

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

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THE FACTS 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 almost meaningless. It has to their minds so little foundation that 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 from 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 same." * * * What Plato thought, he may think; what a saint has felt, he may feel; what at any time has befallen any 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 understanding of language—I might say a whole world of language—that may be a closed book to some of us; the language of religious literature. I am afraid there are people who, when they come across references to Zeus or Athena 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 galled 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 hypothetical or fanciful about it—for I may 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, or 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 any special individual example of it that I wish to consider this morning. One may disbelieve in this or that individual deity, and yet not reject the God-idea. Indeed, it is the essence of narrowness not to remember that the God-idea is

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 atheists. Unquestionably the Christians did not recognize the gods whom the Roman people adored, and 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 the 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. Men ordinarily contrast what is said to 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 everything can be traced to natural causes, God becomes non-existent, or, at best, a superfluous. 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 the subject.

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 co-operate 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 he 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 aid, it may be, fearful phenomenon—is the thunder-storm! What havoc may the lightning work! What unwelcome disease and pestilence

sometimes afflict man! Who willingly is sick, who brings on himself the weakness of old age, or death? Yes, 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 ruin 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 common-sense a writer as Thomas Paine recently. He says: "Any person who has made observations on the state and progress of the human mind, by observing his own, cannot but have observed that there are two classes of what are called thoughts; those that we produce in 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 care 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 acting. Renan even says that the most beautiful 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 mania. And, as we could say anything grand or superior he spoken except by the agitated soul.

What can one make of phenomena like these? One may not know what to say—yet one thing is clear, namely, that there is something else in the world besides 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 thunder-storm—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 alien power. And as the moral order was perceived, as misery and weakness unwilling and unintended were seen to come from certain acts, here too the alien power was revealed. Yes, the enthusiasm that descended into warriors' hearts and made them 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 is nothing to do with "good," with which it is sometimes identified. 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 perhaps

THE OLDEST GODS OF MEN,

and on nothing else in fact is man so absolutely dependent, the power of the earth to bear resting, as we know, on the radiant heat of the sun. Zeus, Jupiter, 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, Athena 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 vanished things; the Erinyes, 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, god of Moab, and of Jehovah, god of Israel, were not arbitrary, creatures, products of a foolish fancy, but were

THE SOUL AND LIFE OF ACTUAL OBJECTS,

processes and laws—were but the imaginative statement of most certain facts. Of course, as the gods have been made into separate personalities, independent of the objects in which they have their origin and vital meaning, more or less fanciful things come to be told about them; myths arise, accounts of their doings and exploits—yet even these generally have some connection 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 as real as nature is real; are, indeed, parts of nature. There is power outside of man, and the earth and the heavens and the winds and the rains and all of what we call nature's forces are so many forms of it. There are events, which simply happen, man neither intending nor producing them. There are laws, laws not only of nature but of human life and of human society, which man does not originate and cannot control. We run against these things, we cannot change them; we reckon ill if we leave them out of account; the gods or God are but an imaginative or poetical interpretation of them.

Looked at in this light, ancient religious literature or religious references in any literature lose the far-away, unreal air which they may otherwise have to us. When we read of

which surrounds all our knowledge with the feelings of trust and resignation. Perhaps the profoundest philosophy could hardly fill it up better." The fact is 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 fortune that befell Fabius, he says it must be attributed rather to the favor of the gods than to the prudence of Fabius, what Benjamin Franklin has in mind when he says that America's relief after the repeal of the Stamp Act was chiefly attributable to what the profane call luck and the pious call providence, though an old Greek poet, Menander, was subtler than Franklin when he declared that chance and providence were only two names for one controlling power, face to face with which human forethought is but smoke and nonsense.

We understand, too, how sickness and weakness give one the sense of divine power, for no one brings these willingly on himself; we understand one crying out, "Thou hast laid thy hand heavily upon me," we can put ourselves in the place of the wild clothe, sovereign of all France, who exclaimed, as life was departing, "Wa, wa, what great god is this that pulls down the strength of the strongest kings?" There is a greater than ourselves, a greater than all humanity; there are grand lines of human life and human destiny to which we have simply to submit. No more either is it unreal and mystical when God's judgments on the wicked or on wicked nations are spoken of; for no one brings judgments on himself and no nation wills destruction to itself, and yet judgments come and destruction comes. They come from a working of something beyond our control; one person

low, in order that he may not be late 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. And would then be like the wretch 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 were 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 notion of a higher will, or more than human power, would never arise. It is because of limits, because of insufficiency, 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 on which he feels that he depends—and the religious sentiment will last forever in some form or other, while the facts of dependence remain. So long as man depends on the sunlight, so long as it is not he that makes the grass and 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 day of death, so long will man, thinking man, be humble and reverent before a stranger and a higher than he.

How, then, does the fact 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. To many, a god

WHO WAS NOT A PERSON

would seem no god at all. But this is

THE AREA OF SURPRISES,

of the unforeseeable, will be diminished. Undoubtedly the limits of knowledge have 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 determine 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 follow winter now. It is conceivable, but no one in his senses imagines that he makes the harvest or that he can make it like the lilies—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 cannot make best what is not best, or make right what is wrong. Religion, then, under these altered conditions, 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 always 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 religious. 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,

we believe it is everywhere. Hence the world is greater 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 have come to love it, we none the less 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 the conduct of 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, unswervingly, joyfully in the orbit of duty.

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 Life Which the Grandma Storks watch over, While the honey-bug bees, Neath the funny-big trees, Croon lullabies in sweet clover. 'Tis 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-beams, 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 choo-choo cars In all of the beautiful streets; And round bald heads And curly heads Are the engineers one meets. From Piggybacktown to Patty-cakeville The cars run hissing, screeching, While wonderful toys, For girls and boys, Can always be had by reaching. Oh! Cuddledowntown is a village of 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.

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"OUR 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 Testament to the New, or the interpretation 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 blunders, its polygamy, free love, original sin, total depravity, 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 only a curse. Upon this, I think, all 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 evolution, 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 Creator, 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, identified 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 repulsive characters. As Max Muller puts it: "For the discovery of truth there is nothing so useful as the study of errors." (Science of Religion, page 6.) The per cent of truth, and hence 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 meditating on the Bible, and compared with the wisdom and virtue that have exemplified the growth of Modern Spiritualism in the past fifty 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 Bible? I hope we would have a decided 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 spiritually and moral obligation that have come down to us from the fruitful past?

Mrs. Watson's "Anishing touches" amused and edified us much. With her thought in the main I most heartily agree. We need none of the mock ceremonies of the old world's worship. We need independent thought and devotion to our convictions. We need no Bible as a moral guide, or spiritual pillow. But we may use the Bible to much 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 ADVICE AND ACCOMPLISHMENTS AND YOU GIVE HIM THE MASTERY OF PALACES AND FORTUNES WHERE HE GOES—EMERSON."

Midus 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.—Spurgeon.

Elouquence is in the assembly, not merely in the speaker.—William Pitt.

Human science is an uncertain guess.—Priest.



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

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 that when he declared that the 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 hero whose body was in his prime, his eyes swift-footed, and his hand not slow, he says:

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

for we know that chance, the unforeseen, more or less mixes up with human destiny, or, as Homer puts it, that on the battlefield Ares sometimes "rageth confusedly." We understand, too, what is meant when the gods are spoken of as arbitrary or capricious, but that is what chance or fortune often is. "He puts down one and sets up another," in Biblical language, or, as Homer puts it, "The gods

GIVE GOOD FORTUNE OR BAD,

as they will." So George Eliot 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 prophecies of the clear-sighted physician and fulfilling the blind, clinging hopes of affection; such unseen elements Mr. Trypan called the Divine Will, and filled up the margin of ignorance

MAY CALL IT NATURAL LAW,

but if another says God it is the same thing. Equally does it become intelligible when Plato says, "Not by art does the poet sing, but by power divine;" equally is it plain when Heracles speaks of the slyly with inspired lips, unadorned, unadorned, reaching with her voice across a thousand years, because of the god that was in her. The god is the not-ourselves that takes possession of us and sometimes makes us poor mortals utter eternal truths. "Not unto us, not unto us, but to thy name be the glory," is what the greatest have often said.

I have spoken at length of this interpretation of the religious language of the past. I feel it is a sorry thing that those who call themselves freethinkers should not be free enough to see the meaning that underlies modes of speech that on their surface are unreal. Some of the richest thought, some of the profoundest emotion, some of the most elevated aspirations the race has ever known are couched and hidden, for many people—in these old-fashioned lines, unadorned, unadorned, reaching with her voice across a thousand years, because of the god that was in her. The god is the not-ourselves that takes possession of us and sometimes makes us poor mortals utter eternal truths. "Not unto us, not unto us, but to thy name be the glory," is what the greatest have often said.

As I turn to ask for a few moments what is true in the God-idea, true for us, I am aware that in a sense, I have already answered my question. The God-idea, I should say, is an imaginative rendering of nature—understanding by nature all that is and all that happens outside the thought and the will of man. I have read recently 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 in the Shetland Islands there were, and in the Shetland Islands there still are, old women who make a livelihood

BY SELLING WINDS

to seamen. The Australian black rel-

to cling to the picture rather than to the thing. The picture may be true, but still it is a picture, not anything of which we have immediate knowledge. Many admit that Apollo was a picture—an imaginative representation of the life and energy of the sun; that Zeus was a picture—but "God" is somehow different. God is real, they think, while these were pictures; but "God" is commonly conceived to-day, as much a picture as Apollo or Zeus was. If an imaginative representation of the sun or the heavens must be taken as such, so must an imaginative representation of the life and energy of all nature. In other words, the old theology becomes poetry to us, just as the Greek theology is already poetry to cultivated people in general. The Christian Heavely Father—that benignant figure—is an image, a pictorial representation of one aspect of nature. We will not say it is untrue, but it is poetry—poetry that will long linger in the minds and affections of the people. Of course, the recognition of all this gives a different cast to our religious feeling. The delicious intimacy, as of person with person, that has made so much of a part of the old religion, is no longer possible. Prayer is not natural. Awe and gratitude and confidence, however, still remain. We can still feel that we are embosomed in a sea of mighty Power; we can still feel that above us and around us and beneath us are Everlasting Arms; we can still feel that though the forms of nature change and we ourselves pass away, there is quenchless,

IMMORTAL ENERGY

at Nature's heart. That this world is, as proof that other worlds may be, as Walt Whitman says, there is no stoppage and never can be stoppage. In still another way, modern conditions of thought change the form of religion for us, and yet, I think, equally leave the substance of it untouched. I refer to the extension of the idea of law in the world, to the possibility that man may know more and more what is likely to happen in the future, so that

PSYCHIC PHENOMENA.

The Overworked Subjective Mind.

Since the writing of Thomas J. Hudson upon the "Law of Psychic Phenomena," 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 whole orthodox world ought to arise in one vast assemblage and call Mr. Hudson blessed for offering them such an easy explanation of phenomena that have for so many long years been attributed solely to the Devil. Of course, with the advance of education and the general thought of the Devil being worn out and becoming untenable, and as Mr. Hudson wrote his book at such an opportune time it must have 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 getting very busy with 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 J. Hudson says."

Then he draws himself up in a self-satisfied manner and really seems to think he has explained something, but to save his life he could not tell what now, I am sure 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 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-ideaism where the immediate physical senses are stimulated and the mind will follow when the function of ideation is carried on automatically, the mind acting and reasoning from data previously obtained while the physical senses were 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, I think is a reasonable 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 knows nothing of its surroundings. No objective mind there.

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, that the physical senses constitute the whole and 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 al.

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 fleshy 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-ideaism induced by intense objectivity on the part of the operator and the complete passivity on the part of the subject 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 imperfectly if not, a third party with whom he is in 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 incarnate 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, but it is not 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) between the incarnate 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 controlled 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 so doing he caused the medium to be 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 made a phenomenon a mixture of Spiritualism and hypnotism with possibly clairvoyance and auto-suggestion 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, who are in 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 environment, the faculty of thought transcends becomes perfect, and telepathic communications becomes the perfect law of spirit communion.

GEO. F. SEYMERS, M. D.

EVER ONWARD.

Is Man Indeed a Fallen Being?

In striving to illuminate that important subject with the light of reason and to bring forward for consideration the arguments for an agnostic attitude toward the place of man in the foundation of the plan of human redemption, and progress believed by those adherents of orthodox creedalism, which by asserting the fact that the human race since the angelic state and have retrograded from that almost attained condition; and that fact furnishing the material out of which is constructed the doctrine of vicarious atonement, which by placing the burden upon others has released the 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 truth and error, spiritual light and darkness; in the separating of one from the other it cannot be by fudging them out into one mass, but by intently directing that condition of life and placing the unclouded 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 a golden age, and that the present is only a feeble imitation, our position may not appear consistent. The tendency almost universally to over-exalt 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 descending upon the glories of the revolutionary era of the American nation, 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 for 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, and that they had a greater 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 beloved Lincoln, 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 answer 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 accept of the inevitable conflict is coming and that the century soon to be ushered in will be called to deal with problems which by comparing the mighty forces involved will dwarf into insignificance all the struggles for advancement that have taken place in the past.

While recognizing the fact that the present century will soon be numbered with the past ages has had its share of criminal records, but over a glorious record of noble deeds done by individuals and nations transcending 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 believes.

We fall 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 civilization of Egypt, Greece and Rome. It probably comes from the habit of ancestral worship. They passed away because they had fulfilled their mission; attained unto the highest development possible for that type of race unfoldment. But all of the truth gained through their conflict and struggle and triumph over what we may term the demonic forces of life has not been lost, but is a glorious record as above, that through 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 the centuries the truth will be revealed a structure representing a higher unfoldment of human life, the grandeur and glory of which cannot be 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 can mar their beauty, let us remember that they were more imperfect than at present, and that the strokes of a divine master artist are removing those blemishes and developing their hidden beauty, unfolding 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 are needed to help one another's burden. The environment 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 behind. 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. Sometimes it is left for coming 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 that they are to atone for wrongs done, they cannot change that law, written in letters of light, "that whatsoever a man sows 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 leaving the lower and striving for the higher life can we take our place in the ranks of those who up the hill of progress are onward pressing.

The law 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 unlocked, and as the advance guard takes

(Continued on page 7.)

MEDIUMS—HYPNOTISM.

Warning Against Serious 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 that I was different from what it is. I do not pose as a high authority, but trying to be reasonable I shall invoke that highest and ultimate authority referred to by Paul as the God "who is not far from any one of you" and shall, with your kind permission, address myself to those newly interested in this movement, endeavoring to "feed my lambs," and to great spiritual awakenings the "lawful" wheat from the chaff, 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 reliable, there exists in this realm actual and above us many states or societies recognizing various governing principles and laws, and that the spirits from that sphere whose cherished principles are like those we recognize, 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 harmony with, for to establish harmony we must not only acknowledge but embrace and assimilate 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 high for one seems to him evil as much 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 disregarded by the most spiritual men and exalted spirits, who use it only as a necessary. No true spirit loves to practice this art, any more than a good physician loves to administer chloroform. 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 a true spirit will use himself shall exercise that art on you while in a sensitive condition. If he 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 "a joy in the holy ghost," or "the peace that passeth all understanding" 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 hypnotists 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 our thoughts and give it out as revelations from our spirit 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" and the Lord hath the spoken.

There is indeed a sort of "standstill" or exaltation into a super physical state, but we must bear in mind, for it is patent always to the most casual observer, that there is little of what may be termed "soul satisfying" to themselves or anyone else in it. "He that entereth not in at the door but climbeth in some other way, the same is a thief and a robber." The true medium must have the power of seeing those visions or thoughts from his own mind, and of 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 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 sets up nothing to stand by, the more is to get a standing in this simple way, as the less an emigrant cares about government, 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 the communication with them, if they are to be of any use, is to sign your name beneath the "pure" 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 true 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 modified by his advancement.

Perhaps the first requirement of a true Spiritualist is to get rid of the materialistic 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 an iceberg. This vicious idea that a man is more like the gods as he is cold and unresponsive and un sympathetic is founded upon a foggy idea of spirit life. Of course if you are developing true mediumship you need little earthly teaching to remind you that a spirit has a body or instrument fitted to come in contact with the finer realities or objects of the super physical life, as surely as you possess one fitted to come in contact with the material objects of the physical 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 full of spirits that enjoy such domination of mind over mind, to the caucelling 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 precipice 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 I have, when my fears are quieted, felt 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. It is true that those who have little spiritually which reaches the heart of hearts do acquire a mediumship, which, not having affected the heart, yet gets for a little the intellectual art, and this rabid intellectualism cries ever for more and more and gets more ravenous with every feed. The harmonious man has the affections dominate the intellect, 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 cry, to a kindly feast
Where all may venture near;
A thousand beauties for the eye,
And music for the ear.
So come kneel down and enter
With reverent step and slow,
While calm airs fraught with fragrant
Thoughts from heaven come down.
Breathe the round them as they go,
Gently they pass mid sight and sound,
And the sunshine round them sleep
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
gates
They know not the inner glory.
J. T. MACDONALD.
Vancouver, B. C.

He Was a Match for Moody.

The last time Mr. Moody—that savior of souls and defender of monopolists—was in Boston, he had an experience which did not help to increase his growth in grace. He was talking in Tremont Temple, and 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 special object of attack was the Jewish people. He berated them for their ignorance of the Scriptures. He denounced 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 obstinacy 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 trade 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 read 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 recovered 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 righteous wrath. Titters and half-suppressed chuckles came from the galleries, and groans of disapproval from the front seats and in the "back row."

He puffed and stomped, and finally broke out into a storm of denunciation, shouting that such questions were caused by unbelief, and prompted by the Devil.

He accused the young Hebrew of being in spiritual darkness, and unable to comprehend "the deep things of God."

After he had exhausted his rage, he paused for breath, and in a moment the young man rose and said, "I have said, 'May I say only a few words more?' he asked politely. The chairman consented, 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 nightingale 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 nightingale said: 'I don't object to your decision, but I have had a hog for my judge.'"

You may imagine the consternation 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 'Hub' since."

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AN ARRAIGNMENT

Of Societary Conditions and 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 heinous deed as to take the life of one of its subjects, who, under its constitution is not recognized as a citizen, not having equal 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 Inquiry of the state of New York, in the cities of New York and Brooklyn alone, seven thousand young women go insane every year for the want of sufficient 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 played 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 thence to the workhouse and the body they come to visit us 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, did we not more 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 darkness of past ages is entirely obliterated from the minds of earth's children will they come 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 worn-out creed, and the worm-eaten Bible of Ancient priestcraft and paganism, erect in its stead rituals and creeds, pastors and ceremonies, which will be just as repulsive to the broad intellects and the noble researcher as ecclesiastical bombastism is to you.

Build upon truth unembellished, leaving "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 persecuted 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 League, incorporated March 4, 1898, and are now ready to grant charters to like organizations. We are working for humanity and reform in the broadest field. 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 from 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 part toward suppressing this terrible and brutal legal murder. Some will say, 'Oh, she is a murderer and deserves it.' This she is a murderer seems to be proven, and she deserved punishment, but in her case life imprisonment is a just punishment and is not brutal and demoralizing, and she would have ample time to forgive herself through long and bitter remorse. By this electrocution her blackened and remorseful soul was driven from her mortal body without the awful bite of murder upon it. Think of the brutality of a woman strapped and bound hand and foot, to receive the terrible shock which was to burn her life out. And a Governor too unfeeling—seared by contact with the

ObSESSION.

How evil spirits influence mortals. By M. Faraday. P. 22. Price 10 cents.

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As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and the cost of the paper will be a small fraction of the whole. The same suggestion will apply in all cases of removal of subscribers—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

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Do you want a more bountiful harvest than we can give you for 25 cents? Just name a child for a moment what an intellectual feast that small investment will furnish you. The subscription price of The Progressive Thinker is thirty cents a year, or only twenty-five cents for that amount you obtain one hundred and four pages of solid, substantial, self-educating, and refreshing reading matter, equivalent to a most unstarved book!

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At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers. If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis. Whenever you change your address, or the paper is changed, always give the address of the place to which it is then sent, or the change cannot be made.

FOREIGN COUNTRIES.

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

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 Gaudon convent of a young Carmelite nun. The devotee fled 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 before her pursuers came up. At Salzburg she took refuge with relations, who claim for her the protection of the police."

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 nunner 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 determination 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 Francis, gagged, bound, smothered, and killed upon, kicked 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 said: "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 run" we insist every convent, every monastery, and every place where the world is not 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 greater 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 were unknown 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 enslave 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 customs."

THE CAUSE FOR THANKFULNESS.

The Swedish Lutheran Conference, held 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 freedom, because "it opens the way for missions." Extension of church rule is paramount to all the clergy who controlled that cynical, really because it 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 become the great power it is, if it originated in fraud, as many claim?"

This question has been virtually answered in these columns, but we have many new readers since then, so a brief reply will not be out of order now.

When Constantine 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 laws.

At the Council of Nicea, 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. Indeed, 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 succeeded to it.

Although the state religion, its conquests were not made at once. Outside kingdoms resisted, and the most desolating wars followed. The French

of such light and learning as survived in Europe. And why was this? It was because Constantine, the Great, having utilized his power as High Priest of the Gods of Rome, and Supreme Emperor of the whole Roman world in favor of Christianity, making it the State Religion, the Christian Church became mistress of the situation, 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 possession 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 household.

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 sacred precincts 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 progressive lyceum, and by reading our papers, there is little danger or likeli-

GOL. R. G. INGERSOLL



The great Liberal Divine, Col. Robert G. Ingersoll, preached in Chicago on the evening of March 19, to an audience that paid him thousands of dollars. He took for his text "The Devil." We had his sermon taken down by a rapid stenographer as it fell from his lips, and it will appear in The Progressive Thinker on April 24. It is eloquent, poetical, logical, and scintillates throughout with rare gems of thought. Millions should read it. Send in your orders at once. The paper will be furnished for missionary work at One Cent per copy or Seventy-five Cents per hundred. We want to send out at least One Hundred Thousand Copies containing this remarkable discourse. Send in your orders at once.

were subjected in the year 496; the Britons in 580; the Saxons in 783; the Normans in 950; the Danes in 965; the Poles in 996; the Russians in 998; the Bohemians in 999; the Norwegians in 1020; the Prussians in 1223; the Lithuanians in 1380.

To secure these conquests, says Gibbon, "The fields of battle might be traced, almost in every district, by monuments of bones." Some provinces were almost wholly depopulated, so 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 priesthood; 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 an honest one. We quote from pages 15 and 16:

"Notwithstanding the great lapse of time since Paul started his [Christianity's] career as a supposed world-conquering 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 faith 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 bear 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 valuable in this connection:

"Some Christians think even Civilization came into the world after, and as a result of the advent of Jesus. As a matter of fact, however, a high state of 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 Christianity triumphed so Civilization died out! Whatever may have been the cause, none can deny the fact that the Dark Ages followed close in the wake of the conquering Church. It is true the Monks were for centuries the sen-



OUR PREMIUMS.

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

FLOWED BACK INTO THE POCKETS

of our subscribers. Many hundreds of dollars have been thus expended, and the result has been most gratifying. Thousands of books of 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, and at that time, or a little before, this extraordinary work will make its appearance. It is entitled

"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 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 Progressive Thinker can get the "Occult Life of Jesus of Nazareth" (including "The Hull-Covert Debate"), and Art Magic, we place the former

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 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 rule.

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 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 delivery, says:

"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 souls.' He was so glad I recollected what he had said when he was younger. When he was younger, he did not believe animals were immortal. He had come round to see their lives also continue, because there is identity of essence in all spiritual nature, and all spiritual life."

Is not the evidence as great that all 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 all life, and it seems as if it should apply to the lower races of being as to the higher.

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 prominent liberal churchmen sustaining these views.

What must be the sensations of the butcher who meets his victims in another 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 pulpit was the audacity to declare his belief in the Fatherhood of God, and insisted that this position 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 country 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, increasing their trade and commerce. The wish 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 announced, 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 goddess 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 Easter, says: "With her usual policy, the church endeavored to give a Christian significance to such of the rites [of the pagans] as could not be rooted out; and in this case, the conversion was particularly easy."

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 library.

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. Sunday-school in the same place at 9:45 a. m.

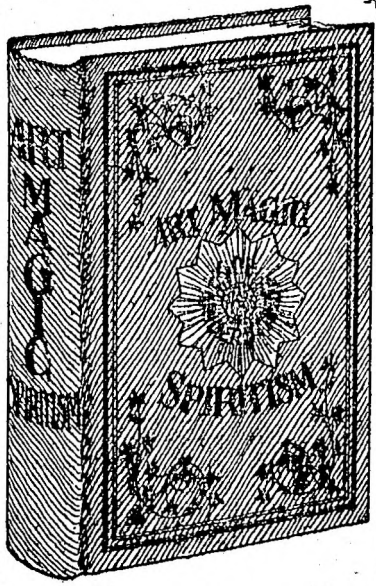
We have secured the return of our regular pastor, Mrs. Cora L. V. Richmond, and expect to retain her with us permanently hereafter.

Our new location is a fine, 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 circumstances 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.

HERE IS OUR PREMIUM BOOK.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover of the book that is premium for and most in Spiritualist published in. This cut is third of the of the book printed on paper and pages in all, but as a pre be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.



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

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 less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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

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. Ravlin 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: "The people of Winnebago and the pleasure of listening to three eloquent lectures delivered by Mrs. Georgia Gladys Cooley in Gettler'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 evening 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 inspiration one of the most beautiful pieces of poetry. The audience gave her five words for a subject, whereupon she passed under control and the angel that guides her in her poetic musings poured forth the words that held the audience spellbound and entranced, filled with silent wonder. Arrangements 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 the 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 Spiritualism."

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 Lodge Spiritualist Camp Association, have planned a camp season's work. The opening day has been fixed for July 20; the close comes August 21, 1904."

"THE DEVIL"

Col. R. G. Ingersoll's great sermon on "The Devil," lately delivered in Chicago, was reported for the columns of The Progressive Thinker. The heard it in Chicago 50 cents to a dollar. On April 24th it will be Progressive Thin who wish to read a cost of only 175 cents. Every in the United raise it. This is opportunity to out, according to noted Liberal Divine. Arrangements have been made to have 500,000 copies struck off, if that number is desired.



recent war, to commute her sentence to life imprisonment; and by that refusal he became a murderer, her murderer, as much a murderer as the man who took her life. The taking of human life is a terrible responsibility, and two murders do not right the first."

R. R. Plunkett writes: "At the regular meeting of the Christian Spiritual Union of New York City, on March 12, 1890, 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 second street. It will 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 230 West 40th street, and the Windsor Hotel was located on 40th street and Fifth avenue. Two of her acquaintances were burned to death. They were guests of the hotel."

Lora Holton writes: "An Oriental reception of the ancient guides of different mediums will be held under the direction of Mrs. Lora Holton, every Tuesday at 2 p. m., commencing March 22, at 330 1/2 Rhode avenue. Foreign languages translated and interpreted through writing, speaking and singing. All interested in this line of mediumship, cordially invited. Silver collection."

A subscriber writes: "We should be pleased to see the mediums who translate from foreign language, do so under late conditions. Let some one read from the Swedish, Italian, French, German and Spanish languages, and if the control can translate the same successfully, then reliance can be placed on translations from languages which no one present understands."

Frank T. Ripley, of Boston, Mass., and Mrs. Gill, of this city, held a meeting in Washington Hall, Ogden avenue and Washington boulevard, last Sunday, and will continue the same during the month of April, at 2:30 and 7:30 p. m. Tests will be given at each meeting. Mr. Ripley will give private sittings at No. 11 Bishop Court.

Amelia Rohrbach writes: "The Young People's Spiritualist Union will hold their next meeting on Wednesday evening, March 23, in Room 413, Handel Hall, 40 Randolph street. Visitors are welcome."

Mrs. Georgia G. Cooley, the pastor of the First Church of the South Side, 77 Thirty-first street, was assisted last Sunday evening by J. C. F. Grumbine, who delivered an eloquent discourse on "Mediumship and Adepts." It was greatly appreciated 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 spirit return.

Henry Allen is in the city. He is regarded as a genuine medium, and never attempts to supplement his spirit manifestations with tricks.

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."

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 readers."

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

Miss L. Gordon writes: "The Englewood Society is having a boom just now as our hall is filled to its utmost capacity and we feel we are reaching a class of people to whom Spiritualism is little understood, through the ministrations of Mrs. Lora Holton. Mrs. Holton organized a lecture last Sunday, adopting Emma Good, Tuttle's Lyceum Guide, elected officers, and started out with membership of twenty-five, which we expect will be a great factor in promoting the growth of our grand cause in Englewood. We extend a cordial invitation to all in our vicinity."

The Chicago Tribune of last Monday says: "The Rev. Frank T. Ripley, assisted by Mrs. Hamilton Gill, the former from Boston, conducted services yesterday at the Church of the Spiritual Alliance in Washington Hall, 400 Washington boulevard, in commemoration of the fifty-first anniversary of Spiritualism. In the afternoon Mrs. Gill gave messages to persons in the audience. Mr. Ripley in the evening related the history of Spiritualism and the communication received by the Fox sisters in Hydesville, N. Y., in 1848. He said Spiritualism has 5,000,000 adherents all over the world, and that the United States government as a religion. The meeting was well attended, and much enthusiasm was manifested, and we are glad The Tribune made a note of it. It proposes in the future to treat Spiritualism 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 a superior in that line of work. She is a remarkable medium, and a most efficient spiritualist. The close comes August 21, 1904."

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

BORDERLAND, LONDON, ENG.

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

Since I have been in Ooty I have heard many strange stories of ghosts, their appearance and their doings, and also of the various and curious actions of individuals possessed of devils. I was no believer in ghosts, but my last experience with a young lady, Miss Florina Burballa (this is not her real name), has very much made me believe in the existence of ghosts and in the possession of devils by some individuals. Miss Florina, who was living in a house not a stone's throw from the general market, some time ago, with a young friend of hers, now married and named Mrs. G. H., paid a casual visit one evening to a Roman Catholic graveyard.

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, these young people made the graveyard their playground that evening, and both of them carried their mischievous temperaments so far as to dance and jump 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, and I am given to understand that they were actually possessed with devils.

POSSESSED BY DEVILS.

They were restless, looked at every one with fiery 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 came near 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 sometimes 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 before some cut fowls, flowers, and incense. 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. She was married and left the house. On the evening of Sunday, the 25th of April last, I had the pleasure of being introduced to Miss Florina named above. She then seemed calm and tranquil.

THE TWO WORLDS, MANCHESTER, 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 said that if she was to die, it was on the 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 fishmonger's shop, and was surprised to see the word "Doomed" painted in crimson letters where the word "Adder" should be. Asking the fisherman, 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 sufficient for me to regard it as a warning, and I resolved to stay at home. During the following morning she fell in a dead faint, and as my wife says, she felt all the breath leave her body, that it was not an ordinary fit, and would have passed away but for my timely aid.

TRUTH STRANGER THAN FICTION.

In looking over some second-hand bookstalls in search of old Spiritualist music, I dropped across a volume of old music that I should say was over fifty years old. On inquiring the price, and that being satisfactory, I purchased the music and took it home. The same evening my wife played from an old book entitled "The Storm" and on looking towards the piano I saw clairvoyantly 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 awoke the old lady from her dormant condition. Now, from my bringing home of the old music, there occurred some startling things on the piano, 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 playing 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, told me immediately that she had known the kneeling 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 I was comfortably ensconced in my armchair listening to the old, sweet music, when 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 she begged that I would not allow the 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 suit, and she said she would have the music laid aside, and the knockings ceased.

In the solitude of my chamber I kindly asked 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 then came and took her away to joy and rest.

Three weeks afterwards I was sitting alone in my cozy room, when I heard another bang on the piano, and on looking round, my old lady of the music volume had returned with her loved daughter, whom she had mourned as lost. They both thanked me for my sympathy and prayer, and told me to tell 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 object can be moved in a laboratory or a seance room, without mortal hands, does it matter whether the object is a dignified or an undignified one? And suppose it is made certain that signals can be produced by some unseen power, does it appear to be intelligent, does it matter to the slightest whether the signals spell out sense or nonsense, lie or tell the truth? Does it matter, that is to say, to the scientist—to the student—who knows his business? Is it at all stretching the matter to say that what is involved in the

EXISTENCE OF A NOVEL FORCE suggesting another world? If Mars could somehow reach us, in the way of communication, what genuine scientist would stop to care whether the actual communication was more like the squeak of a mouse than the declamation of an orator—or more like the tremor of a pin's point here and there than the ceaseless flow of the paper ribbon at the Stock Exchange? The vital matter is, not what is done, but what lies behind what is done—that 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 conditions, we have opened communications only with certain lower strata of 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, that the scientific imagination, that it should 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 as "figment"? 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 also prove the continued existence of those who, by the unnumbered votaries 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, MELBOURNE, AUSTRALIA.

BISMARCK IN HADES.

One of our continental contemporaries, 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 flop 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 plumage; "As an unbroken horse rears 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 colossal, stricken down to-day by death, vainly struggle within the circle of his destiny."

"For him all is dark and funeral. 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 his abode. "Torrents of water precipitate themselves with terrific din from lofty heights, and the fragments of rock are dragged downward by the devastating catarract. "A few lichens and a few stunted shrubs alone venture to spring up on these desolate rocks; and the wind scarcely stirs the dry leaves which painfully wither there. "To the pallid day, succeeds the gloomy and mournful night. The light avoids the gloom. 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 touch the sky. "The dead invoke the sound of some human 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."

"Hast thou at length recognized the Divine Hand? Dost thou listen to the voice of the poet, O great spirit? It will dominate the thunder of the cataclysms and the cry of the screech owls. "Superb oak, laid low by the hurricane, 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. Wealth, power, command,—all are vanity; everything but love, pity, justice, humble resignation. "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 darkness of the sky, is it not perchance, born of thine own heart,—of thy terrible heart. Friend, I believe it to be so. "Why do I speak to thee, lion, eagle, unbroken horse, raging prisoner, beating thyself against the walls of thy cage? 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, CALCUTTA, 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 destroying 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 abstinance are based among the Jains. Viewed in the ridiculous remarks of a superficial critic they are a farago 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 practice absolute non-injury when we are with all our precautions, inflicting, nay killing thousands of lives. Our life means death to many. Either we must die or cause death to millions others. The answer was as it could be that we 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 inflicting others."

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