forthwith. The Mother Superior and Mrs. Bigelow held a conference, and it was agreed the girls should be sent home.

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

"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 vertable history.

The devilishness and niurderous ma-The devinances and indicatous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.
"Mahomet, His Birth, Character and

By Edward Gibbons. This Doctrine." is No. 6 of the Library of Liberal Classics. It is conceded to be historically sics. It is conceded to be historically correct; and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows."
By Michael Faraday. Price 10 cents.
For sale at this office. Geo. C. LaFontain writes: "Art Magic

I find to be a book of great value as an educator, and should be found in all well-kept libraries, and with your lib-eral offer I think it ought to reach out far and wide."

WHICH SHALL IT BE?

An Important Question Pre-

It seems inevitable, that a radical change is approaching; indeed, a crisis in Spiritualism. And one of two things must result, viz: Either Spiritualists that are able must step to the front, put their hands in their pockets, and contribute liberally enough to remove the embarrassments under which the cause is languishing, or abandon the hope of maintaining an independent organization under its present form and char-

It is worse than useless to attempt to support any organized cause with such violent opposition arrayed against ;it with so many conflicting among its members, without adequate means to draw from.

And that cannot be expected to come from any source but from its own members. And to make that practical, systematic organization must be adopted Spiritualists generally accept that proposition. But how few of them strive to accomplish it, or to organiz and support local societies, which seems to be the only practical way to accomplish it.

It is a fact that but few recognize, that there are fewer organized societies in America to-day than there were three years ago. And it is fair to presume there are three times as many Spiritual ists now as then, and but few of them in societies.

And the societies that are now in existence, as a rule, find it difficult to raise the means to support them. The causes for this are too numerous

for me to attempt to explain at this time and place. None will attempt to gainsay it. I apprehend. The National Association at that time

(three years ago), was in a prosperous and harmonious condition; with money in its treasury: Now, according to the treasury report, the treasury is empty, and but few so

cieties paying their annual dues. For some unexplained reason, it has been thought best, that each state should organize a state society. Where this has been done, the revenues from the local societies are no longer available to the National, and it is difficult to see where the revenue is to come from to support that very necessary or-ganization, unless out of the pockets of the individuals. And that can no longer be relied upon, judging from present

What, then, is the alternative? Spiritual theories and Spiritual teachings are abundantly established, proven and accepted; not only by the churches, but scientifically.

Any and all liberal denominations, and most of the orthodox churches even, would be more than glad to so change and modify their creeds, and overcome their prejudices, open their doors, and receive with open arms, any and all Spiritualists, who are worthy members, or converts to Spiritualism, and who would elect to unite with such

Spiritualism stands for freedom, for liberal conscientious thought, and the good of humanity. The churches claim to maintain the same. Is it necessary for us to attempt to

maintain a separate organization? If we can more effectually accomplish that object by uniting our efforts with others, engaged in the same good work, provided they recognize our theories, and accept us in good fellowship, why

not do it? There need be no reason for our discontinuing our efforts to advance the cause of Spiritualism, even under auther name.

We have already severed offshoots, or oranches, under various names, like Pheosophy, Psychometry, Christian and Mental Science, And now, Brother T. Ernest Allen is developing in Boston something very much like Spiritualism. and with the same object. Brother Geo. A. Fuller, too, said last summer, at On-set, the time was near at hand for the "parting of the ways."

I think it should be deferred, and may be, if our people so determine. But rather than to drag along in this

inharmonious, slipshod manner, fight ing frauds, and struggling for an exist ence. I am looking around for a good place to fall, and for pleasant companionship, where our efforts may be suc cessfully and profitably continued.

Undoubtedly this proposition will meet with opposition, and it may not be the best or the wisest thing to do. But it will perhaps, call the attention of the thinking portion of our people, to the subject, and bring out a more prac tical suggestion from others It must be evident to all practical

minds, that something must be done to restore confidence and produce har mony in our ranks, and provide work ing capital.

We need men and women of ability that are willing and able to devote

themselves to the cause. We need competent leaders, those that are willing to devote time and la bor to building up local societies. We need competent officers in the Na-

tional Association. We need more active, competent misionary workers in the field. We need more lyceums, and trained choirs, to say nothing of the pleasant and attractive places for our meetings, all of which may be had with

noney, but not without it. Shall we have it? is the question. It is useless to inquire what has brought about this state of things, as it would be difficult to agree, if we did make the inquiry.

It seems almost a foregone conclusion. that no remedy can be reached that would be effectual. Still, all "is not lost that is in danger.'

of it. It has been growing from bad to worse for two or three years. And yet, no one seems to come to the front, and of more than common intrinsic value. set the example of liberal contribution. It was claimed, for several years, that

wills, was because there was no legal

organization that endowments could be safely entrusted to. It has now been more than five years ified to give security for any sums of money or trusts committed to its charge, and I have never heard of but one that has availed himself of that opportunity to do for this cause what

housands of others are continually do-

ing for their cherished institutions.

Many of our people are comforting themselves with the thought that as soon as Spiritualists are able to weed out from among their mediums, all the fakirs, and those that practice fraud, in their manifestations, all will be well, and the cause revived. Others contend it is a powerful Catholic influence on both sides of life that is at work. Others charge that the numerous sects and organizations that are springing up from spirital teachings, are attracting from the original principles that were

Roberts, Emma Hardinge Britten Luther Colby, and many others of that class of early teachers, that when Spirtualists return to those pure and well principles. defined, well understood Spiritualism will recover its former po-sition, and take its place along the front rank with all the popular and pro-

gressive religious organizations of the Others contend that the times have been hard, and our people are generally poor, and that they have not been able to keep up their societies. That when times improve, money will be plenty, all will be well, and spiritual societies will be revived, and the National Asso-

ciation duly supported. This, to a casual observer, seems a casonable view. But when they real ze that one dollar per annum, from all Spiritualists in America, will aggregate far more than is now collected from them, the view_changes, and the sur

prise increases. But facts are stubborn things, and theories are delusive, and the question

Washington, D. C.

Which shall it be? E. W. GOULD.

QUESTIONINGS.

Tell me, oh, dying day, Before thou fadest away, Kissed by the sun, Hast thou no vague regret, Now that the sun has set. That life is done?

Tell me, oh, rapturous night, If the soft, starry light . Fills thy desire? Hast thou no discontent When the warm day is spent Without its fire?

Tell me, oh, world remote, If no light shadows float Over thy sky? Tell me, I fain would know If longings come and go After we die?

-Sarah Jewett.

A Call to all Spiritualists who see the need of a society, with a definite platform of principles: Believing that the time has fully come for the organization of a compact spiritual society or church with a definite avowal of principles, code of ethics and rules of government and with an active and

systematic plan of propaganda. Therefore by direction of the spirit world, and the concurrence of a meeting of Anderson and Alexandria rebresentative Spiritualists convened in Au derson on Sunday afternoon, March 19 1899, a convention to form a nucleus of such organization is hereby called to meet in the city of Anderson, Indiana, on the 19th day of April, 1899, at 10:30 a. m., and continue from day to-day, until the work is done. All mediums are earnestly urged to attend and assist in the movement, as well as to organize for their own protection, and to weed out false pretenders.

Done in the city of Alexandria, Ind., this 23d day of March, 1899. B. A. LINE. H. J. LEONARD.

M. W. ARNETT. DR. WORST'S NEW SCIENTIFIC

GATARRH INHALER

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"Woman, Church and State." Ву "Woman, Church and State." By wise. If he reject this offer, his neigh-Matilda Joslyn Gage. A royal volume, bor will soon advance ahead of him, and of more than common intrinsic value. he will sneak over to borrow what he The subject is treated with masterly had not the enterprise to pay for. We ability; showing what the church has the reason wealthy Spiritualists never and has not done for woman. It is full gave large sums to the cause in their of information on the subject, and should be read by every one. Price \$2, post-paid. For sale at this office.

"Mediumship and Its Development and How to Mesmerize to Assist Develsince the National Association was opment." By W. H. Bach. Especially made a legal organization, amply qualuseful to learners who seek to know and utilize the laws of mediumphip and development, and avoid errors. Price, cioth, 50 cents; paper, 25 cents.

"The Commandments Analyzed. By W. H. Bach." The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25c. "Encyclopedia of Biblical Spiritual-

lam: or a Concordance of the Principal more than pays for the expense of post-Passages of the Old and New Testa-mert Scriptures which prove or imply Spiritualism; together with a brief his. Spiritualish, together with a brief his tory of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied thus in a measure becoming a part of the results of his many years' study the Divine Plan yourself, of the Bible in its relations to Spiritual. ism. As its title denotes, it is a veri-table encyclopedia of infomation on the advanced by such teachers as Judge subject. Price \$1. For sale at this Edmunds, Doctor Gardener, Jonathan office.

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Prof. Weltmer's wonderful method of healing is without question the most important discovery of modern times. By this method he is relieving the sick and suffering all over this land. It makes no difference what your dispase may be, nor of how long standing, there is a positive and permanent cure in the "Weltmer there is a positive and permanent cure in the "Weltmer there is a positive and permanent cure in the suffering to his wonderful ability. Mrs. J. C. Sutton, of Big Springs, Tox, suffered ten years without relief. Was permanently cured in one week by this great healer. Chas. F. Strohm, Prest. Nevada (Mo.) Water Works Go, had a cystic tumor on his neck for three years. He tried afteen dectors,

PROF, WRUTMER. allments. She tried all remedies without relief. Was permaneutly cored in one week by this great healer. Chas. F. Strohm, Prest. Nevada (Mo.) Water Works Co., had a cystle tumor on his neck for three years. He tried fifteen doctors, all of whom pronounced his case facurable. Prof. Welturer permaneutly cured him in a few days. Prof. Welturer also possesses the remarkable ability to cura people at a distance, and performs cures by this method that are simply astounding. No medicines or appliances whatever are used. This is the only-method of treatment that will restore lost vitality and kindred aliments. A copy of the Magnetic Journal, a forty-page illustrated magazine, giving a list of the most infraculous cures on record, will be sent free to any sufferer.

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ers, ten Art Magics, \$10. A LIBRARY.

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THE DIVINÉ PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits 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 age, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every it brary. As we are aiding you, we By you in turn to aid us by extending the circulation of The Progressive Thinker

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



umistic gifts.

At the present time there is a great demand for all kinds of occult knowledge. Astrology is finding a pathway in almost every home. I am crowded with work all the time, in many direc tions, and the demand for Spiritualistic astrological and other occult literature

is very, very great. Churches, too, during the past twelve months have become a great deal more progressive and liberal than they hithrto were. We have some fine, pro gressive ministers here, such as Dr. Utter, the Jewish Rabbi Freeman, Rev Avlesworth, and others. And only yes terday the Rev. Dr. Myers preached in the Broadway Theater to an overcrowded house. He has taken the late Myron Reed's place, one of the most progressive, outspoken, liberal-minded ministers ever known in America.

Dr. Myers' sermon when read from the Spiritualists' standpoint, contained elements of philosophy and science such as have been preached by the Spiritualistic teachers for the past fifty years. He took his text from II. Corinthians, 11:14: "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Among other things he said. "I want to tell you what my idea of true religion is. The first principle is that God and nature are component parts of one grand system. No God, no nature, and no nature, no God; destroy nature and you destroy God, destroy God and you destroy na-

"The second principle is that religion is a science. It involves two elements -those of right and wrong. With this view you will find that the great God is not millions and millions of miles away, but is present in every atom of the uni-

He said, "the Bible might be compared to the century-old ox-cart of our forefathers, who got along very well with such a cart in those days, but the present generation wanted a Pullman. The Bible was very good then, but we want something better to-day. We have got to progress. The Bible is a grand old book. The men who wrote it were no doubt honest men, but they never wore the seats of their trousers through while working. They may have seen angels and cast out devils, but they never sent love's charming message upon the bosom of the lightning from sea to sea in the twinkling of an eve. Those men of old may have been God's chosen people, but I am glad they were not my chosen companions. Not because they were not good enough for me, but I would rather live in this day

'Nearly all religions," Mr. Myers said, "ask you to believe that you must be born again. In a hideous discord vou hear the cry of hundreds of voices, and there would not remain one physiological unit of the man who would attempt to believe every creed. But listen, above the cry of water, water, water, spirit, spirit, spirit; creed, creed, creed; Bible, Bible, Bible; church, church, church: I hear a voice which says: Away, away with all these! Let them be buried by the side of my father's oxcart, which was good enough for their day, but the sun of that day has gone I could quote at greater length, but

the remarks given show the signs of the times in this Rocky Mountain region. Everyone can see a wonderful change going on all the time in the expressions from orthodox pulpits. Good, thinking people, men and women with progressive brains, will not listen to the theological dry rot as expressed by a few of
the old theological back numbers, and
it is through the utterances of Spiritual. it is through the utterances of Spiritualists and the teachings of spirits who control our mediums that this change in the great mind of humanity is being Denver has been stirred up of late

over the "Doctors' Monopoly Medical Bill," which is now in front of the Senate. Spiritualists have been stirred up over a municipal law which will compel mediums, spiritual workers, clairvoy ants, healers, and others to pay an annual license of \$100. Of course there has been the usual anti-medical meetings and gathering of mediums protesting against such a license, and I firmly believe that with united effort on the part of Spiritualists and Spiritualistic workers, we will be in a position to de-feat to a very great extent the two objectionable measures referred to. Denver is growing and so is Spiritualism. and in spite of many pessimistic utterances concerning the ultimate of our cause, I feel sure that when the day of reckoning comes Spiritualists will occupy a foremost place in the ranks of philosophic science and religion. The Progressive Thinker sells-well here and is appreciated. GEO. W. WALROND. Denver, Colorado.

OH, WHERE IS THE POWER TO CALL BACK AGAIN?

Oh, why should we breathe forth the word that will give Another lieart anguish and sorrow? The wound that we make may in bitter-

While anger may die ere the morrow. A word kindly spoken will oftentimes

Despair and a noble beginning, For sin and its curse have been set upon men

And weakness is part of his sinning. Oh, mark how the rose as it sparkles

Will scatter its God-given treasure And yields up its fragrance to all, not to few.

To mingle the world in its pleasure, The pauper and king are the same in its

It notes not their station or story. It hallows the spot where the warrior

Regardless of birthplace or glory. Oh, better that lips had been robbed of

their speech Than language should soil by its mad-

Far better unspoken the word that

A heart to despair in its sadness. We know not the harm or we know not

Of words till some heart has been But where is the power to call back

again. That word which our tongue has once spoken?

-Richard I. Gavin, A. B., M. A.

In persons grafted in a serious trust negligence is a crime.—Shakspeare.



Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken Therefrom to Enrich Our Columns.

A BOY MEDIUM.

He Talks Like a Prophet. A Report That is Reliable.

KNOWS THE BIBLE BY HEART-HIS WONDERFUL PREACHING DUMBROUNDS SCHOLARS AND AMAZES HIS HEARERS- SAYS HE IS INSPIRED.

In the person of Claude Hanbury Cooke there arrived in this city to-day from England a boyish enigma. All toms on the line of though only twelve years old, the lad The evening of the speaks without premeditation and in a logical manner upon any scriptural text logical manner upon any scriptural text home. Having occasion to go into the which may be suggested to him. He naswers promptly and correctly any question that is asked him regarding the Bible. When speaking he seems upthe Bible. When speaking he seems under the influence of some tremendous power, but in ordinary conversation he there that downer having been built bright boy.

The boy is commonly known as The boy is commonly known as had just witnessed a few hours before "Jack," and created something of a stir consiged to the grave, sitting in a chair before the grave. She exclaimed in preachers are frequently brought to public notice, and for a time startle country towns by their extraordinary doing here?" precocity, only to be soon exposed as frauds or victims of some superior human will, "Jack" Cooke for two years has been under rigid criticism in Eng-land, and has successfully resisted all er, Mr. O'Nan. The latter picked her has been under rigid criticism in Engefforts made to discredit his mysterious insight and gift of speech, "Jack" up and placed her on a bed, and when says that he is inspired by the spirit of God.

Wr. O'Nan went boldly into the efforts made to discredit his mysteri-

Upon his arrival in Philadelphia with his father, "Jack" went to rooms in the home of John Mitchell, 151 N. 18th street, which have been occupied by his brother, H. C. Cooke, for several years. There he was seen by a reporter of The Bulletin, who was given every opportunity to test the boy preacher's claim to supernatural inspiration.

"Jack" looks neither young nor old for his age, which he gives as twelve years, eight months. He still wears Knickerbockers and upon his coat is always to be seen a blue temperance badge. The lad's eyes are blue and intelligent, his light hair is thrown back in a semi-pompadour style. He is rather thin and seems of an extremely nerv ous disposition.

When the reporter introduced himself "Jack" modestly sent for his father and brother. His brother is in business here, and it was at his advice that "Jack" and his father came to the city to conduct the Evangelistic meetings. In telling of his birth-place, London, and boyhood, "Jack" showed no signs of unusual precocity. Up to two years ago he evinced no traits not possessed by all lads. His father has spent his life in missionary work in London, and the boy showed a natural interest in the religious meetings.

At one of these, about two years ago. Jack" says he was suddenly seized with a desire to address the congrega-tion. He obeyed the impulse and amazed his father by making an eloquent appeal, using words correctly of whose meaning he was absolutely ignorant. When his father reached home and began to question "Jack," the loope and began to question "Jack," the loope who repudiate the usual and common so-called phenomena of Spiritualism can meet Dr. Abbott on the ground he takes without prejudice to common sense or religious teaching. Ell perceived that God had called the lad.'

To the reporter "Jack" to-day said that ever since that time words have never failed him when asked to speak on a Bible text. He makes no attempt to explain his power, and says he doesn't know himself, but as he trusts God he believes it is God's spirit moves

"Jack" offered to give him an illustration of his power, and the reporter chose a text out of Paul's Epistle to the Romans. It was not an easy subject. but without hesitation the boy took up the words and expounded them intelli-

gently. When speaking he seemed under a great nervous strain and unconscious of the presence of auditors. The reporter noticed that the boy's father watched him intently, and frankly asked if the boy could speak as well out of his father's presence, the father and brother left the house, and another text was chosen, but "Jack" spoke as well as

Then questions regarding the Bible were asked covering historical and doctrinal points, and clear, ready replies

The boy's father then returned and brought several children with him.
"Jack" spoke to the children, using an entirely different style and a simple vo-cabulary. His father says "Jack" adapts his style of speech and depth of argument to the audience he is called upon o address.

"Jack" says his power extends along other lines. Shortly after he had be well-known in England, his father, without his knowledge, challenged nventors to bring their machines to 'Jack" in public and said the boy could show how they could be improved. Such a test was held, and "Jack" showed the reporter letters attesting that he had suggested several valuable

improvements. "Jack" says he has never been at school more than nine or ten months but studied with his mother. He seems thoroughly in earnest regarding his re-vival work and says that during the last year in England his outdoor meet ings resulted in 1,000 conversions.—Evening Bulletin, Philadelphia, Pa.

Held the Chost.

Mrs. J. H. LaPearl, wife of the wellknown showman, broke up a spiritual seance at Danville, Friday night. When the ghost walked, she pluckily took hold of it and the light being turned on, it proved to be a young man of anything but ethereal composition. The spiritualistic-fraud has had a decided set back in Danville as a consequence of this exposure.-New Era, Cerro Gordo, Ill., March 14.

Religions. By Fron. H. Ordenberg, taken up and The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, Rosa C. Conger. Excellent for every comits. price 25 cents.

HIS SPIRIT RETURNS.

'JACK'' COOKE, AGED TWELVE, A DEAD HUSBAND RETURNS AND BUILDS A FIRE-THE GREAT BLACK DOG WHICH SUDDENLY VANISHES.

Henderson, Ky.—A strange story comes from the vicinity of this city. James Bruce, who lived on the old Ned Burns farm, in the Highland creek bottoms on the line of Henderson and The evening of the burial his wife

astonished to see a bright fire burning power, but in ordinary conversation he there that day to her certain knowledge -and was transfixed and astounded to behold her husband whose remains she "Why, Jim, what in the world are you

The strange visitant made some reply when Mrs. Bruce, overcome with terror rushed out of the room and fell in a

room and he, too, saw the bright fire black dog.
Supposing this animal to have

caused. his sister's fright, Mr. O'Nan kicked at the unwelcome intruder to drive him out of the house, A strange thing then happened. The great black dog raised upon his feet and immedi ately vanished into space.

The family at once notified the

neighbors and the owner of the house, Robert Burns. The latter went to the nouse and saw the fire in the grate. where he knew no one had built it.

The Bruce family left that night The owner has offered a reward for any one that will stay in the house all night It is claimed by the neighbors that a bright light can be seen from the deserted cabin window every night, but no one will venture close enough to make an examination. The people are erribly stirred up over the strange afair.-News, Paducah, Ky.

Dr. Abbott on Spiritualism. A recent advocate of Spiritualism and one of wide influence and ability, is Dr. Lyman Abbott. He does not champion the gross and material and vulgar forms of Spiritualism such as are with table rappings, slate-writings and other sensational features, but the Spiritualism which is spiritual and beauti-

that the strange, subtle, inexplicable. and indefinable influence that sometimes comes into my life is from her."

This is a beautiful thought, full of a weet and tender pathos, which must appeal to all those who cherish deep affections. It can not offend those v do not believe in it, and in holding this view. Dr. Abbott says he is not aiding Spiritualism, but it is aiding him. The thought that our loved ones who have gone before, are hovering near, trying protect and surround us with gentle influences for good, is only the expanded theory of the "guardian angel" which is helpful, beautiful and pure.-Chronicle, Binghamton, N. Y.

THE MACICIAN.

He Performs Inexplicable Tricks.

"Princess Karnak" is the title of one of Magician Kellar's Hindoo illusions that will be presented here to-night. It is unfathomable to the average man and bewildering to the expert. It exploits the belief of the priests of India that a human being can be in two places at the same time. Here is how it is done: Two large cages are used; one placed upon the stage and the other suspended ten feet in the air. The cages are of slats and entirely open. A young girl is placed in the lower one, the shades drawn close and the door locked. Instantly it is opened and the girl has gone. She is seen at the same moment walking down the assle of the theater from the rear. She is again imprisoned and again the door is hurriedy opened. Instead of the girl there is a fully uniformed soldier in the cage and the girl is found in the suspended prison far above the heads of the audience.-Utica (N. Y.) Press.

DEMANDS CREMATION.

Appears In a Dream, to a Sister.

Fort Wayne, Ind.—The body of Ernest Heinig was cremated Saturday evening at the Lindenwood crematory under peculiar circumstances. Heinig committed suicide on Jan. 30 because of despondency, owing to having been thrown out of employment. Two weeks before he died he expressed to his sister, Mrs. Leuchner, the wish that in the event of his demise his remains might

Mrs. Leuchner, however, had a horror of cremation, and had his body buried. One night last week, Mrs. Leuchner snys, her brother appeared to her in a dreamed and demanded why her promise had not been fulfilled, and insisted that she, even then, should cause the ody to be exhumed and burned. So impressed was Mrs. Leuchner by the "Ancient India: Its Language and dream that she ordered the corpse Religions." By Prof. H. Oldenberg, taken up and cremated.—Democrat,

> family. Cloth, \$1.50 and \$2, far and wide."

MYSTERIOUS VISION.

Scene of an Adzona Murder Is Accurately Portrayed An Important Question Pre-In Chicago.

A student of the University of Chicago is authority for the following welld and occult story: Ohe Sunday not long ago the student says the sat looking out of a window at woster hall, thinking of nothing in particular. Suddenly there came into her mind a mental photograph, a risions of a settler's shanty alone in the index of a vast plain. It was a wild and flat-rocked and treeless mesa. The sun beat down with almost the heat of a Northern summer. Not a human being nor a living thing was in sight. //No bird skimmed the high hive sky. The shanty was a one-roomed frame house. Inside the shanty a young man lay stretched on the floor dead. Its was entirely alone. His attitude and his expression, as well as the disorder of the furniture, indi-

The young woman was entirely unable to account for her vision, and it vanished almost instantly. She wrote down the description of the scene, hop ing that in the future some reasonable explanation might offer. A few days afterward a friend came to visit her. Among the first things she said was:
"I had such sad news in a letter Sunday. A brother of a sormer schoolmate

has been murdered asysteriously on his ranch in Arizonn." ranch in Arizona." She went on them to give a description of the ranch, tile lonely house and the man found dead and alone. The university student now explains her vision on the theory of telepathy. The letfer was received by her friend in the same hour in which she saw a mental portrait of the rangh! The student be-lieves that her friends thought and im-age of the murdered man were transferred to her own mind.-Inter Ocean.

THE LILY.

A lily on life's tide was sleeping, Cradled by a shining wave, And its brightness, rays of whiteness To the rolling waters gave.

Calm and beautiful and smiling, Wore it then a holy ray, While the pale light born of midnight On its snowy bosom lay.

O'er its leaves, like gems, were glisten ing Tears that starry eyes had shed:

Not in sadness, but in gladness, Fell they on the lily's head. Life seemed brighten in the presence

Of that meek and hely flower, And my spirit lingering near it, Wakened to a higher power. While I watched it beekly smiling, Tempest-clouds hall gathered o'er,

And the blast that hurried past Thundered long the distint shore. By the vexed and angry billows Soon the fragile flower was bent, and its sweetness shed in meekness

To the passing gale was lent. Oft the waves went foaming, dashing, Splashing o'er its stainless crest, But still whiter, purer, brighter, Shone the light upon its breast

Then I wondered what could make it Ever smile, 'mid wenl or woe, All confiding, never chiding, Shedding love on all below.

But just then a beam of starlight, From a planet large hid lone, Sweetly gleaming, meekly seeming, Fell upon its pearly throne.

Lo! a thousand gems seemed flashing O'er its boson's stainless snow, And their brightness, with its white Lent the angry waves a glow.

Then I knew that flower so fragile, Weak and shaken by a breath, Held a treasure, drawing pleasure From the storms that threatened

Though the sullen, turbid waters Wet its tender petals through, Yet it cathered to its bosom Nothing but the spining dew.

Ah! I thought how fit a seeming To our holy faith is this, That from sorrow learns to borrow

"Scattered sweets of heavenly bliss. BELLE BUSH. Seminary, Belvidere, N. J.

OPENS A LITTLE HELL

WRIT GRANTED IN OMAHA BY WHICH TWO GIRLS ARE RE-TURNED TO THEIR MOTHER, AND RELEASED FROM SLAVER1.

Omaha, Neb., March 22.-Habeas corpus proceedings were begun in the District Court to-day in, which a mother alleges her two daughters are being deprived of their liberty in the House of the Good Shepherd, a Catholic convent, of South Omaha. The writ was granted. The petitioner was Mrs. Alice M. Blgelow, mother of the girls-Edith and

Edna. According to Mrs. Bigelow her daughters were "being made slaves of-both in body and mind" and the health of

one of them was being wrecked. Judge Scott issued the writ immediately upon hearing the application, and made it returnable forthwith. The Mother Superior and Mrs. Bigelow held a conference, and it was agreed the girls should be sent home.

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

"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 the conformation of the conforma conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of verifable history. The devilishness and nurderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.
"Mahomet, His Birth, Character and

Doctrine." By Edward Gibbons. 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 criticism. Price, 25 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Pro-cesses, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. Geo. C. Lafontain Writes: "Art Magic I find to be a book of great value as an educator, and should be found in all

WHICH SHALL IT BE?

sented.

It seems inevitable, that a radical change is approaching; indeed, a crisis in Spiritualism. And one of two things must result, viz: Either Spiritualists hat are able must step to the front, put their hands in their pockets, and con-tribute liberally enough to remove the embarrassments under which the cause is languishing, or abandon the hope of maintaining an independent organization under its present form and char-

It is worse than useless to attempt to support any organized cause with such violent opposition arrayed against it with so many conflicting elements among its members, without adequate means to draw from.

And that cannot be expected to come from any source but from its own members. And to make that practical, systematic organization must be adopted Spiritualists generally accept that proposition. But how few of them strive to accomplish it, or to organize and support local societies, which seems to be the only practical way to accom

It is a fact that but few recognize that there are fewer organized societies in America to-day than there were three years ago. And it is fair to presume there are three times as many Spiritualists now as then, and but few of them

And the societies that are now in existence, as a rule, find it difficult to raise the means to support them. The causes for this are too numerous for me to attempt to explain at this

time and place. None will attempt to gainsay it, I apprehend. The National Association at that time (three years ago), was in a prosperous and harmonious condition; with money in its treasury.
Now, according to the treasury report,

the treasury is empty, and but few so-cleties paying their admual dues. For some unexplained reason, it has been thought best, that each state should organize a state society. Where this has been done, the revenues from the local societies are no longer avail able to the National, and it is difficult to see where the revenue is to come from to support that very necessary organization, unless out of the pockets of the individuals. And that can no longer he relied upon, judging from present appearances.

What, then, is the alternative? Spiritual theories and Spiritual teachings are abundantly established, proven and accepted; not only by the

churches, but scientifically.

Any and all liberal denominations, most of the orthodox churches even, would be more than glad to so change and modify their creeds, and overcome their prejudices, open their doors, and receive with open arms, any and all Spiritualists, who are worthy members, or converts to Spiritualism, and who would elect to unite with such

society.
Spiritualism stands for freedom, for liberal conscientious thought, and the good of humanity. The churches claim to maintain the same. Is it necessary for us to attempt to

maintain a separate organization? If we can more effectually accomplish that object by uniting our efforts with others, engaged in the same good work, provided they recognize our theories, and accept us in good fellowship, why

There need be no reason for our discontinuing our efforts to advance the cause of Spiritualism, even under another name.

We have already severed offshoots, or branches, under various names, like Theosophy, Psychometry, Christian and Mental Science. And now, Brother T. Ernest Allen is developing in Boston something very much like Spiritualism, and with the same object. Brother Geo. A. Fuller, too, said last summer, at Onset, the time was near at hand for the "parting of the ways."

I think it should be deferred, and may be, if our people so determine. But rather than to drag along in this nharmonious, slipshod manner, fight ing frauds, and struggling for an existence, I am looking around for a good place to fall, and for pleasant companionship, where our efforts may be sucessfully and profitably continued.

Undoubtedly this proposition will meet with opposition, and it may not be the best or the wisest thing to do. But it will perhaps, call the attention of the thinking portion of our people, to

the subject, and bring out a more practical suggestion from others. It must be evident to all practical minds, that something must be done to restore confidence and produce har mony in our ranks, and provide work-

ing capital. We need men and women of ability that are willing and able to devote themselves to the cause.

We need competent leaders, those that are willing to devote time and laoor to building up local societies. We need competent officers in the Na-

We need more active, competent missionary workers in the field. We need more lyceums, and trained choirs, to say nothing of the pleasant and attractive places for our meet-

ngs, all of which may be had with noney, but not without it. Shall we have it? is the question. It is useless to inquire what has brought about this state of things, as it would be difficult to agree, if we did

make the inquiry. It seems almost a foregone conclusion that no remedy can be reached that would be effectual. Still, all "is not lost

that is in danger.' And the remedy is simple and at hand, and all who think, must be aware of it.

It has been growing from bad to worse for two or three years. And yet, no one seems to come to the front, and set the example of liberal contribution. It was claimed, for several years, that the reason wealthy Spiritualists never gave large sums to the cause in their wills, was because there was no legal organization that endowments could be safely entrusted to.

It has now been more than five years

since the National Association was made a legal organization, amply qualified to give security for any sums of money or trusts committed to its charge, and I have never heard of but one that has availed himself of that opportunity to do for this cause what thousands of others are continually doing for their cherished institutions. Many of our people are comforting

themselves with the thought that as soon as Spiritualists are able to weed out from among their mediums, all the fakirs, and those that practice fraud, in their manifestations, all will be well. and the cause revived. Others contend it is a powerful Catholic influence on both sides of life that is at work. Others charge that the numerous sects and organizations that are springing up from spirital teachings, are attracting well-kept libraries, and with your libfrom the original principles that were eral offer I think it ought to reach out advanced by such teachers as Judge Edmunds, Doctor Gardener, Jonathan office.

Roberts, Emma Hardinge Britten Luther Colby, and many others of tha class of early teachers, that when Spiritualists return to those pure and well defined, well understood principles, Spiritualism will recover its former po-

sition, and take its place along the front rank with all the popular and progressive religious organizations of the Others contend that the times have been hard, and our people are generally

poor, and that they have not been able to keep up their societies. That when times improve, money will be plenty, all will be well, and spiritual societies will be revived, and the National Association duly supported.

This, to a casual observer, seems

reasonable view. But when they realize that one dollar per annum, from all Spiritualists in America, will aggregate far more than is now collected from them, the view-changes, and the surprise increases. But facts are stubborn things, and

theories are delusive, and the question

Which shall it be? E. W. GOULD. Washington, D. C.

QUESTIONINGS.

Tell me, oh, dying day, Before thou fadest away, Kissed by the sun, Hast thou no vague regret, Now that the sun has set, That life is done?

Tell me, oh, rapturous night, If the soft, starry light Fills thy desire? Hast thou no discontent When the warm day is spent Without its fire?

Tell me, oh, world remote, If no light shadows float Over thy sky? Tell me, I fain would know If longings come and go

-Sarah Jewett.

A Call to all Spiritualists ${}^{\circ}$ who see the need of a society, with definite platform of principles: Believ ing that the time has fully come for the organization of a compact spiritual society or church with a definite avowal of principles, code of ethics and rules of government and with an active and systematic plan of propaganda. Therefore by direction of the spirit

world, and the concurrence of a meet-ing of Anderson and Alexandria representative Spiritualists convened in Au derson on Sunday afternoon, March 19, 1899, a convention to form a nucleus of such organization is hereby called to meet in the city of Anderson, Indiana, on the 19th day of April, 1899, at 10:30 a. m., and continue from day to-day, until the work is done. All mediums are earnestly urged to attend and assist in the movement, as well as to organize for their own protection, and to weed out false pretenders.

Done in the city of Alexandria, Ind. this 23d day of March, 1899. B. A. LINE. H. J. LEONARD.

M. W. ARNETT.

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"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

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

opment." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid cloth, 50 cents; paper, 25 cents. "The Commandments Analyzed. By

"Medlumship and Its Development,

and How to Mesmerize to Assist Devel-

congruities. Price 25c. "Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testa. ment Scriptures which prove or imply Spiritualism; together with a brief his. tory of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual. ism. As its title denotes, it is a veri-table encyclopedia of infomation on the subject. Price \$1. For sale at this

TRIUMPH OF THE AGE

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The 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 cor-responds 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.

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Thinker One Year,

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CLUBS! CLUBS!

no other terms will the premium be

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

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THE DIVINE PLAN.

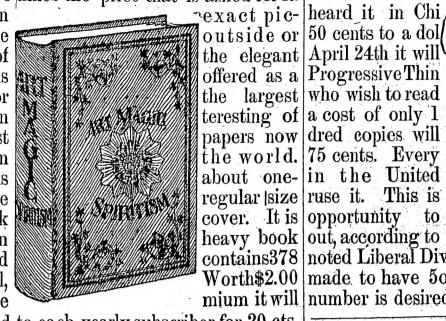
It is carried out in The Progressive W. H. Bach." The Commandments are Thinker office, a portion of the profits not only analyzed, but contrasted with other Bible passages, showing great inform of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, 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 adding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinken thus in a measure becoming a part of the Divine Plan yourself.

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

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

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

.. GENERAL SURVEY ..

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

WRITE PLAINLY.

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

CONTRIBUTORS:-Each contributor is alone responsible for any assertions by home talent, of which the society as or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the life a Universalist minister, is one sentiments uttered in an article may be whom all respect. He is an erudite diametrically opposed to his belief, yet scholar, and one can always learn some that is no reason why they should be thing in listening to his argumentative suppressed. No one person has the and logical discourses. Mrs. Ida Dawhole truth, hence kindly feelings mon the secretary is an efficient, earnest worker. And in conclusion we wish who differ from you.

ITEMS-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or or less; otherwise many items would be say to the friends in Montana, that my crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten in the state is daily bringing responses, lines to two lines, as occasion may re- together with numerous questions con-

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 ad-

Dr. N. F. Ravlin, of California, has been engaged by the Washington Union Society, of Minneapolis, as lecturer from the last Sunday in February till the first of July. There are bright indications of a good work being done, and the audiences, as well as the interest, are increasing every Sunday. Mrs. Raylin has left Chicago and joined her husband in Minneapolis. Their correspondents will please address them at 1121 Hennepin avenue, Minneapolis. Minn.

The Democrat, of Freeport, Ill., says: in the temple of progress; circulate our "The people of Winslow had the pleas- spiritual papers, and other literature; ure of listening to three eloquent lectures delivered by Mrs. Georgia Gladys Gettle's hall, Tuesday, Wednesday and Thursday evenings Mrs. Cooley, who is pastor of the First Spiritual Church, at 77 Thirty-first street, Chicago, is a trance business medium and psychometrist, and ranks among the first in the United States. On Tuesday evening she gave a synopsis of the doctrine of Spiritualism and explained the knowledge the true Spiritualist has of the present life and of the spirit world. On Wednesday even ing she proceeded to prove Spiritualism by the Bible. At the close of the first two lectures Mrs. Cooley gave some very interesting and wonderful tests in spirit messages. At the conclusion of the last she gave tests in psychometry and finally closed by reciting by in-apiration one of the most beautiful pieces of poetry. The audience gave her five words for a subject, whereupon she passed under control and the ange guides her in her poetic musings poured forth the words that held the audience spellbound and entranced, filled with silent wonder. Arrange ments are being made to have Mrs Cooley back again in the near future.

Mrs. Ida P. A. Whitlock writes: "The attendance at the First Spiritual Church of Pittsburg, Pa., thus far has been excellent especially in the evening and it is pleasant to note the number of young men and women who are to be seen at the services, and all deeply interested in our philosophy as well as its phenomena. I am here for this month only, and on Mondays devote a part of day to enquirers, setting apart one day that I may be found when the friends call. The work is going on prosperously here and great good is being done, for not only hundreds but thousands have found the light and rejoice in the truths of Modern Spirit-

Mrs. A. A. Jones, of Elgin, Ill., writes: "Spiritualist evangelist, Mrs. Lydia Sholdice, of Irving Park, Chicago, has been giving us the benefit of her spiritual gifts, as speaker, inspirational singing, and instrumental music."

M. L. Phares writes: "The Grand Ledge Spiritualist Camp Association July 20; the close comes August 21, mable lady.

Some of the best talent of the country

dication that the meetings will be a

ualism. Last year a fine hotel was

built for the accommodation of visitors.

Grand Ledge has wonderfully beautiful

grounds—a season there is among the greatest treats possible to the friends

Mr. and Mrs. Levi Wood, of South

Haven, Mich., write: "It has been our

the Coloma Society at their meetings

during the past winter. They meet at

private residences, and have a picnic

linner, which adds greatly to the social

ties that unite a harmonious people.

Their meetings are usually conducted

pression in ways edifying and instruct

ive. Ex-Rev. Peter Merrifield, in early

to express our grateful acknowledg

ment for the receipt of many tokens of

appreciation for the aid rendered them

by Mrs. Wood as a medium and co-

Dr. C. S. Tisdale writes from Boze-

man, Montana: "Once more I desire to

call for the names of Spiritualists with-

cerning terms for lectures, etc. My time is too occupied to answer each per-

son's letter, and as they all seek the

same information. I will state that I am

willing to devote a portion of my time

to lecturing in the interests of Truth

and Humanity, and to go anywhere

within the confines of the state of Mon-

tana, on these conditions: I must have

all my expenses paid and I am not in

the spiritual ranks to make anything,

but for the good I may possibly do, and

look to other and more practical sources

for worldly goods; however as I am not

overstocked with worldly things; I am

compelled to have my expenses paid.

Another class are sending stamps for

replies. Unto all such, I desire to say.

have patience and you will be answered

in your turn. Let the friends continue

to assist me in getting up a census of the Montana Spiritualists. The time

has come for Montana to take her seat

M. T. Lindenberg writes: "As there

are a number of good articles given in

your paper every week I like to make

use of them for future reference. I cut

them out, make small scrap books and

keep these books circulating among

people who are studying the subject,

and who may thereby become subscrib

Maggie Waite has permanently lo

cated at 278 Merrick avenue. Detroit,

Mich., where she can be addressed for

engagements at camp-meetings or so

Miss L. Gordon writes: "The Engle

wood Society is having a boom just now

as our hall is filled to its utmost capac-

ity and we feel we are reaching a class

of people to whom Spiritualism is little

inderstood, through the ministrations

of Mrs. Lora Holton. Mrs. Holton or-

ers to The Progressive Thinker."

organize and get acquainted."

worker with them.'

of all-round progress."

grand success for the cause of Spirit-

has been secured. There is every in

Windsor Hotel was located on 46th street and Fifth avenue. Two of her

Lora Holton writes: "An Oriental reception of the uncient guides of different mediums, will be held under the direction of Mrs. Lora Holton, every l'uesday at 2 p. m., commencing March 28, at 3310½ Rhodes avenue. Foreign languages translated and interpreted through writing, speaking and singing. All interested in this line of medium-ship, cordially invited. Silver collec-

A subscriber writes: "We should be pleased to see the mediums who translate from foreign language, do so under test conditions. Let some one read from the Swedish, Italian, French, Gercontrol can translate the same successfully, then reliance can be placed on translations from languages which no nual election of officers will take place one present understands."

Frank T. Ripley, of Boston, Mass. and Washington boulevard, last Sunm. Tests will be given at each meeting. Mr. Ripley will give private sittings at No. 11 Bishop Court.

Amelia Rohrback writes: "The Youn People's Spiritualist Union will hold their next meeting on Wednesday evening, March 29, in Room 413, Handel Hall, 40 Randolph street. Visitors are

Thirty-first street, was assisted last Sunday evening by J. C. F. Grumbine, who delivered an eloquent discourse on "Mediumship and Adeptship." It was greatly appreciately by a large audience. Mrs. Cooley followed the lecture giving tests and messages through the control of Mayflower, convincing some of the most skeptical of the truth of

Henry Allen is in the city. He is reattempts to supplement his spirit mani-

Farmer Riley is out West. Prof. C. D. Seymour writes in reference to him: 'Mr. Riley's route home is made up, and he can not answer any calls."

A. E. Stanley writes from Vermont 'Loveland is clear and forceful; Mrs Watson, racy and refreshing, and 'Augustine,' to my mind, is a great acquisition to the cause. Give us all you can from his pen. His productions will command respect wherever found. The whole number is so exceptionally good that one should scarcely individualize."

J. J. Bergh, of Minnesota, and Dr. L.

F. Webster, of Vineland, N. J., send large clubs for The Progressive Thinker. Church of Alliance, Ohio, for April and May. This makes six months of the year's lecture season that they will have served this society, and they first came for two Sundays only. They have some open dates for camp meetings, and will make engagements with societies for season of 1899 and 1900. Their services can be secured for week even-

by towns when desired. Mr. Sprague will officiate at funerals. Address them at 745 High street, Alliance, Ohio. Allen phenomenal scance for the benefit of the Spiritualists' Home was a grand

W. E. Bonney writes: "The Blair, Neb., Spiritual Society enruestly invites all honest seekers after truth, in eastern Nebraska and Western Iowa, to attend the Fifty-first anniversary of Modern Spiritualism, which will be cele-brated on Sunday, April 2d, 1899. There will be three sessions, the first com-mencing at 10 a.m., with a lyceum. The promoters will do everything in their power to make the occasion a source of pleasure and mutual benefit Sniritualist and investigator will come

"THE DEVIL!" IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

BORDERLAND, LONDON, ENG.

TWO HAUNTED GIRLS IN INDIA. The Madras Times publishes the following narratives of what it calls "A Haunted Young Lady at Ooty." The

Since I have been in Ooty I have heard many strange stories of ghosts, their appearance and their doings, and Cent. One hunbe sent out for Miss Floralina, who was living in a

HOW IT BEGAN.

Three days previous to their visiting the graveyard, a man had committed suicide and was buried therein. Being light-hearted and not over-scrupulous, over the grave of the man who had committed suicide, and brought matters to a climax by even digging out the cross that was imbedded in the grave. When they returned home they fell ill, ditions, we have opened communica-and I am given to understand that they tions only with certain lower strata of and I am given to understand that they were actually possessed with devils.

POSSESSED BY DEVILS.

They were restless, looked at every one with flery eyes, and became so uncontrollable that they had to be safeguarded within the precincts of a room. They would tear their clothes, and if women crossed their way in the house or held them they would simply be sent reeling to the ground, but if men constrained them from doing anything hurtful or injurious, they would partially yield to their threats. Days rolled on, and these unfortunate young women were daily tormented, and put on such hideous countenances, letting loose their hair, that men even were someimes afraid to approach them.

DELIVERED.

The great burden of being possessed with devils was at last rolled away by a native woman offering some mantras pefore some cut fowls, flowers, and limes. Afterwards they were in very good spirits and health, and rarely fell ill. The second of the two, whose married name I have given, was Miss Grace F. She got married and left the house. On the evening of Sunday, the 25th of April last, I had the pleasure of being introduced to Miss Floralina named above. She then seemed calm and

THE TWO WORLDS, MAN-CHESTER, ENG.

TRUTH IN A DREAM.

Nebuchadnezzar had a dream, and so did my wife. Dreams used to be and still are. My wife had a dream that saved her life. It was last August. One evening I had decided to take the next morning's boat, the Adder, from Glasgow, for a day's trip to Belfast, but in the night my wife dreamed she saw me on the boat for Belfast from a fishing smack she was in, and was surprised to see the word "Doomed" painted in crimson letters where the word "Adder" should be. Asking the isherman, she was assured it was the Belfast boat. She saw me on the boat leaning on the rails while the ship was sinking, and awoke screaming. The whole dream my wife saw again clairvoyantly while awake. This was sufand I resolved to stay at home. During the following morning size fell in a dead faint, and as my wife says, she felt all the breath leave has been to the breath leave to the b the breath leave her body, that it was passed away but for my timely aid. TRUTH STRANGER THAN FICTION

In looking over some second-hand pookstalls in search of old Spiritualist works, I dropped across a volume of old his abode. nusic that I should say was over fifty years old. On inquiring the price, and hat being satisfactory, I purchased the music and took it home. The same evening my wife played from it an old ong entitled "The Storm," and on looking towards the piano I saw clairroyantly an old lady, who seemed in a very troubled state. I was immediately impressed by my guides that the old lady formerly owned the volume of music, and my wife playing the music woke the old lady from her dormant condition. Now, from my bringing home of the old music, there occurred some startling bangs on the plane, which rather startled my wife.

Mrs. W., a well-known clairvoyant medium, paid a visit to my wife one afternoon, and while my wife was play ng from the old music, Mrs. W. saw the old lady standing at the piano very perturbed, knocking on the piano. Mentioning this to my wife in the presence of the servant, the latter, an entire stranger to Spiritualism, and having been in our employment only about a week, replied immediately that she had heard the knocking on the piano when in the room, while my wife and I were out, and it so startled her that she opened the front door and stood there till one of us arrived. One evening was comfortably ensconced in my arm chair listening to the old, sweet music when lo! I saw the old lady again, and this is the tale I gathered from her:

In her day, long ago, her fair daughter, Ada, used to play from that book those old melodies, when she was taken away by consumption; that it nearly distracted the poor old soul, and old music to be played, as it woke up the old painful recollections. She said she would not knock any more if I would promise not to have the music played. I promised the old lady her wish should be carried out, and the music was laid aside, and the knockings ceased.

In the solitude of my chamber I kindasked our heavenly Father to help the poor old soul, so that her loved one might be brought to her, and that she might-be re-united to the loved child she thought she had lost forever, when, in answer to my prayer, I saw her loved one—a bright and beautiful spirit—and others, who thanked me and took her way to joy and rest.

Three weeks afterwards I was sitting alone in my cozy room, when I heard another bang on the plane, and on look ing round, my old lady of the music olume had returned with her loved daughter, whom she had mourned as ost. They both thanked me for my sympathy and prayer, and told me to ell my wife she could now play the old melodies, as the loved one who was mourned as lost was found, and all was joy and happiness.

LIGHT, LONDON, ENG

Suppose it is made clear that an ob ect can be moved in a laboratory or a seance room, without mortal hands does it matter whether the object is a lignified or an undignified one? And suppose it is made certain that signals can be produced by some unseen power which appears to be intelligent, does it matter in the slightest whether the also of the various and curious actions signals spell out sense or nonsense, lie of individuals possessed of devils. I or tell the truth? Does it matter, that was no believer in ghosts, but my last is to say, to the scientist—to the stu-experience with a young lady, Miss dent—who knows his business? Is it at Floralina Burbalina (this is not her real all stretching the matter to say that

> EXISTENCE OF A NOVEL FORCE suggesting another world? If Mars than the ceaseless flow of the paper ribbons at the Stock Exchange? The vital matter is, not what is done, but what lies behind what is done—what is the inference from what is done?

The scientific imagination is just as much wanted on the ethical and aesthetic planes. Granted that the "messages" indicate only

DECEIVERS AND DEMONS Is it not perfectly conceivable that, on account of certain inevitable con-

intelligences? What if we admit that we are only experimenting in the sediment, engaged, as it were, in a sort of spiritual deep-sea dredging from below? Is it such an enormous demand upon the scientific imagination, that it shall infer a sea, and perhaps a sky?especially if, now and then, we seem to reach the one and catch lovely suggestions of the other. Prove that, as yet, we have opened communications only with the queer creatures in the sediment, shall we dismiss the whole thing in disgust? How monstrously absurd! If we can prove that a crawling idiot, a vacant fool, a leering liar, goes on living after "death" is it not a million times more likely that the heroic, the wise, the saintly, survive? And, when we add to the mere likelihood, the thought that there is a just and righteous God, it seems unspeakably monstrous to resist the inference that if we prove the survival of the unworthy we demonstrate the continued existence of those who, by the unanimous vote of mankind, would be appointed unto life.

Magnitude and moral elevation, then,

are not radically concerned with our discovery. However small and "low" the experiment and its result may be, the sublime inference is the same

HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

BISMARCK IN HADES. One of our continental contempora-

ries, Spiritualisme Moderne, publishes the following communication with respect to the position and condition of the deceased statesman in the dark spheres, from the spirit of his compatriot, Heinrich Heine, the poet, received on the 17th of September last: "As the llop of the desert, held in strict bondage behind the iron bars of his cage, roars, and with his formidable claws endeavors to displace the obstacles which restrain his freedom;

"As the eagle, captured by the daring trapper, vainly beats against the walls of his prison-house, and wounds by his desperate efforts his noble pinions; "As an unbroken horse rages and rears, with lacerated flanks and nostrils reddened with blood, beneath the stress

of bit and spur; "So does this powerful and terrible spirit, this vast intelligence, this colos-

not an ordinary fit, and would have Everything calls up the image of force,-of the force that destroys; of the force that is sterile.

"A narrow valley where black rocks seem to meet overhead and defy the light of heaven to penetrate;-such is

"Torrents of water precipitate themselves with terrific din from lofty heights, where fragments of rock are dragged downward by the devastating cataract.

"A few lichens and a few stunted shrubs alone venture to spring up on these desolate rocks; and the wind scarcely stirs the dry Jeaves which painfully wither there. To the pallid day, succeeds the

gloomy and mournful night. The light avoids this sojourn. A solitary star, like a compassionate eye, sparkles and glitters above the head of the prisoner and speaks to him of heaven.
"O, Bismarck! this solitary valley,

over which broods an impression of awful desolation, an abyss of horror and shadows, is thy pride. "Thy restless soul agitates its wings

with a heavy movement, but the rocks ouch the sky. "Thou dost invoke the sound of some numan voice, for the oppressive roar of

the torrents creates a sensation of fear. which appears marvellous to thy proud spirit; but there is no response to thy appeal. "Only, like a silver tear, sparkles that

mysterious star: a tear of penitence, a tear of humility, falling from a mighty heart. "Dost thou at length recognize the

Divine Hand? Dost thou listen to the voice of the poet, O great spirit? It will dominate the thunder of the cataracts and the cry of the screech owls. cane, be submissive, be submissive!

"Earthly empires pass away, and the breath of ages scatters them into impalpable dust. "Conquerors, arrogant politicians, and great statesmen, vanish like shadows.

Wenlth, power, command,-all are vanity; everything but love, pity, justice, "The insect is of as much worth as thou; the grain of sand is thy equal, O Iron Chancellor, reduced to dust, which the wind wafts hither and

thither. "Thy worth is now measured by that of thy heart. Hast thou loved? Hast thou suffered? Hast thou thought of some one-even if it were only thy dog-more than thou hast of thyself:

If so, issue from the abyss! "It is so, I believe. That star a humble diamond, trembling in the blackness of the sky, is it not, per-chance, born of thine own heart,—of thy terrible heart. Friend, I believe it

"Why do I speak to thee, lion, eagle, unbroken horse, raging prisoner, beating thyself against the walls of thy

age? It is to bid thee hope. "Hope and humble thyself! and when thy pride is subdued, the obstacles which interpose themselves between thee and the world of light, shall disappear at every step."

LIGHT OF THE EAST, CAL-CUITA, INDIA.

The scientific researches of the present day have amply confirmed the truths which these sages of India discovered years ago. Does not the science speak forth to-day: Can you draw a breath without de-

stroying thousands of lives. You live because thousands, rather millions, die every moment of your life, every breath that is breathed is death to thousands, every morsel that you make is death to millions. This is the truth on which all these various practices of abstainance are based among the Jains. Viewed in the ridiculous remarks of a superficial critic they are a farrage of nonsense, but they assume proportions if the latest discoveries of science are brought to bear upon them. The highest code of ethics is summed up in this. But let me proceed to another point, The question was raised, as it naturally rises, how is it possible for us to prac-States should pe
erai market, some time ago, with a communication, what genuine scientist young friend of hers, now married and named Mrs. G. H., paid a casual visit one evening to a Roman Catholic grave-tion of an orator?—or more like the squeak of a mouse than the declamation of an orator?—or more like the squeak of a mouse than the declamation of an orator?—or more like the squeak of a mouse than the declamation of an orator?—or more like the squeak of a mouse than the declamation of an orator?—or more like the squeak of a mouse than the declamation of an orator?—or more like the squeak of a mouse than the declamation of an orator?—or more like the squeak of a mouse than the declamation of an orator?—or more like the squeak of a mouse than the declamation of an orator?—or more like the squeak of a mouse than the declamation of an orator?—or more like the squeak of a mouse than the declamation or cause death to millions o must practice this virtue as far as we can possibly do, to the best of our abilities, to show that we have a mind to practice it, but the very nature of our constitution prevents us from absolute observance to practice it. The Hindu does not say he can practice it absolutely, but says as far as we can subdue our nature and conquer our will, we should abstain from injuring others.

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says in "The Arena" on Spiritualism in which Rev. H. A. Hart endeavored to prove Spiritualism dangerous and alled to witchcraft. The reply printed in "The Arena" written by Dr. Peebles excited extensive comment, and is absolutely crushing. Price reduced to 5 cents.

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An elegant pamphlet containing an account of the exercises at Rochester and Hydesville, N. Y., at the celebration of the Fiftleth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers resent. It contains the picture of the Hydesville cottage, wreath, etc., Price 15 cents.

DR. PEEBLES' Pamphiets and Books FOR SALE BY

The Progressive Thinker.

ganized a lyceum last Sunday, adopting Emma Rood Tuttle's Lyceum Guide elected officers, and started out with a membership of twenty-five, which we expect will be a great factor in promotng the growth of our grand cause in Englewood. We extend a cordial invi tation to all in our vicinity." The Chicago Tribune of last Monday says: "The Rev. Frank T. Ripley, as sisted by Mrs. Hamilton Gill, the former from Boston, conducted services resterday at the Church of the Spiritual Alliance in Washington Hall, 490 Washington boulevard, in commemoration of the fifty-first anniversary of Spiritual ism. In the afternoon Mrs. Gill gave messages to persons in the audience. Mr. Ripley in the evening related the history of Spiritualism and the com munication received by the Fox sisters in Hydesville, N. Y., in 1848. He said Spiritualism has 5,000,000 adherents and that it is recognized by the United States government as a religion." The meeting was well attended, and much

societies.

proposes in the future to treat Spiritual sm fairly. The number of recognized tests given by Mrs. Georgia Gladys Cooley, at the anniversary meeting last Sunday, at 77 Thirty-first street, shows that she has have planned a great season's work. I no superior in that line of work. She is opening day has been fixed for a remarkable medium, and a most esti

enthusiasm was manifested, and we are

glad The Tribune made a note of it. It

Col. R. G. Ingersoll's great sermon on "The

thousands who rexact picheard it in Chiller the elegant April 24th it will cago paid from lar each. appear in offered as a Progressive Thin ker, and those the largest who wish to read it can do so at teresting of a cost of only 1 papers now dred copies will wman and woman the world. 75 cents. Every about one-in the United spread the Devil cover. It is opportunity to

the views of this heavy book out, according to contains 378 noted Liberal Divine. Arrangements have been Worth\$2.00 made to have 500,000 copies struck, off, if that number is desired.

Arrangements have been these young people made the graveyard their playground that evening, and both of them carried their mischievous temperament so far as to dance and tump mium it will number is desired.

> ecent war, to commute her sentence to ife imprisonment; and by that refusal he became a murderer, her murderer, as much a murderer in the sight of Almighty God, as she. The taking of human life is a terrible responsibility, and wo murders do not right the first."

R. J. Plunkett writes: "At the regular meeting of the Christian. Spiritual Union of New York City, on March 12, 899, Harlow Davis, while giving platform tests, turned to a lady and said: Here is a young spirit coming to you, who says that he is your son Sammy. He wishes me to say that there will be a big fire in a few days not far from where you reside, and on the same It will involve considerable loss of property and many lives will be lost.' Five days afterwards the Windsor Hotel fire took place while the St. Patrick's day parade was passing. All readers of newspapers know the result. Up to present writing the burned and missing persons number over fifty souls. At the meeting last Sunday afternoon, held in Lyric. Hall, corner 42d street and Sixth avenue, the lady referred to arose and spoke of the remarkable test. She proved to be a Mrs. Hahn, who lives at 236 West 46th street, and the

acquaintances were burned to death good fortune and pleasure to meet with They were guests of the hotel."

tion.'

and Mrs. Gill, of this city, held a meeting in Washington Hall, Ogden avenue day, and will continue the same during the month of April, at 2:30 and 7:30 p.

Mrs. Georgia G. Cooléy, the pastor of the First Church of the South Side, 77

garded as a genuine medium, and never

festations with tricks.

Helen A. Patterson writes: "Art Magic at hand. It is a wonderful book, and I am greatly delighted with it. Thank you very much. May it find many

E. W. Sprague and wife have been rethe Independent Christian ing meetings at places not too remote from Alliance, while they remain there Mrs. Sprague will hold seances in near

Dr. Benton writes: "The Henry

ference. Would be glad to Rear from those who expect to attend. A basket dinner will be held in the hall at 12 o'clock. At the annual meeting of our society the following officers were elected for the following year: Jacob Beck, president; T. P. Lippincott, vice-president; Frank Dunn, secretary; Mary A. Beck, treasurer, Mary J. Bonney, musical director. The Blair Spiritual So-

will notice a renewed interest also." The Campbell Brothers hold their last public seance at Howard's Hall, Monday, March 27, and leave St. Louis for Chicago, where they can be addressed at the Great Northern Hotel. They will hold one sidince only in Chicago, owing to their engagements elsewhere. After May 1) their address will

12, the inmates of the Odd Fellows Home, at Lockport, N. Y., with a large number of invited guests, listened to a lecture by Mrs. Anna L. Gillespie, given in the large parlors; of the beautiful

Rev. L. A. Mabee writes: "I have just closed meetings at Durand, Mich.; also secured an application for charter for the First Spiritual Society of Durand. I found a true society there, composed of some of the best minds of the city, harmonious and progressive. I will speak for the Portland association

The Sunlight Center Band's third social at Louisiury Institute, Chicago Atheneum, March 23, was an enjoyable affair. After the musicale and dance, much amusement was occasioned by the auctioneering of the lunch baskets, by the president, Mrs. Sarah E. Brom-well, assisted by Mrs. Dr. L. H. Freedman and Spanish languages, and if the erman, after which all were invited to partake of the beautifully decorated and well filled baskets. The third an-

> at 8 p. m." Mrs. Florence Johnson, the talented daughter of our friend and co-worker, Rev. Moses Hull, is now in Chicago. We have seen some of her work in recitations and physical culture and can speak of it in the highest praise. She has the ability to carry her audience with her, and each one lives for the portrays. She is open for engagements or recitations and also for class work Anyone wishing instruction in physical development and elocution would do

> well to address her at 507 Carroll ave nue, Chicago. N. S. M. writes from Newburyport Mass.: "For the Sundays of March 12 and 19 we had with us Lucius Colburn, of Essex Junction, Vt. He gave four able and instructive lectures with a hall well-filled with intelligent people This is the first time Mr. Colburn has been with us, and he has given very good satisfaction. He has the cause a neart, and is zealous in his work of trying to help humanity to a higher under standing of life. He came among us s stranger, and is winning the love and respect of our people by his kind and manly ways. He is always willing to hold out his hand to all classes to try to make them better. Our society has made arrangements to celebrate the 51st anniversary of our worthy cause.

Lynn.' The Fifty-first Anniversary of Modern Spiritualism will be celebrated by Progressive Spiritual Church, G. Cordingley, Pastor, at Handel Hall, 40 Randolph street, (large auditorium), Friday, March 31, 1899, A special program has been arranged of music, elocution and dancing, also several fine speakers and test mediums will be pres

ent. Admission, 25 cents. O. Merritt writes from Genoa, Ill.: "I write to inform you that we have, in-deed, had a Spiritualist Jubilee in our little village this month. Mrs. G. G Cooley was with us the 3rd and 4th giving us one public meeting in the I giving us one public meeting in the I. O. O. F. hall, also one parlor meeting. Both evere well, attended, and much good was done, if we may judge from the great and general interest in these meetings. Last week Mrs. Scholdice, of Chicago, made his a visit. She gave us two parlor meetings that gave general satisfaction. Then last but not least, Mrs. M. A. Burland, of Michigan, came to our village, the 22d instant, and spoke twice, taking her subjects from spoke twice, taking her subjects from the audience. She gave us two good lectures and some wonderful tests that made converts, to our cause, and set others to thinking more seriously of the subject and philosophy of Spiritual-

"From Soul to Soul." By Emma Rood source of pleasure and mutual benefit Tuttle. Lovers of poetry will find gems in a spiritual sense. We hope every of thought in poetic diction in this hand-Spiritualist and investigator will come and join with us. We will have lectures, music, lyceum, readings, and constant of leisure and enjoyment. Price \$1., For sale at this office.

ciety starts out with renewed strength and proposes during the coming year to do all in its power, to further the interests of our grand movement in this section of the state. We hope other points

be Lily Dale, N. Y. L. writes: "On the evening of March

home. Mrs. Gillespie is a favorite there and was most warmly received by the large and apprediative audience."

next Sunday, for the anniversary." Mrs. M. A. Pierson, secretary, writes

The speakers for the occasion are Mr.

. Colburn and Mr. J. M. Kealty, of

The anniversary meeting held at 77 Thirty-first street, was a great success. The attendance was large and great in terest was manifested. All the speak ers and mediums and others who participated did splendidly. Mrs. Cooley is to be congratulated on the good work accomplished. Mr. J. C. F. Grumbine is one of the

rising young men of Chicago. His lec-tures are forcible, logical, and at times

thrillingly eloquent.

This department is under the man-

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

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

Miss Clara Kimmons: Q. How many benevolent institutions such as homes for ofphans, etc., are under the management of Spiritualists, and where are they located?

A. It may be said that the organization, or want of organization, has not thus far admitted of the charitable work referred to by this correspondent. But beyond this, all such institutions as conducted by religious sects are for the purpose of church propaganda, and Spiritualists not having this necessity before them, claim that all such charities should be managed by the state. In fact they go even beyond this, claiming that all charities should be only temporary, until justice can be meted to all, which being done, there would be no need of charity. In other words, charity is necessary because of injustice. Soup houses follow the robbery of the starving people. On strictly spirit-ual lines we think the veteran Spiritualists' Union is a type of charitable institutions.

The state has every means for charitable work, and there is not the least occasion for a sect to maintain separate institutions for the poor, more than it would be for each to have insane asylums, homes for idiots, etc. Their doing so is fraught with danger to the state, for as well known, the strength of Catholicism resides in its pretended propagandists, and it is not for humanity they sacrifice themselves, but the in terests of the church.

H. Richardson: Q. Who was Jose phus? Could be have gained his information from other sources than the

A. According to the account which introduces the works of Josephus, he was born at Jerusalem, of wealthy family, A. D., 37. He is said to have been captured by the Romans during the Jewish rebellion. He advoitly saved himself from death, and assumed a Roman name, Flavius. He is said to have been at the destruction of Jerusalem with the Romans, and accompanied Titus to Rome.

His History of the Jews is nothing more than a rehash of the Bible account, with fabulous traditions. Emi nent critics call in question the exist ence of such a person as Josephus, and they make a strong case.

With a credulity which is amazing in its childishness, and utter want of critical judgment as to what is true or false, the writings referred to Josephus, are as unreliable as the Arabian Nights of Gulliver's Travels.

He is a support to the Bible, the only "profane" support it has, and hence to maintain the value of his writings is essential. Had it been otherwise the estimate of his writings would be very

"Evelyn": Q. How did angels have wings bestowed on them?

A. The Aryans from whom the folklore, the myths and religion of the Hindoo, Greek, Roman, and all Christian people was derived, were imaginative They saw the fleecy white clouds sailing in the blue seas of the heavens, and compared them with snowy swans.

The mythic beings, half swan, half maiden, received the name apsaras, and are the Hori of the Vedic heavens Their snowy arms receive the hero's spirit when it departs from the glories of earth.

When this beautiful fancy descended to other peoples, who understood by the word and not the spirit of a language that even then was dead, the apsaras swan-maidens, became types of angels messengers winging their swift course through the azure, and clad in white garments of the swan and cloud, with snowy wings.

Thus the child-fancy of the Aryan, before Hindoo, Greek or Indo-European separated from this parent source, was the foundation of the artistic concep tion of angels, and hence spirits, which has come down to the present, and so intimately interwoven is this conception with our ideas of spirit, so thoroughly instilled by ages of heredity, that its absurdity is lost in the pleasing visions of fancy.

Mrs. E. B., Chicago, has been holding regular seances for two years, and the only manifestation is floating white

mists and lights. A. This lady has not learned the necessity of concentrating her thoughts. She passes into that peculiar negative state which is not passivity, but may be described as mental lethargy. She should take pencil in hand and awaken her mind by concentration, and then she will at once gain all she seeks by spirit written messages.

Patient: Q. In your reply some time ago as to the use of water by those who were ill, do you not make your state-ment too strong, that it cannot injure? A. Patient misunderstands, for it

was not in the answer that water could not injure. When wrongly applied it may have a very deleterious effect. But where one patient suffers from the use of water, a thousand suffer from the

want of it. The desire for water is not a sure test, for often when there is no thirst it is most needed-and the burning thirst of fever comes from the condition of the stomach, which often will not retain it, when taken.

The fear of water, which comes from a past age when mercury was the chief remedy, with which it was incompatible, should be forever set aside.

Water is the chief solvent, tonic, stimulant and food of the body. It forms three-fourths of its substance. Whenever the mouth is dry, with thick saliva, the eyes and nostrils dry, the skin rough and harsh, the system needs water. In all fevers it needs water. The quick, wiry pulse-bent demands water. Pure water, boiled and then cooled, of course is understood. Its temperature should be carefully observed. In fevers it may be even iced, but when the temperature of the patient is low, the water should be warmed. It is not essential to be taken of laughter when, in the same whisper warmed. It is not essential to be taken of laughter when, in the same whisper by drinking, for the surface of the body came: "Mus' I let down de cat?"

will absorb it freely, and when the stomach refuses, injections are taken and usually reduce the irritability of that organ: Soft cloths wrung out of tepid water, applied to the surface, are very effective. No, do not be afraid of water. It is the solvent which carries out of the system all the waste, and effete poisons, and if properly cleansed the body would not have any refuse to serve as a soil in which the germs of disease could find lodgment.

H. V. Sweringen, Fort Wayne, Ind.: Q. What per cent of revival effort of the Christian church is for the sole purpose of increasing the revenue of the individual church, and what portion of it is for the exclusive benefit of the soul of the individual convert? In other words, do these "fishers of men" bait their hooks especially for a revenue "catch" or otherwise?

A. There are no reliable statistics on this subject, but judging from the methods of revivals, the efforts for church aggrandizement must be placed at 100 per cent, and for the welfare of the individual, nothing. Every so-called evangelist has his price. The church members wishing a revival, discuss the biring of this or that one as a business measure. They invest the church funds, expecting to reimburse and retain a dividend. There is not a pulpit of a "respectable church" that would retain its pastor if that pastor did not have a salary. Young men go into the ministry just as they would into the law, for what there is in it. The charities, the Sunday- school work, the misslonary efforts, are all for the church. and the ministers work for "what the traffic will bear."

Instance the conversion of the heathen is according to pretense a prime object for every Christian. The ministry pledged to carry on this work ought to be the most devoted. How many would go, if they were not well paid? How much money would be collected for that object if the collectors did not have a

Every convert is expected to pay into the church till, and becomes of consequence according to the sum he contributes.

Converts are wanted to strengthen the church, not that they will benefit the converts. These fishers of men do not bait their hooks to feed the souls of men, but to deceive them into swallowing the bait and henceforth becoming spiritual slaves.

Mrs. Nettie F. Brown: Q. (1) What is our best policy toward the Philippine Islands? (2) Is it possible for a spirit not wish-

ing to be recognized by an "independent clairvoyant," to transform itself so as to look like an unknown person?

A. (1) The wonderful manner in which the Philippines were thrown into the hands of this country must be regarded as one of the many instances shown by history, where human effort has been supplemented by interposition of the spirit world.

Having these islands, it would be cowardice to shrink from the responsi bility. This government is bound by its obligations as the champion of lib-erty and justice to hold them as a This government is bound by guardian, until the people are capable of caring for themselves. The true pol-lcy is to hold them as territories subject to the laws of the United States provided for such cases. I have that confidence in our institution of government as to fully believe it will sustain itself and fulfill all duties and obligations. It is a task that cannot be faid down. Whatever the future has in store, this

world-mission must be fulfilled. (2) Independent clairvoyance, means a complete separation of the spirit from the physical body (or death) and is only thus reached. From its beginning up to that high degree, there are all shades of dependence. In the lower stages it often fails to distinguish between impressions and real objects. To make plain a spirit comes wishing to be identified say by the clothes it once wore, and impresses its thoughts so intensely that the clairvoyant thinks he sees the spirit thus arrayed. This is not real, but subjective. In the same way the spirit is able to appear as another person; as old outgrowth of a cruder. G. must have or young. Clairvoyants are often at fault in distinguishing between the real, he thinks that nature cannot act withand vivid impressions, and are not able to reach that perfect "independence" where they are free from this source of error.

HONOR TO OUR WORKMEN.

Who shall we call our heroes? To whom our praises sing? The pampered child of fortune? The titled lord or king? They live by others' labor,

Take all and nothing give; The noblest type of manhood

Are those who work to live. Who spans the earth with iron, And rears the palace dome? Who creates for the rich man The comforts of a home?

It is the patient toller; All honor to him, then, The true wealth of the nation

Is in her working men. For many barren ages Earth hid her treasure deep, And all her giant forces Seemed bound as if in sleep,

Then labor's "anvil chorus" Broke on the startled air, And, lo! the earth in rapture Laid all her riches bare. 'Tis toil that over nature

Gives man his proud control, And purifies and hallows The temples of his soul. It scatters foul diseases, With all the ghastly train; Puts iron in the muscle,

And crystal in the brain. The grand, almighty builder Who fashioned out the earth. Hath stamped his seal of honor On labor from its birth,

In every angel flower That blossoms from the sod, Behold the master touches-The handiwork of God.

Then, honor to our workmen, The hardy sons of toil. The heroes of the workshop, The monarchs of the soil. MRS. A. B. COOK.

'Mus' I Let Down de Cat?" A congregation of negroes, says the Macon county (Ga.) Citizen, were devoted to their zealous and enterprising pastor. During one of his revivals, to impress the congregation while telling the story of the Holy Ghost appearing in the form of a dove, he engaged a small colored boy to—at an opportune time in the story—let loose a live dove from a hole in the ceiling just over the rostrum. The device was successful for several nights, and the congregation was very much mystified and impressed and it succeeded in drawing a large number of people to the church. One night while the crowd was listening intently to the story, and it was reaching the climax where the dove was to appear, they were startled by a whisper which reverberated through the church: "Uncle John, de cat done eat up de Holy Ghost." The congregation smiled,

OH, GIVE US FACTS.

Many Beliefs and Theories Not Based Thereon.

In our mad frenzy for honor, power and opulence, we act and think like children in our search for the real. We, as freethinkers, deride earlier ages, rehearse stale sayings and doings, and above all, we criticise creeds and faiths because their adherents do not build upon the knowable, while we are using misspent energy, and cultivate illiberal liberalism,

Now let us take a candid view of the

leading thoughts of foremost thinkers, and we find the groundwork of the majority to be theories upon the unsubstantial and upon an irreconcilable record. A. will build his theories upon Bible stories, when he cannot prove that any of the stories there related are facts: nor does he know whence they came, what the Catholic priesthood added or subtracted during the thousand years these writings remained in keeping, or if the personages mentioned therein ever existed. B, will assert that a Jesus once came to earth to be man's savior. He may stake his prospects of a future happy existence, and swear to it, but no court under the sun would admit such guessing evi-C. will declare that Jesus per formed miracles. Well, a miracle is but a something not commonly under stood, says the lexicographer. He claims that Jesus made water into wine-that any East India juggler can do. That he healed the sick-so do the Mormons and other magnetic healers. He was immaculately conceived—that was believed by the ancients of Thesus, Romulus, Lycurgus and nearly all men who had risen to prominence: while science demonstrates this an impossibility and that it requires a positive and a negative throughout nature for re-creation, in vegetable as well as in animal na-ture. That he came to be king of the Jews-the shortcoming of this un doubtedly was caused by the Jewish god or his prophets lying. That after he had wandered with multitudes of followers, who were either beggars or thieves, and who beraided him as their future ruler, he was crucified-anyone who would pass through Europe to-day, uttering seditious cries, would not be permitted to wander three years without being apprehended-but the Jews may have been more liberal in that age. He raised the dead—the Bible says not; according to the story, he told his disciples that he (Lazarus) is not dead, but he sleepeth. That Jesus sprang out of the root of David—the Bible says that his stepfather did. That he ascended to heaven-if sailing ver-tically, he may have landed on the constellation of Hercules, whence this solar system is tending, and be there ahead of our grand system a few million years; but, if that particular earth-spot had faced in an opposite direction, I fear we will not see him when we come to shake hand with that grand constellation. I often wonder where the Christian beaven is supposed to be.

D. Is another freethinker who believes these things, but doesn't know why he believes them. He will quote Bible to sustain his argument, and some of him were incarcerated in Ludlow Street Jali for sending obscene literature through the mall, even if copied out of said book. E. is often so liberal that he becomes illiberal; or, in other words, he sees things in a certain light, and demands that all should see them the same; instead of showing basic truths, and leaving each and all to draw their own deductions. P. must have a god of his own. The fighting god of the Jew and the revengeful god of later ages he has outgrown, but must have a god of love, and claims that the attribute of Love is his only god. A god of harmony would seem to me nigher to the mark—a harmony in the growth of worlds and all they contain, if he must have a god. We may see inharmony in the actions of brute and beast, for want of better words to express it, but viewing it as a grand whole, it seems perfect, as an out a something outside of it, then he cannot trust the vastness that the eye, the telescope and spectroscope reveals The ancient mythologians were far beyond him in grandness of conception. They worshiped the attri-butes, the seasons, the oceans, the storms, the powers surrounding them, and everything grand, good and beautiful; and if they had gone beyond that, they would have built on as miry ground as our orthodox brethren when

they go beyond the knowable. H. must have an omnipresent god to lean upon. Well, if he must have it, such god must be in the highest heaven and in the deepest hell; in the halls of solons and in the lowest bagnio; in the midst of purity and amongst the lowest debauchery. He must be in the plant, animal and man; in the thoughts of men, and through every stratum of our earth-crust; in the sunshine and storm, in the life-blood of the child, and in the nerve of the pugilist; in fact, every where; not to mention in other planets and suns as well, if they have the same god. But, Friend H., is that not Nature or Life itself? Then why stick in an orthodox god as president or overseer? J. believes in a god also, but not a head-god over all other gods, but a god who is personified in and through every thing; in fact, an atomic god or a god in substance. Then, according to that, he must be in our promptings to do wrong as well as good; he must, like H.'s god, either be unable to reform the world, restrain seeming evil, or think, "Slide Kelly, slide; I will catch you after a while." (Excuse satire, but sometimes it becomes necessary to approach the

ridiculous in order to set thinkers thinking.) The basic principle whereupon every thinker must stand, is Fact. Sycophants may proselyte, and scoundrels may have a policy in acting decent occasionally, but men who declare themselves world's thinkers, must remember the first principle in logic, which is, and ever must be, "Deduce facts from other facts." If we endeavor to deduce any thing from faith, theory or mere belief. we will land with our logic in the same formation. Let it suffice then for us that we build on solid, proven facts today, for to-morrow new and unknown laws may appear, from whose premises we can then reason; but never go back to ascertain the color of a man's hair who died thousands of years ago, or, probably, he never existed; or, if he did, what does it matter to us? If we can benefit ourselves or the world by what ever moral axioms and ethics of the past, and by the experience of others, it is our duty to do so, but it doesn't matter to a truth if first spoken by a

Seneca, Pope or a Santa Claus, Therefore it behooves every advanced thinker to give naught but facts to the thinker to give naught but facts to the marriage ceremony, marriage certifi-world; but if he should promulgate the cate, etc., with choice matter in poetry ory, let him explain to his hearers what and prose. Specially designed for the are known facts, and what are his own use of the Spiritualist and Liberal minindividual bellef. The fag end of fables istry. Price \$1. For sale at this office.

can only be promulgated by men who desire to boost a dying theology; and, I num sorry to say that we find scribes who obtained Art Magic are and speakers to-day, who pretend to state that every spiritualist and Freework on the elevating plane of Spiritualism and free thought, who have yet able paper and obtain the book."

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their systems saturated with, and their minds encased in the allwebs of dying

and test your own knowledge by the same standard as you would every other subject before a judicial tribunul, where mere hearsay is not admitted. Finally, Brother Preetinker, will you upon your sacred path swear, "I know that Jesus lived," preached, healed, walked on the waters, ascended above the earth despite central gravitation and atmospheric pressure, and that he sits on the right hand of his own self; that he said it was better that the world should burse as under than one jot or tittle of this book should be lost—600 years before the Tible book was manufactured, and 1400 years before it was printed; that the creation story, and the flood and whale story are true; that the Chronicles are good Sundayschool reading; that a few loaves and a few fishes did feed a multitude of people; that the Jesus-mountain-devil story is also true." Do you thus swear? If you cannot do this conscientiously, you are committing a grave error in weaving a web of inconsistencies which you do not believe yourself. C J. JOHNSON.

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EVER ONWARD.

(Continued from page 3.) Make yourselves a Court of Inquiry, a new position it is soon followed by the main body of those forces that are taking possession of that undiscovered country, and some time we will review of human destiny and find the map that such a realm has no existence.

Evidences are accumulating, proving the fact that life, cannot move back ward. That there is no such thing as "degeneracy of species." The law of their being is to advance. Could the mighty, comprehensive intellect of Charles Darwin be incurcerated within the walls of its chilunged life? The statute of limitations capnot be applied to the immortal soul, nor to those reveations of truth regarding life and destiny; they are forever young, adapted to all ages, nations and climes. But the finite interpretations are often crude and unreliable, according to the mental and spiritual development of the medium through which it is given.
That condition is being outgrown, and

the mystification and confusion overshadowing those interpretations of life superseded. HAMILTON DE GRAW.

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QUINCY, ILL.

Status and Needs of Our

Cause. Oulney, the Gem City of the Mississippi Valley, with about 42,000 inhabitants, is justly entitled to the name Gem, from its beautiful high location, with abundant shaded streets and parks, fully 100 feet above the Father of Waters, affording perfect drainage. We have here the healthiest city in the western middle states. It could as well be called the city of churches, as it is more than blessed (or cursed) with them, having some 12 or 13 Roman them, having some, 12 or 15 trouble.

Catholic and all others combined, 17 around to give light by night, as the more; besides we are blessed with the Bible would have us believe? about three solid blocks all told. Ignorance and the dark ages are fully represented. One need not go to Spain to see the dominating spirit and tyranny of the Roman Catholic church. I have lived here five years. They have on two occasions denied free speech to Father Slattery, who was billed to speak here in the opera house. As the weak mayor of our city, a Protestant at that time was appealed to by the priests, and he said as his excuse for not allowing free speech, it would be to excite riot. But such is the power of the priests and ig-

norance. Now what we want and need here is a good inspirational speaker and organzer. There are about 200 or thereabout, of Spiritualists here, and among them the finest citizens, such as doctors, law yers, bankers and business men. We have one of the finest test mediums living here that any city has, in the person of Mrs. Elsa Phelps, who is called away to other cities nearly all the time to demonstrate to the skeptic the phenomena of spirit return. Owing to the sad fact that we have no organization to employ her time. Her phase is inde pendent state-writing and materializ-ing. We had a fine hall built by Mrs. Merrick, a noble woman, some eighteen years ago, that represented an outlay of some ten or twelve thousand dollars, but the cause did not prosper to any degree, from lack of organization, when about 5 years ago Mrs. Merrick passed to higher life. Her estate is in litiga-tion by her heirs, who want to break the will, and all of them swore that she was crazy. The half is being used only about two nights in a month by the Modern Woodmen lodge, and occasionally by a tramp cow-boy preacher. It can be rented for a nominal sum, \$10 a can be rented for a nominal sum, \$10 a month. I am too kind hearted to invite or send anyone to their doom, knowingly, but I believe that it first-class organizer and speaker could in a few weeks build up a fine society here; but it will be no easy walk way or dead easy thing. Whoever it is that wishes to undertake the task, must take the full situation in view, as I have stated, and come with the first and backbone to and come with the grit and backbone to stay by us. We (as all I have talked to) will join in the cause and stay with whoever comes to bling the great truth to the front and englished the masses. I did not intend to take up so much of your valuable space, but I hope it will be accepted in the spirit 18 is intended. I would be glad to receive correspond ence with any one who would like to indertake the labors of this field.

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F. W. DeTRAY.

ment.

Quincy, Ill.

Pertinent Questions. How was it that soon after the Bible was compiled. Rome fell and a dark age

years? Then the Bible and Christianity, so-cailed, reigned supreme. Please tell us where civilization comes in during that period?

Did Galileo search the scriptures to find out that the earth revolved? But the champions of the Bible went for him with righteous indignation and made him come down a peg, but his the-ory came to stay in spite of the church and the "infallible" book.

Did Sir Isaac Newton turn his telescope toward the Bible or at the heav ens above where great blazing suns and countless millions of planets roll, in-

Did Robert Fulton and the inventors of steam power look into the Bible to find the key to an invention that has moved the world, or did they look at a tea-kettle? I think the tea-kettle a few laps ahead.
Did Benjamin Franklin use the Bible

to bring lightning from the clouds, or did the kite he made become a starting point for one of the most wonderful and useful inventions in the history of the world, and which is yet in its infancythe electric telegraph?

Did all the great inventors of sewing machines, mowing machines, reapers, and a world of useful machinery, go to the Bible? No! It was in the dirty foundry or blacksmith shop they got their inspiration. Now, please tell me where the art of

printing was found-in or out of the Bible? and the printing press-whence came that machine that has been more useful in civilizing the masses of the human family than all the Bibles and preaching have done in two thousand years.

ABNER CROCKER. Bethlehem Center, N. Y.

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The Priest, Furgatory, and the poor Widow's Cow.

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the reading of the Bible in the Schools?

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and Perras. CHAPTER XXIII.

The Choiera Morbus or 1884—Admirable courage and self-denial of the Priests of Rome during the epidemic.

demic.

CHAPTER XXIV.

I am named a Vicer of St. Roch, Quebec City—The
Rev. Mr. Tetu-Tertuilian—General Cargo—The
Scal Skins.

CHAPTER XXV.

Bimony—Strange and sacrification traffic in the socalled Body and Blood of Christ—Enormous sums
of Money made by the sale of Masses—The Bociety
of Three Masses sholished and the Society of one
Mass established.

CHAPTER XXVI.

CHAPTER XXVI. pontinuation of the trade in Masses.

CHAPTER XXVII.

Quebec Marine Hospital—The first time I carried tha

"Bon Dieu" (the wafer god) in my vest pocket

—The Grand Oyster Solree at Mr. Buteau's—The

Rev. L. Perent and the "Bon Dieu" at the Oyster

Solree.

(3) We have not space in this notice of Father Eminiquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIV.

The Abomination of Auricular Confession.

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.

CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests
—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simouy—Thefts and Brigandage of
Bishop O'Regau—General Cry of Indignation—I
determine to resist him to his face—He ciuploys
Mr. Spink again to send me to Gaol, and he fails
—Drage me as a Prisoner to Urbana in the Spring
of 1856 and fails again—Abraham Lincoln defende
me—Ny dear Biblic becomes more than ever my
Light and my Counseior.
Light and my Counseior.
Canadians of Chicago, pockets the money, and
turns them out when they come to complain—He
determines to turn me out of my Colony and send
me to Kaihokia—He forgets it next day and publishes that he has luterdicted me—My People send
a Deputation to the Bishop—His Answers—The
Sham Excommunication by three drunken Priests.
CHAPTER LVIII.

a Deputation to the Bishop-His Answers-The Sham Excommunication by three drunken Priests.

CHAPTER LVIII.

Address from my People, asking me to remain—I am ngain dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's auxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innucence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.

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A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome." to see how my sad Previsions about my defonder. Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln warn him of the Plots i knew sgainst his Life—The Priests circulate the nows that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My hast visit to the President—His admirable reference to Moscs—His willingness to die for his Nation's Sake.

CHAPTER LXI.

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The Rendezvous and Dwelling Place of the Friests
—John Surratt Secreted by the Priests after the
murder of Lincoln—The Assassination of Lincoln
known and published in the town three hours be-

known and published in the town three hours befere its occurrence.

CHAPTER LXII.

Deputsdon of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.

CHAPTER LXIII.

CHAPTER LXIII. Mr. Desculnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their right—Letters of the Bishops of Montreal egainst me, and my answer—Mr. Brassard forced, against hit conscience, to condemn us—My answer to Mr. Brassard—He vrites to beg my

answer to Mr. Brassard—He verties to beg my pardon.

I write to the Pope Plus IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regam—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sesled and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.

Excellent testimoniel from my Bishop—My Retreat—Grand Vicar Bunn and Isaben—My Retreat offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.

CHAPTER I.XVI.

The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholicy—Dismay of the Roman Catholic Bishop—My Lord Düggan, Condjutor of St., Louis, hurried to Ohicago—He comes to St. Anne to persuade the People to submit to bis Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.

Bitdle-eve View of the Principal Events from my Con-

CHAPTER LXVII.

Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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To the student of psychic phenomens, this pamphies is intensely interesting. It gives detailed accounts of two cases of "double conscionances," panely Mary Lurancy Vennum, of Watseks, Ill., and Mary Reycolds, of Vennum country, Pa. Francis at the Conscionance of the



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OUR POSITION.

What Shall We Do for Self-Protection?

The multiplied humiliation caused by late experiences with "wandering mediums" has caused me to reflect most seriously. Organization is certainly a necessity, but for what purpose are we organizing? Are we to make our assoclations a protecting cloak for impostors? We dare not in the slightest degree limit mediumship, for it exists on all planes. The avaricious money gormandizer can use a person as their instrument; and these "wandering medlums" are soon surrounded and con trolled by such influences. They acknowledge that their guides are anxious for them to make a large amount of money, and that it must be made regardless of the manner in which it is gained. Claims of greater things than can be accomplished are made, and to satisfy the demands that the money may be received, our good, true me-diums come down. Down so far that Spiritualism has become a mocked Spiritism. And when we strive to de-fend these "wandering mediums," we find they have unexpectedly been called away. Many unkept promises then munifest themselves. An unsatisfactory sitting paid for, and more promised, but never received. The development of a certain phase of mediumship promised and paid for but never received, etc. When we think of how people should know better, we begin to blame the public; but it is unjust, for these "wandering mediums" are endorsed by our associations, recognized by our local societies, and looked upon as honest, reliable exponents of our beloved cause. When they have gone far away they continue their desecrating work, excusing their greed for money by the complaint of heavy expense, when had they but remained in one place, with honest practice of their holy gifts, they would be well cared for or this plane, and purer, brighter spirits would abundantly bless them. And the local society where they—the "wandering mediums"—have left, is lowered in reputation and must stand the rebuffs of the dissatisfied investigators.

I have always pitied Jesus, because of the many burdens placed upon him by his followers; but not long since a letter from a medium informed me that, like "Jesus, a wandering personage," I must expect all good mediums to move rest-lessly from place to place. (Pity Jesus! Another load.) Yet they declare that the longer they remain in a place, the better manifestations they can give. To be sure, as before stated, we dare not pretend to limit mediumship, but surely we as organizations can demand moral character, honesty, and justice in regard to material dealing, thereby lifting mediumship to a proper plane.

And are our societies going to continue recognizing and indorsing such low practices, and let Spiritualism stand still, or are we going to advance the cause regardless of personal gain? Let Truth and Justice reign though all in Van Buren Hall, at 3 and 8 p. m. Admen fall! Our glorious philosophy is dress all communications to M. L. operation of healing, is clearly shown attractive to the refined and intellectual, and our rostrums with settled selected speakers grow in respect and support. Then is it not wise to select the interested, and with good conditions formed by privacy, give the phenomena? Thus elevating the medium, gratifying the earnest investigator, avoiding the cry of the care-less "fake," "traveling tricksters do better and flou't mention the spirits," and make our Spiritualism spiritualizing. With a very tender feeling toward mediums of all phases, but a desire for the advancement of Spiritualism and the triumph of truth regardless of all personalities.

JOHN W. RING. Galveston, Texas.

PASSED TO SPIRIT-LIFE.

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

Mich., at the age of 83. He had been a Spiritualist over forty years. He leaves a wife and one daughter, both firm Spiritualists. MRS J. H. DUNHAM.

Mrs. Penelope Gardner, of Baker's Corner, Ind., passed to higher life, March 13, 1899, aged 60 years, 26 days. She leaves two sons, four sisters and many other relatives and friends to mourn their loss. She became a staunch believer when Modern Spiritualism was in its infancy. She has been a sub-scriber to The Progressive Thinker for about 9 years. Services conducted by Mrs. Annabil, of Indianapolis.

GERTRUDE BAKER.

Passed to spirit-life, March 10, at Joliet, Ill., Joshua Bates. He was an ardent Spiritualist and universally respected. He was born in Hamilton, Canida, September 2, 1830. He was an architect and builder of some prominence in his native country. Among some of the important undertakings he was identified with was the construction and erection of the first Railway Suspension Bridge over the Niagara river.

Our good friend, Charlie Carter, as he was familiarly called by old and young, thought and patient research into Nature's finer forces are here garnered of Lockport, N. Y., has passed to the and made amenable to the well-being of "Great Beyond." No words of mine can add to the deep love which all felt who knew him. Bidding his friends good night, after a pleasant evening of social chat as was his custom, he fell asleep, and when he awoke had passed 'beyond the sunset and into a fairer day, where no "good-nights" are spoken. How heavily the blow fell upon the devoted wife. We can only extend our sympathy and feel how weak a support this is to her: but she knows he still lives; knows the River of Death is so narrow they may clasp hands and walk together, she in life's shadow, and he in the "eternal sunshine."

The funeral was largely attended. The services were conducted by Mrs. Anna L. Gillespie, of Pittsburg, Pa. The body was taken to Mount Auburn (In- Cemetery, Boston, Mass., For interment. Mrs. Carter and Mrs. Gillespie accompanying the remains to their last resting place.

Wm. M. King writes: "I write to thank you for the valuable premium I received with The Progressive Thinker -Art Magic. I find its contents very instructive and wish it could be placed in every home, for to my mind there is more genuine truth and good sensible reasoning in its pages than can be found in both the Old and New Testaments."

"The Religion of the Future." By 8 Well. This is a work of far more than ordinary power and value, by a bold, untransmeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper,

50 cents. "The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price

Wonders of Psychic Healing.

Progress, is the order of the Age. In no one branch of science or knowledge that there been the rapid advance that has taken place in the practice of medicine, in the last fifty years. The country is flooded with fade. Some of these gould hardly be dignified with the appellation of a nine days wander. Some have been proven to be of the stimulation are the control of the country is flooded with the special provents of the country is flooded with the provent of the country is not one have been to day must understand his patient? condition. There are still physicians who wist their patient, feel the pulse, look at the tongue, ask a few questions, leave a other dispatch to the struggist and present his bill at the lend of the month. But such practitioners are becoming our ordistics, and our reperation for old time ideas and institutions form the only exquise for their toleration. In this advantaments of medical science, the competent, reliable, psychio physician has come to be regarded as the astest and most successful. Not only does he possess the experience and education of his brother practitioner, but his psychio girts give him advantages which they cannot possess. If the competent practitioner theroughlymnderstands the case he has under treatment, a cure would be an easy matter with the proper-conditions, but it is the correct diagnosis, which lies at the foundation of successful treatment, that provisions and has it is the correct diagnosis. In law, in science, and in the world generally, the statement that has been proven true is admitted to be a fact; and we have submitted thousands of testimonials, voluntarily given, of the accuracy of our statement.

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A correct diagnosis is the foundation for successful treatment and we are enabled to cure many chronic diseases which the ordinary practitioner utterly falls to refleve. We take pleasure in presenting the few following extracts from recent letters. Space forbids our printing more.

Doar Sirs:—I received your diagnosis of my case

Mes. L. H. Carryners.

Mes. L. H. Carryners.

to relieve. We take present letters. Space formus following extracts from recent letters. Space formus our printing more.

Doar Sirs:—I received your diagnosis of my case some time since and I wish to thank you for your kind attention. Noted specialists and physicians have described my case before, but from my own judge ment, I think your diagnosis is the first correct one I commenced to take your treatment, and can truly ever had. Very truly yours,

Mas. Frank Johnson, Wattsburg, Wash.

Dear Friends:—I wish to thank you for your diagnosment with the correct of the commenced to take your treatment, and can truly any factors. When the commenced to take your treatment, and can truly any of take a new person. Yours respectfully, Mass. Franks Johnson, Wattsburg, Wash.

Gentlemen:—I have had one month's treatment from you and the medicines you sent me has done mere good than anything I ever had before, its spectfully yours, M. V. Oryor, Sh., Chicago, Ill.

Dear Doctors:—I am happy to say I am getting the commenced to take your treatment and can truly an one that the commenced to take your treatment, and can truly an one that the commenced to take your treatment, and can truly an one that the commenced to take your treatment, and can truly an one that the commenced to take your treatment, and can truly an one that the commenced to take your treatment, and can truly an one that the commenced to take your treatment, and can truly an one that the commenced to take your treatment.

McBrides, Mich.

McBri

Mus. Frank Johnson, Weitsburg, Wash.
Dear Friends:—I wish to thank you for your diagnosis, which was very correct. Thanking you for your
interest in my case and wishing you success in your
grand work for humanity, I remain as ever for truth
and liberty. Respectfully yours,
Mus. Id. Miller, St. Auburn, Me. Dear Doctors:—I am happy to say I am getting along nicely, my appetite is very good and I am galining rapidly in health and strength. Gratefully yours—Harnier Berson, Watertown, Mass.

Res. DA MILLER, St. Abourd, Me.

Gentlemen:—We received your kind letter and also your diagnosis of my wife's case of sickness, which indeed is correct, in every detail. You are certainly and am galuning rapidly. I do not feel that I shall wonderful men, and your letter is so kind that we require more than the one month's medicines, though would like to have your help and advice.

With many thanks for your kindness, I am yours were prespectfully.

MELLES, Plitsburg, Pa.

MES. M. A. PRINCE, Taunton, Mass. with many thanks for your kinoness, I am yours
very respectfully.

M. Z.LLES. Pittsburg, Pa.

Dear Doctors:—I have received your diagnosis of
my case and am more than pleased with the way you
have explained it. I stand in great need of treatment
and with God's help will send for it at the earlies
possible date. I remain as ever, your true friend,
GEO. H. Brigges, Clokeyville, Pa.

Dear Sirsi—Please accept my thanks for your diagnosits of my case, which was as nearly correct as anything could be. I have great faith in your treatment
and believe you can belp me.

Wishing you success in your treatment and again
thanking you, I am respectfully yours.

Wishing you access in your treatment and again
thanking you, I am respectfully yours.

Mish. Maris Consul, Welling under your wise and superior treatment. It
you are a sufferer, do not further delay writing
us. We will cheerfully send you a carefully prepared,
absolutely correct diagnosis of your case, and we will

By concling yours name a gree cay and one leading synythmy in our panel.

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Battle Creek, Mich.

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The second number of the Sunday evening talks by John K. Hallowell (Friend John), will be given March 19, 1899. A continuation of "Some Occult History and Incidents." Exercises commence promptly at 7:45 p. m., in Hall 309 Masonic Temple, Chicago, Ill. 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

services every Sunday in Hopkins' Hall, 528 W. 63d street, at 2:30 and 7:30 p. m. Lecture followed by spirit messages and tests, by the pastor Mrs. Lora Holton. Seats free to all services. Good music.

Schaeffer, chairman, Clark and Lake streets, City. The Christian Spiritual Society holds

meetings in Washington Hall, Washington Boulevard and Ogden avenue, lines of spirit power, attraction, repulat 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services. The Spiritual Investigating Society

meets at 3228 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m. The First Christian Spiritual Union Society will hold meetings every Sun-day at 3 and 7:30 p. m., in Van Buren Hall, Madison street and California avenue. Always good speakers and test mediums present. Address all communications to Mrs. L. J. Vaughn, sec-

etary, 247 W. Madison street. Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society fifty cents. For sale at this office. holds meetings every Sunday afternoon Henry B. Alden passed to spirit-life, at 2 o'clock at Gross Park Hall, Wood March 12, at his home near Lowell, and Melrose streets, opposite Gross Park Depot.

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 Ran-dolph street. Church services at 11:30.

Sunday-school begins at 10 a. m. The Lake \.ew Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1620 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by S. P. Cady; tests by H. F. Coates and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor. Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 month, beginning afternoons at two o'clock. Ladles will bring old clothes Send for our 64-page book with to be made over as per instructions of committeé: also bring lunches. Supper at 6 p. m. Tea and coffee served Evening session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting

and instructive programme. The First Society of Rosicrucians, J. C. F. Grumbine, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

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The West Side Spiritual Society meets at Occidental Hall corner of Madison street and Sacramento avenue, every Sunday at 2:4 and 7:45 p. m. Mr. Grupp test medium. Good speakers in

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The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which The Progressive Spiritual Church, G. is disease is handled by one who evi-V. Cordingley, pastor, room 409 Handel dently understands his subject. The hooklet of 100 pages, is proving its in-terest by its sales. Sent on receipt of

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