VOL. 19

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GOL. INGERSOLL ON "THE DEVIL"

A Remarkable Lecture by the Celebrated Agnostic Divine, Delivered in Chi-

and that to give up the Devil

WAS TO THROW AWAY CHRIST.

answer me; others had the goodness in

short interviews to give their opinion,

and some were honest enough and stu-

pld enough to say that they believed in

the existence of the Devil: and some were dishonest and "spiritual" enough

to say that all allusions to the Devil in the Bible could be easily explained by

saying that these devils were personifi-

cations of evils. Others were not quite sure whether there was a Devil or not,

and proceeded to tell what others be-

ST. JAMES AND DEVILS.

lieved without saying what their convictions were. But one good man and

a kind man said that he believed in the Devil, an actual, living, personal Devil,

who was attending to business (laugh-

ter); and that all the evidence that he

needed to convince him of the existence

and my lectures. (Renewed laughter.)

of this devil was furnished by my life

He undoubtedly was a good man; and

when I read these sermons and these

answers, in spite of myself there came

into my mind a line from Heinrich Heine: "Christ rode an ass, but now asses ride on Christ." (Great laugh-

ter).

Now, the questions are, first, where did the idea of the Devil come from?

Second, does the Devil really exist?

And third, do the sacred scriptures teach the existence of the Devil and of

unclean spirits? And fourthly, whether this belief in devils is a necessary

part of what is known as "orthodox

IDEA THAT A DEVIL EXISTS

come from? Where did man get it?

You must remember that fear is an

Christianity?"

Now, where did the

How was it produced?

Several ministers had the goodness to

unconscious hand sows the seeds of or to any animal, thought, and the crop depends upon the This was not

were convicted of having changed themselves with the ASSISTANCE OF THE DEVIL into wolves. Every one was convicted. Every one was executed—six hundred within two years. Let me tell you one case. A man went hunting; he was attacked by a wolf; he drew his clasp

> This is only one instance. I could give you thousands; but there is no lief in devils. It is sufficient to say that

and there was a time when men said universal was evidence of its truth; but I say to-night that it does not even create a suspicion of its truth. The consequences of this belief have been terriole, beyond the imagination. Millions and millions of men and women, children, fathers and mothers have been sacrificed upon the altar of this ignorant and idiotic belief—infamous—and countless homes have been necessary part of orthodox Christianity, the good gods; and they were not only

> not believe in the devils of the Hindoos, Egyptians, Persians or Babylonians. They believe only in the devil of the Jews. They think that these nations created their own devils as they did



is a devil "because father saw one," (Laughter). They tell their children, and the grandchildren know there is a devil, "begause grandfather saw one, [renewed laughter], and the devil that he saw purayed him."

Some old woman sitting by the fire at night alone a story region.

night alone, a storm raging without, hears the mournful sough of the wind and to her it becomes a voice; her imagination is touched, and the voice seems to utter words, and jout of these words SHE CONSTRUCTS A MESSAGE,

a warning, a threat or a promise, If the words are good she has heard a blessed angel; if they are malicious she has heard a devil; and she tells this to her children and they believe, and af-terwards they say that "Mother's re-ligion is good enough for them." (Great laughter). A girl suffering from hys teria falls into a trance, has visions of the infernal world. The priest sprink-les her pallid face with boly water, and ios ner pallid face with holy water, and in a very solemn voice he says: "She hath a devil!" A man utters a terrible cry, falls to the ground, foam and blood issue from his mouth, his limbs are convided, and the spectators say, "This is the Devil's work."

They were honest, as honest as they were idiotic. And through all the age people have mistaken dreams and vis ions for realities. To them the insane were inspired, epileptics were possessed by devils, apoplexy the work of unclean spirits, and when some poor man had e palsy he was "full of devils."

For many centuries people believed not only in these phantoms but that they had seen them, and so thorough, so vivid was this belief that they made pictures of them. They knew exactly how they looked. They drew and chis-eled their hoofs, their horns and all of their malicious deformities.

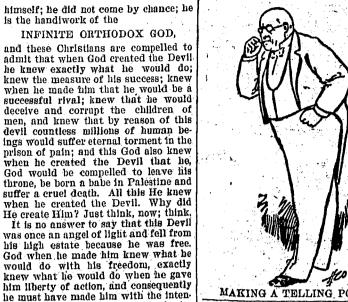
Now understand, T am not calling their honesty in question nor the honesty of the savages of to-day in question. I admit....

THAT ALL THESE MONSTERS were naturally produced by monsters. These people believed that hell was the native land of devils, that the Devil was a king, and that he and his imps were the enemies of men, and curiously enough some of these devils were made out of degraded gods, and naturally enough many devils were made out of the gods of other nations, so that fre-

quently the gods of one people were the

devils of another.

In nature there are opposing forces and some of these forces work for what call evil. Back of these forces our ancestors put intelligence, design. They could not believe that good and evil came from the same being; so back of



tion that he should rebel, with the in-

tention that he should deceive the hu-man race. Knowing what the Devil

would do when he made him God is responsible for the acts of the Devil, and

if he knew what he would do when he

made him then the Devil's acts are the

acts of God; and there is no escape. No

orthodox Christian has ingenuity enough to dig himself out of that cell.

(Applause.) He must have made him with the intention that he should rebel,

that he should fall, that he should be-

come a devil, that he should tempt and corrupt the father and mother of

human race, that he should make hell a necessity and that in consequence of his

"JUST THINK, NOW!"

creation millions of the children of men

Why did he create him? Let us think.

If I had the power to change that glass into a human being and I knew that he

FOLLOWING THE DEVIL,

tory he had a conversation with Eve, the first woman. We are not told in

what language they conversed nor how he happened to understand her language or she his—whether they were

educated together. (Laughter.) From the account it was the first time they

had met. Eve hadn't been created long

at that time—scarcely dry. (Laughter.)
Where did Eve get her language?
Where did the Devil get his? Of course

know such questions are impudent

blasphemous, but I will swear they are

natural. (Great applause and laughter).

The result of this conversation was

would suffer eternal pain.

are fifty-five million

MAKING A TELLING POINT. ation. Never while I live will I bend

the knee to any god, no matter if he is the real one, THAT CURSED MATERNITY

with pain and agony, never. (Applause.) To me maternity is the holiest

word in our language.

In addition to other curses the serpent was cursed. Why didn't he curse him before? It is wonderful, this God's lack of business some (foughter). lack of business sense. (Laughter). He cursed the serpent, condemned him to crawl on his belly and eat dust. How he moved from place to place before that time I do not know. Did he walk, fly, or hop? (Laughter). Neither do I know what his diet had been. (Renewed laughter).

Now, it will not do to say that this is an allegory or a poem, because that proves too much. If the serpent did in fact exist how do we know that Adam and Eve did? Is all that is said about God allegory, poetic or mythical? Is the whole account after all an ignorant

Neither will it do to say that the Devil, or serpent, was the personification of evil. Do personifications talk? Can a personification

CRAWL ON ITS STOMACH?

Can a personification eat dust? And if we say that the Devil was a personification of evil we may be driven to say that Jehovah was a personification of foolishness; that the Garden of Eden was the personification of a place, and Jehovah was God, had very little busithat the whole story is a personification of something that never happened. (Laughter.) It may be that Adam and Eve were not driven out of the garden, and possibly they only suffered the personlication of exile, and maybe the cherubim placed at the gate of Eden with flaming swords were only personifications of police. (Great laughter). would be a 'muiderer and be hung be-fore he could be "born again" and go to But there is no escape. If the Old Testament is true; the Devil does exist, hell and suffer forever, hadn't I better and it is impossible to explain him leave it glass? (Great laughter and ap-

away without at the same time ex-plaining Jehovah away. So, there are many references to devils and spirits of divination and of evil,



TEMPTATION OF CHRIST.

DEVIL KILLS THESE CHILDREN and take this devil from Job and all

So in Chronicles we are told that the Devil provoked David to number Israel, and for this act of David caused by the Devil, this act, God, you know, became wrathful and sent a man to David to tell him: "You can take your choicethree years of famine, fly three months before your enemy, or three days of pestilence." So David chose the pestilence. This God did not punish the Devil who put it into the heart of Da vid to take the census; he did not pun-ish David who was induced by the Devil to take the census, but he sent the pestilence and killed seventy thousand God's world except stand up and be counted. (Great laughter).

All the passages about witches and those having familiar spirits were born

When a man in the Old Testament who loved Jehovah wanted revenge on his enemy he fell on his holy knees and from a heart filled with religion be cried, "Let Satan stand at his right

believed in the existence of the Devil Rut I want to be fair with this Devil. no sin there would have been no death;

that sin came into the world by the Devil. Consequently no devils, no sin; no sin, no devil. If there had been no death this world would have been full hundreds and hundreds of years ago, and you and I never would have lived? We are indebted to the Devil for our lives (laughter), if this account in the Old Testament be true, and I now tender my sincere thanks to his Sa-tanic Majesty (great laughter) for the joy I have had in my short life. Let us be fair with the Devil. He was the

TO TELL PEOPLE TO THINK

and try to know something. He was the father of the university. He was always in favor of education, and for six thousand years he has been standing by the Tree of Knowledge and say ing, to the children of men, "Eat and know good from evil; become as gods."
So, after all, we must be fair with
this Devil, treat him honestly.
Now, the next question is, Does the

New Testament teach the existence of the Devil?

Take the Devil from the drama of Christianity and the plot is gone; there is no connection between the scenes, none between the acts; the whole drama becomes unmeaning fragments, chips, pieces, splinters. As a matter of fact the New Testament is more explicit than the Old. The Jews, believing that



GNOSTIC DEVIL.

ness for a devil. There was nothing too mean for Jehovah to do himself. (Great laughter).

The first reference in the New Testament to the Devil is in the 4th chapter of Matthew, where we are told that Jesus was led by the spirit into the wilderness to be tempted by the Devil. It seems he was not led by the Devil into the wilderness, but by the spirit, and that Spirit was the Holy Ghost that came down in the form of a dove when the voice was heard, "This is my beloved son in whom I am well pleased." That Spirit and the Devil were acting together in a kind of pious conspiracy, and in the wilderness Jesus fasted forty days, tempted by the Devil. The Devil then asked him to turn stones into biscuits; and he then took him to Jerusa-lem to the pinnacle of the temple and tried to induce him to leap to the ground. He took him to the top of a mountain and offered him all the kingdoms of the world if he would fall down and worship him.

Now, the question is, did the author of this account believe in the existence of the Devil. or did he regard the Devil as a personification, or is it an allegory, a poem, a myth, a parable or a lie?

Was Jesus tempted? If he was tempted, who tempted him? Did anybody offer him the kingdoms of the world? If Christ was not tempted by the Devil, then the temptation was born in his own heart. If that be true how can it be said that he was divine? If these adders, these vipers, were coiled in his own bosom, can we say that he was the son of God? Can we say that he was

Let us be honest and use the little sense we have. I havn't much; it is all I have got, and I am going to stand by it, and I am not going to let any preacher take it away, either. (Laughter.) It is a very small flame that burns in my brain, but I am not going to let anybody blow it out. In the same chapter we are told that

Christ healed those which

WERE POSSESSED OF DEVILS, and which were lunatic, and those which had the palsy. A distinction is



made between having devils and being sick, between having devils and being afflicted with the palsy; so you cannot sneak off with the idea that devils were

disenses. In the 8th chapter we are told that people brought unto Christ many possessed with devils. Oh, you have no idea how thick derils were in Palestine in those days. (Laughter.) Yes, sir, nobody could open his mouth without in went a devil. (Renewed laughter).

cago, Ill., Sunday Evening, March 19, 1899. Reported Expressly for The Progressive Thinker, by A. M. Oriffen.

Ladies and Gentlemen.—A little while | brain. As I have said a thousand times | then with the assistance of this master ago I delivered a lecture on "Supersited every brain is a field where nature with they could change themselves to wolves tion," and in that lecture I took the ground that the Devil was the foundation of Christianity; that the Devil was soil. (Laughter).

really the keystone of the arch and that
If you took him out the arch fell. I dered Asuras, the most powerful of devtried to show that demonology was a ils, and they warred against the Devas,

COL ROBERT C. INCERSOLL.

one district of France, the district of Jura, over six hundred men and women

the enemies of the gods but they were

the enemies of the human race. There,

too, were the ogres, the Jakshas, and

they were not only enemies of numan

The Persians turned this exactly around, and with them the

DEVAS WERE THE DEVILS,

not the gods, and the Asuras were the

good; and the Persians believed that there was being waged a perpetual war

between the good gods and the wicked devils, and many of the Persians be-

lieved that the devils at last would be

victorious and others thought that

In Egypt this god was Set; afterwards they called him Typhon, and he

fought the good god Osiris, and he fought Isis, the mother; he fought Ho-

placable enemy of the human race. It

was he who prevented the overflow of

the Nile; it was he that brought the

demon Death. And among the Greeks

the Titans were the enemies of the

wonderful women. There was Athene,

sex, beautiful, subtle, understanding

the heart not only of men but of gods,

and so great was her fascination, so wonderful her power that she tempted

Zens and misled the god of gods. She

was a wonderful woman in her day.

(Laughter).
Now, these ideas about gods and dev

turies the Jews cultivated the science of demonology. They understood

THE ARISTOCRACY OF HELL."

They knew the caste and the titles of

nobility, and they divided the devils

into nine kinds: Beelzebub was the prince of the false gods of other na-

tions; the Pythian Apollo was the

mischief-makers; Asmodeus was the

prince of revengeful devils: Satan, the

prince of witches, wizards and sorcer-

ers; Meresin, the prince of flying devils who caused thunderstorms and plagues;

Abaddon, prince of those who caused

tumults, wars and combustions: Diabo-

lus, the prince of those who drove to

despair, and Mammon, the prince of all

the tempters. You have no idea the in-

formation they had upon this subject.

It was believed at that time that these

demons these flying devils, these sor-cerers, these witches came together and

held "Sabbats;" that is to say, orgies; and it was also known that sorcerers

and witches had marks on their bodies

that had been imprinted by the Devil

Of course these devils were all made

(Laughter).

fear is a sculptor, a painter, and so that he would know his property when he saw the brand. (Great laugh-

possessed of all the fascinations of the

gods, and some of them were women

inally the gods would stand victors.

knife in defending himself and cut off one of the wolf's paws; the wolf howling ran away. He picked up the paw and put it in his pocket. I am giving you the evidence that was submitted at the trial. He went home. His wife was sitting in a chair with her arm bandaged. He asked her what was the matter? She had met with an accident; she had accidentally chopped off her hand. Thereupon he pulled the paw of the wolf out of his pocket and it had changed back into her hand. He had her arrested; the evidence was given, and she confessed her guilt (laughter), and thereupon the poor woman was executed.

This was not simply an idle belief:

Within two years, from 1598 to 1600, in

. IT HAS BEEN UNIVERSAL;

broken up.
Of course the Christians of to-day do beings but they devoured human flesh.



LUTHER'S DEVIL

lls often change. In the days of their own gods; and yet the Christians Socrates, a demon was not a devil, but of to-day must admit that for many, a guardian angel. So from time to time many centuries Christians did believe nations and races have changed their in the existence of countless devils; that the Fathers of the Church believed We obtained our devil from the Jews as sincerely in the devil as they did in second-hand, (laughter), and they got Christ, as sincerely in imps and unclean him from Babylon; and for many censpirits as they did in God.

Now, I want to be fair, and I admit that our poor, ignorant savage ancestors did whatever they could to account for what they saw, for what they experienced, and I admit that the devils and gods, the ghosts and imps were all naturally produced, the effect of nature on the undeveloped brain. The cause of phenomena filled our ancestors not prince of liars; Belial was the prince of only simply with wonder but with terror. The miraculous, the supernatural was not only believed in but-it was constantly expected. A man walking in the woods at night, just a glimmering of the moon, everything shadowy and uncertain, thinks he sees a monstrous form. One arm is raised as if to

strike him; his blood runs cold,

HIS HAIR LIFTS.

and in the gloom he sees the eyes of an ogre, eyes that appear to flame with malice, and he feels that a horror is approaching. He turns and with a cry he seeks safety in flight. He is afraid



to look back. He feels that it is pursu-ing, and at last he falls unconscious at the door of his miserable hut; and

To night I say that the great Atlas who bears upon his shoulders the structure of "our religion", is the Devil. The religion known as Christianity was invented by God himself to repair in part the wreck and ruin that resulted from the Devil's works. Take the Devil from the scheme of salvation from the atonement, from the DOGMA OF EFERNAL PAIN, and the foundation is gone. The Devil inflicted the wounds that Christ came to heal. The Devil corrupted the hu-

CARVING AT CORBEIL

the Good they put God; back of the evi

make another? (Great applause and

laughter). Think about it; think about

Now the question is, Is this Devil necessary to orthodox Christianity?

man race, the hippin race the Christ came to redeem; and the first question now is. Does the Old Testament teach God and man, of hied and women, and

that Eve ate the forbidden fruit, and having some influence with her husband, he took a bite; and thereupon Jehovah, who came in just after the Devil had succeeded instead of before, Well, it does, it it teaches anything.

It teaches the existence of the Devil, of sand brambles; cursed man with toll:

Satan, of the Berger, the enemy of made woman a slave and cursed made woman a slave and cursed maternity with

they put the Devil. All natural.

But there is one question I wish to ask to night of all helievers in the Devil, if the Devil should die, would your God. DEVIL OF DANEGELD TREASURE

those who believe the sacred scriptures ing. How men, good men, can worship christians tell us that if there had been are compelled to say that this Devil this God; how women, good women, no sin there would have been no death; was created by God. He fild not create can love Jehovah is beyond my imagin: that death came into this world by sin;

Why would God make a successful rival? We have here in the United States some seventy-five million people. to which I have not time to call atten-How many belong to the churches? About twenty million. How many joined for political reasons? I don't know. (Laughter and applause.) How many joined for business, for social reasons, for fashion? I don't know as any. (Renewed laughter.) Admit that they are all absolutely sincere, humble, contrite followers, twenty million, there (laughter), going the broad road to eternal hell; and they call this a Christian country. Why? Because the Devil is ahead? (Great laughter.) Why did God make a successful rival? Now, admit that God is infinitely wise, has he -and I ask it with great reverencehas he ingenuity enough to frame a reasonable excuse for the creation of the Devil? Just think; just think.

Now, does the Old Testament really teach the existence of this malicious The first reference to the Devil is in Genesis, in which it is stated that he was more subtle than any beast of the field, and according to this truthful his

tion; but in the book of Job, Satan, the Devil, has a conversation with God. It is this devil that brings sorrow and losses on the upright man. This devil raises the storm that wrecks the homes of Job's children; this

meaning, plot and purpose fade away. Is it possible that the devil in Job was a personification?

So in Zachariah we are told that Joshua stood before the angel of the Lord and Satan stood at his right hand to resist him.

of a belief in the Devil.

hand." Now, there is no doubt but what the writers of the Old Testament honestly

FROM HOGARTH'S RAREE SHOW.

of some enemy of the human race; and sold their poor souls; the contract was when he finally comes to himself he this was a natural result of the facts in in writing; they put their ignorant tells his wife and his children that he nature upon the undeveloped savage mark to it, used their blood as ink, and has seen a devil, and the children know.

some malicious intelligence, OF SOME FRIGHTFUL FIEND.

tribes, among all nations, some persons were the sport and prey of natural phe-

must remember, too, that among all

by the people; and in these devils we find the prejudices of their makers. nomena; some others were struck by lightning, the bosom blasted and the The Europeans had all their devils black, and in central Africa the Devil child left motherless; some were dewas white, which was very natural. voured by earthquakes; some were slezed with the burnings and freezings So it is believed for many thousands of years that people by the aid of the Devil could assume any shape they of fever; some were overwhelmed by volcanos, by rivers of fire, and our poor wished. They could be changed into dogs, serpents, birds, anything—cats, or ancestors thought, and naturally thought, that all this was the work of into wolves; and this changing into animal forms was exceedingly common.

They made a bargain with the Devil,

ast out: Personifications are not entities; they do not have form and shape, and a personification does not occupy

Then comes an account of two men possessed with devils. They came out of tombe and they were exceeding fierce, and when they saw Jesus they cried out, "What have we to do with thee, Jesus, thou son of God? Art thou come hither to torment us before our time?" And we are told that at the same time, a good way off was a herd of swine feeding, and the devils be sought Christ saying, "If thou cast us out, suffer us to go away into the herd of swine." And Christ was good enough to say, "Go,"

Now, is it possible that personifica tions of evil would desire to

ENTER THE BODIES OF PIGS? Is it possible that it was necessary for these devils to have the consent of Christ before they could get into swine? How did they get into the men' (Laughter.) Is it possible that Christ protected the pigs but not the people? (Renewed laughter.) Is there anything sacred about swine? I don't know! I don't know! (Great laughter).

In the 9th chapter of Matthew there was a dumb man brought to Jesus, and Jesus cast out the devil and the dumb man spake. You see there are several kinds of devils-dumb devils.

In the 10th chapter Christ gives his twelve apostles power to cast out evil spirits, and when they went on their great mission to convert the world he told them, "Heal the sick, raise the dead, cast out devils." Here a distinction is made between the sick and those possessed by devils. You know for hundreds, for thousands of years priests have said, "Devils;" doctors have said, "Disease." A long war was waged be-

tween the two.
What did Christ mean by devils? There was brought unto Jesus one pos-sessed of a devil, blind and dumb—another kind; and the blind and dumb man spake and saw.

In the 15th chapter the woman of Canam cried, "Have mercy on me, oh, Lord, thou son of David. My daughter is sorely vexed with the Devil." first he wanted nothing to do with her because he did not come to her people; he came to the Jews looking for lost sheep; but afterwards on account of her faith he cured her.

In the 16th chapter a man brought his son to Jesus. The boy was crazy, he said, a lunatic, vexed, oftentimes falling in the fire and water. Jesus re buked the devil and the devil departed out of the boy and the boy was cured. Now, did the man who wrote that believe in devils? Did the Christ who did that believe in devils?

And then the disciples asked Jesus why they could not cast that devil out. You see that was a peculiar devil. (Laughter.) Jesus told them that it was because of their unbelief, and then added, "Howbeit this kind goeth not out but by prayer and fasting?" Couldn't do anything with that kind of devil with a full stomach-nothing.

So in Mark we read the story about the spirit leading Christ into the wilderness to be tempted by the Devil. The same thing.

Now, was this being, this devil, a real being? Was this spirit, the Holy Ghost who claimed to be the father of Christ, a real being, or was he a personification? Is heaven a real place, or is that a personification? I don't know. might be asked, why did God wish to be tempted by the Devil? I don't know. Was God ambitious to gain victory over Satan? Was Satan foolish enough to think that he could mislead God? And is it possible that the Devil offered to give the world as a bribe to its creator and its owner, knowing at the same time that Christ was the creator, was the owner, and also knowing that Christ knew at that time that he was

the Devil, and KNEW THAT HE, THE DEVIL, was not the owner? Is it possible that the Devil lacks sense to that degree that he tried to bribe Christ by givin him his own property? (Laughter.)

don't know. Is not this story absurdly idiotic? If you think, I mean—forget the old creed, forget the solemn tone of the dear man who knew nothing on the subject, and think. The Devil knew that Christ was God and knew that Christ knew that he, the tempter, was the Devil, and yet he tried to fool him. (Laughter.)

It may be asked how I know that the Devil knew that Christ was God. Mv answer is found in the same chapter. In that chapter is an account of what a little devil said to Christ, or severa of them. They said: "Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" And one little devil said: "I know thee. Thou art the holy one of

Certainly if the little devils knew this, the great Devil, king of all, must have had the same information. (Laughter.)

Jesus rebuked this devil and said to him, "Hold thy peace and come out of him." And when the unclean spirit had torn him and cried with a loud

voice, he did come out. So we are told that Christ

CAST OUT MANY DEVILS and suffered not the devils to speak because they knew him; and in the third chapter it is stated that unclean spirits when they saw Christ fell down before him and cried, saying, "Thou art the son of God." You see they knew it; so the Devil himself must have

In the sixth chapter we are told that

known it.

Christ cast out many devils and anointed with oil many that were sick. I don't know what good oil would be in working a miracle. It might make it easier. (Laughter.) Here again the distinction is made between those possessed by devils and those afflicted by disease. So the same accounts are given in Mark, for the most part, that we find in Matthew. They brought a boy before Christ, and when the boy saw Christ the spirit "tare him and he fell on the ground and wallowed, foaming;" and Christ asked his father, "How long ago is it since this came unto him?" He answered, "Of a child." And then Christ Said: "Thou dumb and deaf snirit. I charge thee, come out of him; enter no more into him." What is the use of speaking to a deaf and dumb spirit? (Laughter.) He couldn't Well, that is another of the mysteries. Then the disciples asked why they could not east him out, and he gave the old reason that they could not get them out except by fasting and

Now, is there any doubt about the belief of the man who wrote that account? Is there such a thing as a dumb and deaf devil? If there is then a devil is an organized being, organized on a physical basis. He has some means of hearing; he has vocal chords, organs of speech, and when they got out of order he got dumb, and when his ears got wrong he was deaf; but he was a physical being. Now, it is not the ear that hears; it is the brain. So these DEVILS MUST HAVE HAD BRAINS.

the extent of his power Satan REPAIRED THE WRECK AND RUJN he had wrought in the Garden of Eden. Of course it makes a contradictory. idiotic being; but this is the Devil of

the New Testament. Certainly the writers of the New Testament believe in the existence of the Devil. In the 8th chapter it is said that out of Mary Magdalene were cast seven devils. I do not believe it; not a word of it. To me Mary Magdalene without any exception is the most beautiful character in the New Testament. She is the only absolutely true disciple. She is the one unfaltering believer. In the darkness of the crucifixion she lingered near. She was the first at the sepul-

cher. Defeat, disaster, disgrace, death, not conquer her love; and yet according to the account, when she met the risen Christ he said, "Touch me not! Touch me not!" This was the reward for her almost infinite devotion. Of all the characters of the New

Testament I ADMIRE MARY MAGDALENE,

and I do not believe that any devil was

ever cast out of her. (Applause.) In the gospel according to John there is no account of the casting out of devils. May be John never heard of those things. I don't know. May be he had his doubts; may be he forgot it; but all the devils are cast out in Matthew, Mark and Luke; none in John, none. May be some orthodox minister can explain it. He would put me under personal obligation if he

would. In the Acts we are told that the peo ple brought the sick and those who were vexed with unclean spirits to the apostles and the apostles healed them. Here again a distinction is made between sickness and devils, and I want your attention to these things because want to establish the proposition that the New Testament does teach the ex-

stence of devils. Paul also was a believer in the imps of darkness. In the eleventh chapter he says that long hair is the glory of woman, but that she ought to keep her head covered because of the angels. Now, what does that mean? What does that mean—that the glory of woman is her beautiful hair, but that she ought to keep her head covered on account of the angels? What does it mean? I hunted up that question for years. wanted to understand what that bar-

barian meant. (Laughter.) I finally found that in the intellectual era in which he lived people believed in incubi and succubi. Incubi were male angels: succubi were female angels. The female augels sometimes tempted priests, and the male angels above all things were attracted by the

BEAUTIFUL HAIR OF WOMEN, and so Paul said "Keep your head covered on account of the angels." (Great laughter and applause.) He was what they call an inspired man; he got his information from God.

So we are told in Jude that Michael, the archangel, contended with the Devil about the body of Moses. We are told in Peter to be sober and vigilant, "Because your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour." Are people devoured by personifica-

tions? Do myths eat anybody? Has an allegory an appetite? (Laughter.) So in Ephesians we are warned not to give place to devils, and in James it is said if you resist the Devil he will flee from you; and in 1st John we are told that he that committeth sin is of the Devil for the reason that the Devil sinneth from the beginning; and we are also told that "for this purpose was the Son of God manifested, that he might destroy the works of the Devil."
No Devil, no Christ. Christ came to

destroy the works of the Devil, and

TAKE THE DEVIL AWAY then there is no excuse for Christ's

Now, you cannot say that these peo-ple were possessed with personlifications to a parable as being diseased, and you of evil and the personlifications were would not think of saying that a myth, no book in the world as niterly, as prono book in the world as ufterly, as pro-foundly, as grotesquely idiotic as the for instance, has the measles, or anything of that kind. (Laughter.) So there are many of these chapters that are substantially alike. In Luke

the Holy One of God."

mew he was Christ.

nearer. (Great laughter.)

Judas, and here it is:

o give him money.

According to Christ

into Judas.

devil threw the man down; then left

Lots of devils come out of men cry

ing, "Thou art Christ, the son of God."

"And Christ suffered them not to

speak," because they knew he was God,

Now, it will not do to say that these

devils were diseases. No! Diseases could not talk; diseases could not recog-

nize Christ as the son of God. After

all, you cannot say that epilepsy is a

So in the 22d chapter an account is

"Then entered Satan into Judas

"And he went his way and com

nuned with the chief priests and cap-

tains, how he might betray him unto

"And they were glad, and covenanted

Now, let us examine this a minute

THE LITTLE DEVILS KNEW

that he was the son of God. Certainly

then Satan, the king of all the flends

knew that Christ was divine, and he

not only knew that, but he knew the

scheme of salvation; he knew that Christ wished to make an atonement of

blood by the sacrifice of himself; and

according to Christian theologians, the

Devil has always been doing the best

he could, or the worst he could, to gain

possession of the souls of men; and at

the time he entered into Judas, who

persuaded him to betray Christ, he

knew that if Christ was betrayed he

would be crucified; that if he was cru-

cified he would make an atonement for

all believers, and that as a result he,

the Devil, would lose all that Christ

gained. What interest had the Devil in

defeating himself? Just think about it.

If he could have prevented the betrayal

of Christ then he would not have been

crucified; then no atonement would

have been made; the whole world

heaven would have been for rent

(Great laughter.) The success of the

Devil would have been then complete

DEVIL OUTWITTED HIMSELF.

we should be to his Satanic Majesty.

If this account be true, it was the Devil

But according to this story the

Then entered Satan, Satan,

theologian. I admit that lunacy comes

Book of Revelations; and in that book I find the following intellectual passage: "And there was war in heaven you find again the temptation of Christ, the dragon, and the dragon fought and his angels and prevailed not. Neither and in the synagogue a man has the spirit of an unclean devil, and this devil was their place found any more in recognized Christ and said, "Thou are heaven." As a matter of fact, the Apostles re

"And the great dragon was cast out that old serpent called the Devil and lied upon the evidence of devils to sub Satan which deceiveth the whole world stantiate the divinity of Jesus Christ. Jesus said to that devil, "Hold thy peace and come out of him." And the he was cast out into the earth and his

devils with him." Yes, sir, they got them out, and the writer says, "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the Devil is come down

to you, having great wrath." From this it would appear that the Devil once lived in heaven, raised a rebellion, was defeated and cast out, and the inspired writer congratulates the citizens of heaven that they are rid of him, and commiserates the people of the earth that they have him.

In the 20th chapter of Revelations is the following:

"And I saw an angel come down from given of the betrayal of Christ by heaven having the key of the bottomless pit and a great chain in his hand. "And he laid hold on the dragon, tha old serpent, which is the Devil and Satan, and bound him a thousand years and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations

> It is hard to understand how anybody could be confined in a pit without a bottom. I don't know. (Great laughter and applause.) But this criticism was probably put into my mind by the Devil. (Renewed laughter.)

We are further told that in a thou sand years the Devil should be loosed out of prison, and then the Devil should be cast "into the lake of fire and brimstone where the beast and the false prophets are, and shall be tormented

day and night forever."

Now think of it. In the light of the passages that I have read we can clearly see what the writers of the New Tes tament believed. About this there can be no honest difference. If the gospels teach the existence of God, of Christ, they teach the existence of the Devil; and if the Devil does not exist, if little devils do not enter into the bodies of men, the New Testament may be inspired, but it is not true. (Laughter.) The early Christians proved that Christ was divine because he cast out devils. The casting out of devils was his

CERTIFICATE OF DIVINITY;

casting out devils authenticated his would have gone to hell forever and message, and among the people of that time that was the best evidence they could have. They were believers in devils, and what man is considered great depends upon the people who do the considering. You let a sleight-ofand if this be true again, how thankful hand performer, suppose one could, along with Charles Darwin, have appeared before a tribe in Central Africa, who opened for us the gates of Paraand suppose Mr. Darwin had explained dise and made it possible for a human being to obtain eternal joy. Think of it. to the dusky congregation the survival of the fittest, or natural selection-sup-Without Satan, without Judas, not a pose he had, and thereupon the sleightsingle human being could have become an angel of light; all would have been of-hand performer got up, swallowed a guinea pig, pulled it out of the back of devils in the prison of flame. And acthe neck of one of the audience, fried cording to this account in Jerusalem to some eggs in his hat, shot a card across the room and made the seven of diamonds stick to the door; who would those gentlemen have thought to be the greater man? (Laughter.)

If you want to stand high with barbarians you have got to do the things barbarians admire, and two thousand years ago there was nothing they admired so much as casting out devils. They said to the poor ignorant herd, "This man is God. He has divine power." "How?" "He casts out "How?" nower.' devils." And the evidence they offered was harder to believe than the thing they tried to prove by their evidence It was like the man who said he saw a

grindstone floating down the river. "Well," a man said, "my good friend, grindstones don't float." "Ah, but," he

said, "there was an iron crank in this one." (Laughter.) Of course I do not blame the authors

of the gospel-not at all. They lived in a superstitious age and at a time when RUMOR WAS THE HISTORIAN

and when gossip corrected the "proof:" at a time when people believed every thing except facts. Natural enough. The apostles like their fellows believed in miracles and in magic, and credulity was a virtue. The Rev. Mr. Parkburst, of New York, denounces the apostles as worthless cravens. He is an orthodox Christian. I do not agree with him. I think they were very good men. I do not believe that any one of them ever tried to reform Jerusalem on the Parkhurst plan. (Laughter.) I do not be lieve that one of them would have tried

to have indicted and imprisoned the woman to whom Christ said, "Go and sin no more." (Applause.) I admit that they honestly believed in devils. They were credulous, superstitious; and there is one little story in the New Testament that perfectly illustrates my meaning. It is in the 5th chapter of

"Now, there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue 'Bethesda,' hav-ing five porches." That one phrase shows that the gospel of John was not written in Hebrew. Never. "There was a pool which was called in the Hebrew tongue Bethesda." Nobody would write now, no American, and say there was a place called in the English language Chicago.

And this place "had five porches." "In these lay a great multitude of impotent folk, of blind, halt, withered,

waiting for the moving of the water. "For an angel went down at a certain season into the pool and troubled the water: Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he

"And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie and knew that he had been now a long time in that case, he saith unto him: 'Wilt thou be made whole?' The impotent man answered him: 'Sir, I have no man when the water is troubled to put me into pool; but while I am coming another steppeth down before me. Jesus saith unto him: 'Rise, take up thy bed and walk.' And immediately the man was made whole."

Now, does any sensible man believe this story? Was the water of Bethesda troubled by an angel? Where did the angel come from? Where do angels live? Did the angel put medicine in the water-just enough to cure one? Did he put in different medicines for different diseases, or did he have a medicine like those that are patented now and cure one disease just as well as another? (Laughter and applause.) Or, instead of medicine, did he put just enough miracle in the water to cure one, no matter what he had? Was that water troubled by an angel?

Possible what apostles and theologians call angels a scientist knows as carbonic acid gas—possibly.

John does not say the people thought the water was troubled by an angel,

organized beings. You could hardly living; none whatever. but he says it was. He does not say until there was a church trial, and then say that a personification is deaf and So in Revelations, the insanest of all the people thought that the first one they found that it was the Devil and

that got in after the troubling was cured; he says he was. Now,-WHAT IS THE EVIDENCE

of such a man worth? Let us have some sense. I had an old friend once; he was sick and his wife sent for me to come and see him, and I went. He was a little out of his mind-not on everything. I had a talk with him and he said: "Now, since I have been sick I have made a discovery"-and this story of the water puts me in mind of it.

Says I, "What? What is the dis covery? Says he, "I am going to make a for-

"Well, what is your discovery?" "Well," says he, "you just dig a hole in the ground about three feet deep and put in the foint of a stove-pipe, and let two men add two women take hold of the ends and turn as fast as they can from right to left and butter will come out in pound chunks." (Great laughter.) Yes; and he says, "Turn the other way and it is cheese." (Continued laughter.) Well. I told him just as soon as he got well I would go in with him. (Renewed laughter.)

Again I say that if the Devil does no exist the gospels are not inspired. If devils do not exist Christ was either

HONESTLY MISTAKEN, INSANE an impostor, or the New Testamen does not correctly give what he said o what he pretended to believe. There is no escape. If devils do not exist, if the Devil is not a fact the fall of mar is a mistake. If the Devil does not exist the atonement becomes an ab surdity. If the Devil does not exist hell becomes only an ignorant dream of revenge. There is no other way. Now, what have Christians taught

We know what the Testament has

taught. What have Christians taught? All the Fathers of the Church be lieved in devils. All the saints won their crowns by overcoming devils. All the popes and cardinals believed in devils, and what time they could spare from fighting devils was put in in killing honest men. But they believed in devils and they proved the existence of the Devil by the New Testament; and they knew that hell was made for the Devil and his angels. The founders of all the Protestant churches, the makers of all the orthodox creeds, all the leading theologians, Protestant theologians from Luther to the present president of Princeton College, were and are firm believers in the Devil; and all the commentators believed in the Devil as firmly as they did in God. We know it.

Only a few years ago a friend of mine in England sent me some pictures. It seems that they were renovating church, a church made sacred by the ashes of Shakespeare; and in taking off the whitewash they found the pic tures upon the walls that had been admired by intelligent Christians of three hundred years ago, and they took photographs of them and this friend sent me a set of photographs or pictures that adorned the church where they worshiped God the father and God the lover of the human race, and those pictures showed the mercy of God.

I will just describe one. On the left hand was a cemetery, people going out of their graves; little devils grabbing them by the lieds; and then over the other side there was a big iron cauldron full of people, just like a bunch of asparagus; and then there was a little DEVIL SHAKING THE DAMPER

to give a draft, and the flames were coming out between the heads and the hands; and just below there was a mon ster with a wide mouth and teeth with the points set towards the throat, so if they got in thereconce they couldn't get out; and they were driving a regular Indian file procession, driving them with whips into that burning furnace. And over the other side there was something like a scaffold or long beam braced on the bottom, and iron hoops, and lots of poor sinners hanging by the tongues and devils just going for their naked backs. Oh! it was a beautiful scene! (Great laughter.)

Then just on the top, you know. above, there was a little glimpse of heaven. There was a row of the redeemed, the gentlemen that had been washed in the blood of the lamb (Renewed laughter), the gentlemen whose rascalities had all been charged to the Devil. Yes, there they were, saved. They were happy; mouths with joy stretched from ear to ear, as they looked upon the victims of God's loving

justice! (Great applause.) That is what the church believed about devils.

Why, of course, under the scheme of salvation the Devil was a necessity. Somebody had to be responsible for the thorns and thistles; somebody had to father the mistakes of God. For centuries the church taught that

nan was totally depraved, that he was by nature the child of the Devil, and the new born babes were tenanted with unclean spirits. . How do I know? As late as the middle of the 16th century every infant that was baptized was by that ceremony freed from a devil. When the holy water was applied by the priest he said: "I com-

THOU UNCLEAN SPIRIT, in the name of the father, the son and

mand thee,

holy ghost, that thou come out and depart from this infant, whom our Lord Tesus Christ has vouchsafed to call to ais holy baptism to be made a member of his body and of his holy congrega-At that time the fathers, the theo-

logians, the commentators agreed that unbaptized children went to hell, even those born dead; and these same fathers, theologians and commentators ooking up with clasped hands said, "God is Love." These babes were pure as pity's tears,

innocent as their mother's loving smiles, and yet the makers of our creeds believed and taught that Icering, unclean flends, inhabited their dimpled flesh. Oh, the upsearchable riches of Christianity (Langhter.)

For many conturies the church filled the world with devils, with malicious spirits that caused storm and tempest disease, accident and death; that filled the night with visions of despair, with prophecies that drove the dreamers mad. These devilsa

ASSUMED A THOUSAND FORMS,

countless disgulses, in their efforts to capture souls and destroy the church. They even deceived the wisest and the best. Sometimes they made priests forget their vows. They melted virtue's snow in passion's fire and cunningly entrapped and subrighed the transcript entrapped and smirched the innocent and good. They even assumed the likeness of a priest and then got profane and went cussing and swearing through the streets, just to bring disgrace upon the church. There was one time that the Devil assumed the likeness of a good bishop, a pure and holy man, and in that likeness he allowed himself to be taken from the room of a beautiful widow, at night—yes, Mr (great laughter),—just to bring disgrace on that bishop; and with such nicety he imitated the bishop that lots of people who knew the bishop, when they saw the Devil, were satisfied that it was the bishop. (Renewed and great laughter.) And the people didn't know any better

these devils gave to witches and wizards supernatural powers and told

them the secrets of the future.

At that time people believed in the New Testament. They thought they knew it was inspired, and many who so thought became insane.

No man has genious enough to describe the AGONIES THAT HAVE BEEN IN

FLICTED

upon innocent men and women because of this belief. Oh, how it has darkened the mind and hardened the heart! It made the universe a madhouse pre sided over by an insane God. Think! Why should a merciful God allow his children, his innocent, ignorant children, to be the victims of devils? Why would a decent God allow worshipers to believe in devils and by reason of that belief to persecute, tor ture and burn their fellow men? Think! Think! But Christians did not think They did not ask these questions. They believed the Bible. They had perfect confidence in the words of Christ.

Now the orthodox ostrich thrusts its head into the sand, and many of the clergy are ashamed to say that they believed in devils. The belief has come ignorant and vulgar. It is a belief that should only be in the brain of the savage, one that has just crawled out of the cave and pushed his tangled hair back from his low forehead to catch a gampse of the sun or to hunt for a which the devil should lurk.

They are ashamed of the lake of fire and brimstone. It is too sayage. At the same time they hate to give up the inspiration of the Bible, and so they give new meanings to inspired words, and now some of them say that these devils are only personifications of evil.

If the devils were personifications, what were the angels? Was the angel who told Joseph who the father of Christ was, a personification of news? Was the holy ghost only a personifica-tion of the father? Was the virgin only a personification of the mother, and was the sacred babe only a personification? Let us be honest. angels who rolled the stones from the sepuicher personifications? Were all the angels of the Old shadows, bodiless personifications? If the angels of the Bible are real angels the devils are real devils. honest with ourselves and with each other. Let us give to the Bible its obvious meaning. Let us admit that the writers believed what they wrote. We have no right to change or avoid their meanings. Timid preachers sully their own souls when they change what the writers of the Bible believed to be facts to allegories, poems or myths. It is impossible for any man who believes in the inspiration of the Bible to explain away the Devil. If the Bible be true the Devil exists, and there is no escape from this. If the Devil does not exist the Bible is not true, and there is no escape from this.

Of course I know that the Devil is an impossibility,

AN IDIOTIC CONTRADICTION. I know that. I know that the being described as the Devil in the Bible is an utterly impossible béing.

Let me give you one instance. This devil is the enemy of God, and God is his, and God doesn't love him either. He tells us to love our enemies, but he doesn't his. (Laughter).

Now, why should this devil, in another world torment sinners, who are his friends, to please God, who is his enemy? Now, just think about it.

If the Devil is a personification, so is hell, and all these horrors fade into dreams. Any clergyman who can read the

Bible and then say that devils are personifications is himself a personification of stupidity or hypocrisy.

Does any intelligent man whose brain has not been deformed by superstition believe in the existence of the

Devil? Let us see. What evidence have we that he exists? Where does this Devil live when he is home? What does he do for a livelihood? What does he eat? If he doesn't eat he cannot think. Thought is a form of force. You cannot create force; you have got to borrow it. We borrow it from what we breathe and from what we eat and drink. How does this devil move from place to placewalk or fly, or has he invented some machine? What object has he in life? What is his idea of success? According to the Bible he knows he is to be de feated, knows that the end is eternal

leads to the infinite catastrophe. Why does he act as he does? Where does this Devil come from About how large is an average devil (laughter)-what complexion, what

failure knows that every step he takes

shape? Was there ever anything more puer ile and idiotic found lodgment in the human mind? A Devil!

Our fathers thought that everything in this world came from some other realm; that all ideas of right and wrong came from above; that conscience kind of dropped from the clouds; that the

WAS FILLED WITH IMPS that came from perdition, and the day with angels that came from heaven, and that souls had been breathed into men by Jehovah. That is not my philosophy. What there is in this world that lives and breathes was produced here. Life was not imported, and thought and mind not an exotic. Of this planet man is a native. This world is his mother. The maker did not de scend from the heavens. The maker was and is here. Matter and force in their countless forms, affinities and re-pulsions produced the living, breathing

How can we account for devils? Is it possible they creep into the bodies of men and women and swine? Do they stay in the stomach, brain, heart, or liver? Are these devils immortal or do they multiply and die? Were they all created at the same time? Did they

come from a single pair?

If they are subject to death what be comes of them after death? Do they go to some other world, are they annihilated, or can they get to heaven by believing in Christ? I don't know; I don't know. (Great laughter). But one thing I do know. In the

brain of science DEVILS HAVE NEVER LIVED. In the brain of science you will find no goblins, ghosts, wraiths or imps, no witches or spooks. In the brain of science the supernatural does not exist. No man of science or sense in the whole world believes in devils any more than he does in mermaids, vampires, gorgons, hydras, naiads, dryads, nymphs, fairies or anthropophagi—any more than he does in the fountain of youth, the philosopher's stone, perpetual motion or flat money. (Sensation).

There is the same difference between religion and science that there is between a mad house and a university, between a fortune teller and a mathe matician, between emotion and philosophy, between guess and demonstra-

I am delighted that the devils have The good and true will be treasured in gone. I am delighted that with them the heart; the foolish, the absurd and they took the miracles of Christ. The infamous will be thrown away. When

that the bishop was a good, pure, and devils have carried away "Our Lord."
holy man. (Great laughter.)

They have taken away the

INSPIRATION OF THE BIBLE, and they have left us in the darkness of nature without the consolation of

Think! Let me ask the clergy a few ques tions. How did your devil, who was an angel of light, come to sin? There was no other devil to tempt him. He was in perfectly good society, in the com-pany of God; all of his associates were perfect. How did he fall? Think about it! Nothing to mislead him then? How did he fall? He knew that God was infinite, and yet he waged war against him. More than that; he induced onethird of the angels to enlist under his

flag. He knew he could not succeed. Why was God so unpopular? What an administration—one-third of angels went into the rebellion, joined the Devil. How were they so wicked? According to the Christians these angels were spirits. They never had been corrupted by flesh, by the passion of love. No saloons in heaven, no gambling houses and no race track (laughter); nothing calculated to stain the heart of the angel. No living to make, no trading to do, no manufacturing, no short weight. How did they fall? I don't know. I don't know. (Great

Why did God create these angels, knowing that they would rebel? Why did infinite wisdom

SOW THE SEEDS OF DISCORD in heaven, knowing that he would east them into the lake of fire, knowing that for them he would create an eternal prison whose dungeons would echo for ever with the sobs and shricks of end ess pain? Why did he do it?

How foolish is infinite wisdom! Wonderful! How malicious is infinite mercy, and how revengeful is bound Again I say no sensible man in all

the world believes in devils. Why does God allow these devils to enjoy themselves at the expense of his ignorant children? Why does he allow them to leave their prisons? Does he give them furloughs or tickets of leave? Why don't be keep them away from us? Does he want his children misled and corrupted so that he can have pleasure of damning their poor souls? I don't know.

Some of the preachers who have an swered me say that I am fighting a man of straw; that they have advanced; that they are thinking and that I am behind the times. Well, what am I fighting?

I am fighting the supernatural; I am fighting the dogma of inspiration, the belief in devils, the atonement, salvation by faith, the forgiveness of sins and the savagery of eternal pain. I am fighting the monstrous and absurd. THE CRUEL AND INFAMOUS,

and yet ministers say that they do not believe the things that I fight, that I am fighting a man of straw. In this it does not seem to me that they are quite But who is this man of straw? Let

me tell you. A man of straw is their master. In every orthodox pulpit stands this man of straw; he stands beside the preacher, stands with a club called a creed in his upraised hand, and the shadow of his club falls athwart the open Bible, falls upon the preacher's brain, darkens the light of his reason and compels him to tray himself.

The man of straw rules every sectarian school and college, every orthodox church. The man of straw is the censor who passes on every sermon. Now and then-not often-some minister puts a little sense into his discourse, tries to take a forward step; down comes the club and the man of straw demands an explanation, a retraction. If the minister meckly takes it back, good. If he does not, he is brought to book. That is the work of the man of straw. This man of straw

PUT THE PLASTER OF SILENCE on the lips of Prof. Briggs, and he was forced to leave the church or remain dumb. The man of straw closed the would not allow the Presbyterian creed to be changed, and yet there is not an intelligent man on the earth who believes the Presbyterian creed. (Applause.) Not one; and yet the man of straw would not allow it to be changed.

The man of straw took Father Mc-Glynn of New York, by the collar, forced him to his knees, made him take back his words and made him ask foriveness for having been abused. (Laughter).

The man of straw in your own town pitched Prof. Swing out of the pulpit. The man of straw drove the Rev. Mr. Thomas from the Methodist church. (Applause).

The man of straw is now looking around at the Rev. Mr. Haynes. (Applause.) In a little while he will have few words with him. The Rev. Mr. Havnesadmits that man has not fallen. that he was not made perfect, but says that for years man has been rising, has been advancing, that he has come from the depths to the heights where he now

stands. (Applause). The man of straw will attend to his case. (Laughter.) If he is right there was no fall of man, and if there was no fall of man, no atonement. No atonement, no salvation by faith. No salvation, no hell. No hell, no preach. No preach, no contribution box (prolonged laughter and applause)-and the man of straw is looking out for that box. (Renewed laughter).

THE MAN OF STRAW

should look out for the Rev. Mr. Cadman. He says that we don't know the authors of half the books in the Biblea preacher, too, full of the holy ghost, man that has been set apart, yes, sir, and he doesn't believe the flood; he doesn't believe that God drowned the whole world, because his mercy was over all his works. No! He has doubts about Lot's wife being changed into salt, really (laughter), and he has some doubts about Jonah taking cabin passage in that fish. (Renewed laughrter.) Of course he believes lots of other mir acles just as idiotic, but not those (Laughter). The man of straw is waiting for him, I can tell him. (More laughter).

So Prof. Gilbert, he has a few doubts whether the apostles understood Christ. Yes. There they were for three years wandering about the coun try, not attending to any particular business but wandering around the country, sleeping beneath the stars-no bedelothes but clouds: and he thinks they didn't understand him. The man of straw will attend to him; it won't be long.

These men are giving up the geology and astronomy of the Bible; they are retreating; they are admitting the history is untrue; retreating, giving up a little of the inspiration, throwing away ghosts and wizards. Now, they are throwing away some of the miracles and they have killed lots of the little devils. In a little while they will murder the Devil himself,

In only a few years the pulpit will take the Bible for what it is worth.

that happens the man of straw will be plause). Of course the real old petrified ortho-

dox, moss back orthodox,

WILL CLING TO THE DEVIL. He expects to have all of his sins charged to the Devil, and at the same time he is going to be credited with all the virtues of Christ. Upon this showing on the books, upon this balance, he will be entitled to his harp and his halo. Yes. What a glorious, what an equitable inspiration! The sorcerer Superstition changes debt to credit. He waves his wand and he who deserves the tortures of hell receives the eternal reward. But if a man lacks faith then the scheme is reversed. While in one case the soul is rewarded for the virtues of another, in the other case the soul is damned for the sins of another. This is justice when it blossoms into mercy. Beyond this even idiocy cannot

go without crutches. The devils are going and the man of straw is going-not dead yet, but he is

William Kingdon Clifford, one of the greatest men of the century, said, "If there is one lesson that history forces upon us in every page, it is this: Keep your children away from the priest, or he will make them enemies of mankind."

He did not mean only the Catholic priest; he meant the Protestant gentleman that is in the same business. (Laughter).

No! I tell you that in every orthodox Sunday-school children are taught to believe in devils. Every little brain is a menagerie, filled with wild beasts from hell. The imagination is polluted with the deformed, the monstrous and malicious.

To fill the minds of loving little children with leering flends, with mocking devils, is one of the basest of crimes. In these plous prisons, these divine dungeons, these Protestant and Catholie inquisitions children are tortured with these cruel lies. Here they are taught that to think is wicked and to express your honest thought is blasphemy, and that to live a free and joyous life, depending on fact instead of

faith, is the sin against the holy ghost. Children thus taught, thus corrupted and deformed become the enemies of, investigation. They are no longer true to themselves. They have lost the veracity of the soul; and in the language of Clifford they have become "the enemies of the human race." Keep your children

FROM THE POLLUTION of the orthodox Sunday-school; and I

say to all fathers and mothers, keep your little innocent children away from priests, keep them from the slaves of superstition. They will teach them to believe in the Devil, in hell, in the prison of God, in the eternal dungeon where souls suffer forever. These frightful absurdities are a part of Christianity. Take these lies creed and the whole scheme falls into shapeless ruin. This dogma of hell is the infinite of savagery; it is the dream of insane revenge. It makes God a wild beast, an infinite hyena. It makes Christ as malicious as a fanged viper; and I tell you to-night, save the poor children from the pollution of this horror. Protect them from the stain of this infinite lie. Let us be true to our-

selves. I admit there are many good and beautiful passages in the Old and New Testaments. I admit that from the lips

of Christ dropped MANY PEARLS OF KINDNESS,

of love. Every verse that is true and tender I treasure in my heart. Every thought behind which is the tear of pity, I appreciate and love. But I cannot accept it all. Many utterances attributed to Christ shock my brain and heart. They are infinitely cruel; they are infinitely absurd. I cannot believe them; I cannot accept them.

Take from the New Testa ment the infinite savagery, the malevolence of eternal pain, the absurdity of salvation by faith, the ignorant belief in the existence of devils, the immorality and crumouth of Prof. Smith and he has not opened it since. The man of straw that doctrine! Let me tell you to-night it is better, far nobler to deserve without receiving than to receive without deserving. (Great applause.) Think! Think! Take from the New Testament the doctrine of non-resistance that denies to virtue the right of self-defensetake these things away-the ignorant miracles-take them away and how glorious it would be that the remainder is really true! Compared with this knowlhow everything else in nature edge would shrink and shrivel! What ecstasy it would be to know that God really exists, that he is our father and that he loves and cares for the children of men; to know that all the tears that grief sheds here will some otherwheres be the pearls of joy; to know that all the paths that human beings travel, turn and wind as they may, whether in the mire of crime or on the heights of honor, lead at last to the gates of stain-less peace! How the heart would thrill and throb to know that Christ was in fact the conqueror of death; that at his grave the all-devouring monster was baffled and beaten forever; to know that from that moment the tomb became the door that opens on eternal life! To know this would change all sorrow into gladness. Poverty, failure, disaster, defeat, power, place and wealth would become meaningless sounds. To take your babe upon your knee and say, "Mine, and mine forever"-what joy!

To clasp THE WOMAN YOU LOVE

in your arms, and to know that she is yours, and yours forever, yours though suns darken and constellations fade: to know that the loved and dead are not lost, that they still love and wait for you; to know that Christ has dispelled the darkness of the grave, the darkness of death, and filled the tomb with eternal light-to know this would be all that the heart could bear. Beyond this joy could not go. Beyond this there would be no place for hope.

How beautiful, how enchanting death

would be, and how we would long to see his fleshless skull! What rays of glory would stream from his sightless sockets, and how the heart would long for the touch of his stilling hand! The shroud would become a robe of glory, the funeral procession a harvest home and the grave would mark the end of sorrow, the beginning of eternal joy. And yet, it were far better that all this should be false than that all of the New Testament should be true; far better to have no heaven than to have heaven and hell; far better to have no

God THAN GOD AND DRVIL;

better to rest in eternal sleep, unconscious, pulseless, breathless, than to be the favorite angel of God and to sit at his right hand and to know that the ones you love, the ones that love you are in the prison of eternal pain. Bet-ter to live a free and loving life, a life that ends forever at the grave, than to be an immortal slave. The master can-not be great enough to make slavery sweet. (Great applause.) I have no ambition to become a winged servant, a winged slave. Better eternal sleep.

(Continued on page 7.)

THE SIGNIFICANCE OF SPIRITUALISM.

An Easter Sermon, by Rev. M. J. Savage, the Renowned Liberal Divine of the Messiah Pulpit, New York.

I take as my text from the fifteenth; his intimate friend, Bayard Taylor. chapter of the First Epistle to the must just give you a line or two: churches in Corinth, the fourteenth verse,-"If Christ be not risen, then is our preaching vain and your faith is

Of course, from the point of view that Paul occupied, if Jesus had not come up from the underworld and been seen alive, then their faith, that Christians were to be delivered from death, was vain, and their preaching without any adequate foundation. As most of you doubtless know, the Easter hope and the Easter celebration under some name, in some form, are thousands of significance of our Christian Easter lies of it is here—the belief that a man, whatever else or more he may have had communicated with his friends, and so demonstrated that death was not the end of conscious existence. This is the significance of Easter; and this precisely is the significance that is claimed for Spiritualism.

The believers in this great faith tell us that they, too, have had communications from those who have passed through the experience called death, that they have been seen, that their voices have been heard. Mark you, for the present I am saying nothing what-ever as to the truth of this claim. I wish to call your attention emphatically to the fact that the significance of the Easter claim and the claim of Spiritualism are precisely the same; and, if they are true, they demonstrate the same great truth and fill the human heart with the same great hope.

A Spiritualist would very likely tell you that the advantage was on his side because the evidence, whatever it may be, which is offered to us for the fac eighteen or nineteen hundred years ago is old-the witnesses cannot be cross questioned; it must be taken on faith. While the advocates of Spiritualism will tell you that their facts are pres ent, happening almost every day in year, accessible to anybody; and they offer them to you only on the basis of the scientific claim that evidence can be shown. This is their claim: and it is claim that we shall find of great significance as we pass on to the development of our morning's theme.

I have been showing you for some weeks past how the almost universal belief in life beyond death has been held, and has grown, in all religions among all people. I have shown you, especially, during the last two or three Sundays, how this belief has come to overshadow the world, so that the common lives of common men have been lives of other worldliness, so to speak— the present life has been diminished belittled in the comparison, until it has seemed of almost no account. I have shown you how this overbelief, that offered very little in the way of scientific evidence, that offered no present or modern facts in its support, has been reacted against by the spirit of inquiry, of question, of modern science, until there is at the present time on the part of the more intelligent classes of the people, and those who have come to accept the method of science, as I hold it to be, as the one and only method of knowledge, very serious doubts concerning these dear precious things of the human heart that cannot as yet be demonstrated—so far as the general opinion is concerned.

I want you to note that we are to deal this morning with a reaction against a reaction. Though it has been proved to the satisfaction of those who have been dealing with the great, material facts of the universe that the existence of the soul and its continuance after lis. Perhaps the most of you know that death are incapable of proof, the great the home of old Dr. Phelps in Conmasses of the people—who love, and to necticut, was haunted by similar hapwhom human life is as nothing without love-have refused to accept the verdicts of science,-have refused to believe that these men who have said. "I do not know," have probed the matter to the bottom. They have said, We cannot give up the trust and the hope: and though we admit in a general way, and with regard to all other themes the supremacy of the scientific method. yet we must believe here or we cannot live. And so, in spite of the methods and the claims of science, the great mafority of the common people have clung to the hope, and believed that somehow and sometime it would be vindicated as a rational hope.

It is interesting to notice the attitude of the poets as indicating this great common belief and trust. For instance the first verse of this hymn of Whit tier's that we have just sung,-

"Oh, sometimes comes to soul and

A feeling which is evidence That very pear about us lies The realm of spirit mysteries.'

I have had the pleasure of talking this whole matter over with Mr. Whit tier, and know that he believed the essence, the substance, of what is called Spiritualism, though he did not give much of his time to what was called investigation of the facts. But he cries out, you remember, showing how close it was to his heart .-

"Alas for him who never sees The stars shine through his cypress

. Who hath not learned in hours of faith That life is ever Lord of death, And love can never lose its own.'

And, then, you are familiar with those sweet words of Longfellow's:

"There is no death! What seems so is This life of mortal breath

Is but the suburb of the life Elysian Whose portal we call death.

I could quote to you passages from hundreds of poets-from Sill, who has written so finely, under the title of "A Morning Thought," to Browning, who believed with his whole soul, so that he defied death, and said that he was not one to be afraid when death came. he did not wish to be delivered from any of its pictured horrors, who did not shrink from feeling the fog in his throat, who did not fear to face him in any form, and who, under the title of "Apparent Fallure," another poem, asserts his great eternal hope for the poor wrecks of humanity, washed by the waves of crime to the horrible strand of the Paris morgue. Browning is not very orthodox in his faith; but he believes in God and the human soul to such an extent that he thinks they never can be finally separated.

And then there is Tennyson's lovely "Crossing the Bar," closing with the

"For though from out our bourne of Time and Place The flood may bear me far,

I hope to see my Pilot face to face When I have crossed the bar."

"When the soft Spring gales are blowing over Cedar-

Whitening the hawthorn; when the violets bloom Along the Brandywine, and overhead

The sky is blue as Italy's,-he will Ay, he will come! I cannot make him dead."

And I would like to repeat to you two passages from Walt Whitman; but there is not time; so I will quote one years older than Christianity. But the brief one, though I have quoted it here before. Do you know I love to say it in in this one fact, to which I call your all presences in his honor, since he was special attention. The whole meaning a man so misunderstood. I do not know of more than two other men in the history of this world like him in been, after he had passed through the been, after he had passed through the caperience called death, had been seen, and the other Socrates—who so magnificently, so calmly, so conqueringly met death. I know of nothing in all literature to match the sweet, grand things which Whitman has written about death. This one you can place beside Tennyson's "Crossing the Bar"

"Joy, shipmate, joy! (Pleased to my soul at death I cry,) Our life is closed, our life begins; The long, long anchorage we leave, The ship is clear at last, she leans! She swiftly courses from the shore; Joy, shipmate, joy!"

That was Whitman's welcome to death. Note also the grand challenge of

Holmes: "Is this the whole sad story of creation,

Told by its breathing myriads o'er and o'er— One glimpse of day, then black annihilation,

A sun-lit passage to a sunless shore? "Give back our faith, ye mystery-solving lynxes.

Robe us once more in heaven-aspiring creeds!

Better was dreaming Egypt with her sphinxes. The stony convent with its cross and beads.

The poets, then, I say, who have al most universally—with exceptions like Omar Khayyam, the author of the Rubaiyat, and Byron-touched the human leart, have sung of hope and life, not of despair and death. And yet—and here is the meaning of the point I suggested a moment ago-these men, and modern men, have felt the touch of this great question that has swept over modern life, that has challenged them to bring their proofs or else surrender their beliefs. And the one wonderful thing about Spiritualism, without any reference to its truth or its falsity, is what I called your attention to a moment ago, that it does not ask your blind belief. It says, Come and see, and do not believe a word beyond what you can see or hear or feel of reality that carries with it this great conviction.

Now let us look at a few of the characteristics of Spiritualism. It has filled libraries of discussion; but can receive only the briefest possible touch at the present time. What is called Modern Spiritualism, as I suppose all of you know, began in Hydesville, a little town in this state, in 1848. It had been preceded, however, in the modern world by other facts, which were given a similar interpretation. The family of the Wesleys, of which John and Charles were the most distinguished members, was turned topsyturvy by what were supposed to be visitations from the unseen world, though they were not accepted as from above, but rather taken to be devices of dev-

penings. Professor Phelps, of Andover, he son of the old doctor, held the belief firmly to the last hour of his life that they had a spiritual origin, though his orthodoxy prevented him from consenting to any but a demoniac explanation of the visitations. Professor Phelps, as you know, is the father of Mrs. Elizabeth Stuart Phelps Ward, who has written so many books dealing with themes of this character. This preceded the outbreak at Hydesville. What did that consist of? Of rappings, of movement of physical objects, of all sorts of ommunications. I am taking now the theory of the believer, so as to save the rouble of circumlocution. It accounted for all sorts of happenings for which they could find no explanation but a spiritual one. Of course, the cry of fraud was raised, of devil's work; but here and there were found some to accept the belief that these things were genuine communications from the oth-

I wish to consider the attitude of the ordinary church towards this movement

and similar ones. It has always seemed to me a little curious that the average minister will tell you you are a very wicked person if you doubt immortality; and he will tell you, with equal emphasis, that you are a very wicked person if you undertake to prove it. He wants you to accept it as an article of faith. And this for a moment must be a reminiscent time for me. I understand the attitude of these men, because I have lived through it. Long before I attempted to study the matter at all. I knew all about it. I preached against it. I demolished the entire movement conclusively. I believed that it was false. foolish, wicked. I proved everything, just as a young minister is apt to do before he has studied matters. I demolished Theodore Parker in the same way before I read one of his books. I have noticed generally that the thoroughness with which any one of these causes is demolished coincides with the ignorance of the demolisher. The people who know it all are generally the ones who know absolutely nothing about it any way. That has been the result of my research and experience.

At any rate, the ministers opposed it. And yet it has always been a me that they should not have welcomed it. The Catholic church has been wiser. It has admitted that there have been what are commonly called "miracles" all the way down, accepts them to-day, and has said to the Protestants -and the Protestants have had no answer-it is very strange that God should appear to teach and guide his people in one age of the world, and should leave them without any teaching or guidance ever after.

I have wondered why ministers uld not welcome demonstration, at least for the sake of those who without demonstration could not accept this central principle of Christianity. But have wondered whether the truth might not be hinted at by certain experiences which I have had myself. I have had what purported to be hundreds of messages from the other side; and I have never had a single one that Then there is a beautiful little poem was soundly orthodox. Wherever Spirby Aldrich, written after the death of itualism has gone, whatever else it may

have done, it has liberalized the thought of the people who have accepted it both in regard to God's dealing with this world and also as to his doings in the But now one thing no church can af-

a religion on the face of the earth that did not start with precisely the same kind of happenings that Spiritualists claim are taking place to-day—never one. Christianity started with what? Appearances of people from the other side; voices out of the unseen; apparitions, strange happenings-precisely the same kind of happenings that Spiritualists claim are taking place to day. Judaism was born out of the same kind of tmosphere and supposed occurrences. So was Buddhism, so was Mohamme lanism, so has been every religion that I have been able to study in all my long life of research. All religious claim to have had at their beginning visions and voices, appearances, teachings, coming out of the unseen. Only it is immense ly to the advantage of Spiritualism, let me repeat again, that the happenings are supposed to take place to-day, the witnesses are alive, can be cross-examined. You can find out whether they are honest men or whether they are dishonest, whether they have been deluded or whether they have really found out something of value. You can find out these facts to-day; while concerning the basis of all the other religions you must simply take the questions at issue on faith, because they are no longer capable of investigation. In regard to most of them there is not a single first-hand witness to any of these occurrences. The only first-hand witness that we have to the seeing of Jesus after his death is Paul; and Paul does not claim to have seen him in the body which was buried in the tomb. He saw him in a vision on the road to Damascus.

Now I wish, because I find myself continually misunderstood and misrepresented, to state one or two things concerning my own personal attitude. read a paper some years ago at Sara-toga before the National Conference on 'Immortality and Modern Thought." I was not a little interested and amuse after the meeting to find that a lot of my good friends, who hated Spiritualhad gone out saying, "Savage has lost his head, and gone over to the Spiritualists." And there were a lot of Spiritualists there who went out of the meeting angry and disgusted because I was not a believer, or at any rate did not dare to say so. On one side they were angry because I seemed to be for it, and on the other side because my attitude seemed against it. My conclusion was that probably I had hit the middle path of truth and soberness.

I have never called myself a Spiritualist. I have been charged with being a coward and time server for not doing so. I believe that at the heart of Spiritualism there is a great truth, perhaps. not yet clearly outlined, understood, or demonstrated; but I have never been able to call myself a Spiritualist, because, as that word is used popularly in the newspapers, it would utterly misrepresent me. There are so many things connected with the movement that I not only do not believe, but with which am disgusted beyond words, that I am not willing yet to wear the name. I hardly need say that it is no coward-ice. If I have never proved anything else in the last thirty years, I think I have proved to those who are acquainted with me that I am not afraid to

wear any label which belongs to me. Spiritualism as organized has been its worst enemy. There have been a large class among them who are so credulous that, no matter what sort of a story you tell them, they will simply ask for a bigger one. I was telling you the other day that Tertullian, the old Church Father, said he believed "because it was impossible." This comes very near the attitude of a great many Spiritual-ists I have met. They will believe anything, no matter what, that is told them, without investigating or asking

for evidence. Another thing that has been against them-not with me, however, I take pride in saving. started with the poor and the meek and lowly ones of earth; but there is a striking parallelism right in there with early Christianity. You know people went around then, not asking whether Jesus was a real prophet or whether what he said was true, but how many of the scribes or the Pharisees believed on him. Men commonly wait for a popular movement before they join. Spiritualism started in this same way

and I have met a great many people who have confessed to me privately that they believed, but would not say so because it was not popular. One famous English scientific man told me in private conversation that he had been experimenting for years, and knew that Spiritualism was true; but, he added, I don't talk with people about it; because I used to call every man who had anything to do with it a fool, and I don't enjoy being called a fool. So he kept still. This is the attitude people have taken in regard to it; and to-day you can never get at the number of Spiritualists by the census. I venture to believe that you cannot take a stand on any spot on Manhattan Island and sling a stone without there being somewhere within the radius of its fall one or more families who are studying Spiritualism privately in their own houses and who are believers, but dare not let their next-door neighbors know it for fear of ridicule. I have had people, when I was traveling, sit down beside me, and evidently feel their way. They would ask a question or make a statement just to try me, to see whether I was going to shut them up. The moment they found I was sympathetic, they would tell me wonderful things within the range of their own experience. So the country is full of people who have had strange things happen to them, and who believe or at least won-

der if there is not something in it. One of the worst enemies of Spiritual ism is the dishonest practitioner, the fake medium, or the people who cover him up through any personal favor, or, as they mistakenly think, for the honor of the cause and to save it from dis grace. If there is any man on the face of this earth menner, more utterly contemptible than any other man, it is he who will take money, coined from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive; and take it, not even for what they believe to be a gen uine message from the other side, but simply for the sake of the money When a person will do that I do not be lieve there is anything on the face of the wide earth too mean for him to do. These are some of the obstacles that

have stood in the way of the progress of the movement called Spiritualism. Now one word in its favor, so far as t goes. I have said I do not call myself a Spiritualist. I shall announce to you frankly, later on, what I believe and where I stand. There are certain things that ought to be said in defence of Spiritualism. The other day all the newspapers in New York had long articles as to the belief of the Rev. Abbott of Plymouth church; and they were coupled with an account concern-ing the belief of Dr. Hillis, his successor, both of whom believed, according to their own statements, all that is essential to Spiritualism, only they were

both very careful and most anxious to guard themselves against the possible suspicion of belief in such vulgar things as a rap on a table or a move-ment of a physical object. For the life of me'I can never understand what ford to overlook. There has never been there is so foolish or degrading in a rap. Suppose you were in one poom of a hotel and I in another, and I should want to call on you. If I am courteous and half-polite, I do not open the door, and rush in without finding out whether you want to see me or not. I tap on the door to announce myself. Suppose I have a friend in the Unseen, close by me, who wishes to communicate something to me, and finds he can call my

attention by a tap. Is there anything so very silly about it? If there is, I am too dull to discover it. And, then, as to this question of the movement of physical bodies. Did you ever think-please stop and consider this, for it is the essence of the whole matter-if there is a power in the universe that is capable of lifting a grain of wheat or a hair without the use of any muscular or physical effort, then he who has discovered this has crossed the Rubicon and has answered the question as to whether this universe is material or spiritual. If a particle of matter can be moved without muscular contact or physical force, in the ordinary sense in which those words are used, then it is demonstrated to all the world that there is unseen spiritual power at work there; and, if these movements indicate intelligence, then the power that moves is an intelligent power. And yet people talk about these

things as though they had no signifi-cance at all. This is the shallowest way of dealing with the matter. I have had it said to me a thousand times that whatever claims to come from the other side is always silly and foolish, nothing dignified, nothing worthy. That, again, shows that the person who makes the statement is not acquainted with the facts. I have had what purported to be hundreds of messages come from the other side, and many have asked me what kind of message they were. I have frequently replied that they were very much on the level of my daily mail. I get some very silly things every morning in my mail, some malicious things, some stupid things. I get some things tender and noble and sweet, some things full of intelligence. And, if we could once get our heads free from the nonsense inherited from the old and discarded ideas of the past, such as the idea that the moment a man dies he is either a devil or an angelthis is just what we should expect. If I should die on this platform this morning, and come to consciousness in five minutes, I should expect to be neither more foolish nor more wise than I am now. Why should I be? And, if I should send you a message, why should it not be on the average of my present intelligence?

The very silliest thing on the face of the earth, it seems to me, that people do is to go to mediums for advice, particularly in regard to financial matters. I am fairly up in anithmetic; but I should hope nobody of sense would come to me, if they could, after I was dead, about stocks on Wall street. I do not know why I should be supposed to anow so much about a thousand things because I am uead. Fools die every moment; and I suppose they are as big fools five minutes afterwards as they were before. If I wanted advice in financial matters, I would rather have a word from Pierpont Morgan than from a congress of a thousand spirits, although I knew the message genuine. This by way of a hint that you can elaborate in a hundred directions, and see how silly it is to go to "business

mediums," as they vadvertise thein-

To recur to this question of intelligence that purports to come from the other side, let me say to you, find out whether the people who make this claim know what they are talking about. There is no end of trash that purports to come as communicated from the other world. At the same time there is a whole library of the morals and spiritual teachings that I am acquainted with. I know one book, for example, the author of which was an Oxford graduate, and who during a large part of his life was connected with the School Board of the city of London, a member of the Church of England when he began, and afterwards a clergyman in that church, who became a Spiritualist and a medium both. His book was written automatically, as he tells us, through his own hand. Sometimes in order to divert his thoughts from what he was writing. he would sit and rend Plato in the orig inal Greek, while his hand was at work on its own account. And this book contrary to what people ordinarily be lieve, went squarely against his own religious creeds, and converted him be fore he got through; and it contains some of the noblest ethical and spirit ual teachings to be found in any Bible

in all the world. So do not trust the first south that you come across in the newspapers in regard to the character of the commualcations or what happens on these oc casions; just do a little inquiring on your own account. The newspapers are not always infallible in regard to all

these matters.

The ethics of Spiritualism as published by its best representatives are as high and fine as you can find connected with any religion on the face of the earth. This does not prove its peculiar claims at all; but it does prove that it is not a movement to be treated with utter scorn and contempt or as being connected with the off-scouring of the earth. Early Christianity, you will remember, if you will rend over the writings of Paul, was made up of the peo-ple that the respectable did not have anything to do with. Spiritualism has until modern times been made up of nuch the same class of people. But now such names as Mrs. Elizabeth Barrett Browning, Lloyd Garrison, and others by the score, are associated with it; and some of the noblesti most intelligent people with whose names you are familiar were open and avowed adherents of Spiritualism.

Remember, then, that this is a great and, in the main, genuine, sincere move ment, and that, whichher its claims or any part of them shall ever be found true or not, stands for the same great hope that makes the glory of our East-

Dear Father, we thank Thee that hope springs eternal in the human breast, that it will not down, and that, if requiring proof, it will seek for proof until it finds it, that this is one of those questions that the human mind will ever tire of investigating until it be discovered and proved. For this we thank Thee, and in this trust we take heart and courage. Amen.

Mrs. L. S. Nagell writes: "I have re ceived my Art Magic, and although I have not had time to read it all through, yet as far as I have gone, I have not only been interested, but found it very instructive. I think if this work could find its way into every home it would not be long before our philosophy would be understood and recognized in its true light, and take its proper place in the world. I shall make every effort to introduce your valuable paper and this instructive book every where I go."

MESSAGE FROM THE SOUL-REALM.

The Awakening and Experience of a Materialist in Spirit Life," Given Through Cora L. V. Richmond.

Undoubtedly I was dead! There it knew it, you are released, you are set was, that other me, that body which I free; you are one of us! supposed constituted and contained all I turned and saw one it died would be the last of me.

less a lump of dust as you could imagine. I said while looking at it:
"You poor thing, is that you? Lately gy of my being?"

you were active, you were buoyant, you were full of life and animation, your hands could move, your feet could walk, you could obey the bidding of the mind I know that it is set free?" that was within you; what are you do- "Then," said my kind friend, "examing now, lying there motionless and

my wish, nor could I circumvent, or surround, or pervade it with the thought brains, yet you seem to have those and that was criticising it so. Then I felt you can move at will."

rather compassionate and I said: "You "Think where you would wish to be." are helpless after all with your organic structure, you can do nothing. There was mourning, and who was distant you are with closed eyes, inanimate from the place where my body lay. As ips, cheeks that refuse to glow, hands quick as the thought, my friends, I was that will not move, feet that will not walk. What are you doing this for? I am talking to you like something else.

Who are you? Who am I?

"If that be myself, why am I pitying it, talking to it so? Why is it separate from me? Why am I standing here, erect, full of youth, animation, hope and strength, determined to work and you will not do my work for me?

"It is many years we have traveled together, you and I, and is it for that we now must part? Are you something separate from me? If you are not arise and go forth as before for there is much work for me to do.
"What is this that seems to have part-

ed us? It was not of your seeking nor of mine. What has parted us? Why of mine. What has parted us? am I separate from you, and why are you there?" And there still was no answer. I saw people moving all about the form, examining the pulse, and the

heart-beats, and applying various instruments to see if there were any manifestations of life there. They said I knew they said it. I felt them

not, but I knew they said it. Now, who was I that was hearing this? What now?" business had I to hear if I were dead? I the What business had I to see if I were dead? Were they going to bury me alive? A horrid feeling came over me. Per

feel as though I was in a trance. There was the body, here was I. I assure you, friends, that the one lng of these who seem shadowed and great revealment of that moment was deformed more than they did in the huas if the heavens had opened and an-

been revealed. But at that moment I saw nothing, heard nothing, knew nothing excepting that there was the thing I called myself and here I was going on thinking, criticising and wondering why they made all this display and all this fuss over that body, while I was here talking with them, or to them, for they did not answer. I said to the physician. "I am

not dead." He paid no attention what-ever. I said to my friend on the other side, "Why, here I am." He made no response. I even whispered to some who were nearer and dearer, "I am here. I am all right." They paid no attention, but went on mourning as if I was Then I became somewhat indignant

that they should pay so much attention to that body, and pay no attention whatever to me, and then I began to realize that I was separate from it, Was not my thought of some consequence? Was not my real self something? Must I appeal to them in vain, I who had never spoken that they did They made no response. Dead to all

intent and purpose as far as they were concerned! Not by my own hand I assure you, nor by my own wish, al-though it was what is called an accident or casualty.

How was I to settle with myself? Just before, it seemed it had not been many hours, I had distinctly declared that I knew of no possible existence separate from that body.

I had dreams-everyman has dreams! I had ideals—all men bave ideals; but I had early in life separated myself from the stereotyped "kingdom of heaven" that had been taught me in childhood had also separated myself from all thought of the theological heaven and of existence beyond death, and had devoted myself, as I believed, to the welfare of my fellow-beings. I believed there was nothing beyond earth-life to attend to. I thought, now I know it was an inward conviction, that whatever was to be afterward we could at-

tend to then. Now I was experiencing that condi-tion that I had named "afterward." Could I attend to it? I did not feel quite ready. I had left unfinished many purposes of human life. I had ac complished some things; but I had sud denly been plunged into relationship with that body and with all other hi man beings that I knew nothing about, What should I do? How should I carry out my purposes and wishes for hu manity? What could I do since I had no form, since I evidently had no mechanism to work with? Perhaps, after all, this thought of be-

ing, that I still existed, was only an effervescence which would soon pass away; perhaps it was only a kind of mental vapor like that which arises from the bodies of substance under peculiar conditions. So I waited to see the gradual diminution of my conscious ness. I waited to see if it would not stop thinking; if I would not stop knowing what others were doing: if I would not stop being aware of existence. But nothing of the kind came.

After a sufficient lapse of-I do no know whether it is time or perception that I am talking about—but after there had been a sufficient interval, or something, I began to see people; not people in the human form, but people I had known in childhood, people who were near and dear, some of the dearest and the best "Oh," I said, "I know what it is now. I am in delirium. thing has happened to me. I have a Tever and I fancy I am out of my body, and seeing my friends of the past. Of course when the fever goes, or whatever it is, I shall be all well again and go on with my usual pursuits." But they smiled upon me and said

You are not only not in a fever, but you have awakened from a fever, from the fever of earthly life, from its fitful striving, from much that is good and much that is unworthy, from all things whatsoever that pertain to earthly ex. I might have known better! Setting istence and earthly expression as you aside the doubtful authority of the

I turned and saw one who had some the vital force, all the activity of mind, what that was familiar. Then I saw it heart and brain, which I supposed when was one whom I had known and trusted as a wise and worthy exemplar, a I remember a sense of suffocation and sage in lines of thought with which I I thought I called out for help; but the was familiar. I said: "I am dreaming next thing I knew I was watching the that this is you, for you died long ago.' thing lying there that looked precisely "Aye! I died to earth as you are now like myself. There it was, the exact dead to earth, and if you would enter personal image, only the eyes were into the knowledge of the things that dead to earth, and if you would enter closed, the lips were motionless, the pertain to this life, you must for once face was colorless, the hands refused to and all separate your thoughts from move and the whole thing was as usethe real energy of your being."

"What do you mean by the real ener "We mean your spirit which is now set free."

"How do I know it is spirit? How do

ine yourself. Lo! you seem to have aimless? Get up, I say and do my hands, and feet, and body, and brain, work, for I am not through."

It neither moved nor was obedient to "I know," I said, "I cannot move at will if I have hands, feet, body and

> "Think where you would wish to be." I thought of one who at that moment

there. Bowed with grief and weeping bitterly, because that friend thought I had taken my own life in my own hands, I found her. She bent over some written memorials. I was aware of her thought and strove to comfort her. Although she could not hear, and I could not hear that I made any vibrations, I perceived that, my thought and sympathy affected her; that she seemed to feel as she did when I spoke encouraging words to her

upon earth. She said: "How strange! It is as though he were here, and yet he is

Then I pressed another thought, following the first in quick succession. Though dead I still live and am here. "Is it possible," she said, "that I am losing my mind? That this insane idea of one who has passed on, living and returning is taking possession of

I repeated it again as intently as before. Then it seemed that I stood before her; in want guise I know not, but she recognized me. Then, so great was the shock, that for the interval we were it. I do not know whether I heard it or parted and she saw me no more. My teacher said: "What do you think

I thought it was wonderful. Every instant new wonders came. These people were revealed to me by their states of mind. I saw, or thought I saw, resemblances to their former selves, but haps my body was in a trance—not dead—only in a state of coma. But I did not instances more shadowed and deformed.

I said, in thought, what is the meanman state? I was told that that was other absolutely unexpected world had the true revealment of their mental, moral and spiritual condition.

Involuntarily I shrunk back. I said: 'How do I look?" A consciousness of my own imperfections swept through my mind. Thoughts of deeds performed and left undone pervaded me like piercing swords. I said how small and insignificant I seem, even to myself! 'Nay, friend," my mentor replied

"we are not here to sit in judgment on one another. We see only that which was best. You must take care of the rest." Then I said: "Do I live after death,

and still there is no place of punishment like that of which I was taught in childhood?" My mentor said: "Look within."

saw there all the records of the things that were left undone, and the things that were done. I saw there a consciousness of my short-comings, and I so longed to do the things that I had not done while the opportunity to do them in earth life was past. Would I ever be able to do those things?

Again the answer came: "When there is great desire to do that which is best there is always a way. The spirit knows no denial."

Then I said: "Do you mean to tell me that, deprived of the physical body and material surroundings I can do anything for those whom I may have neglected, or whom I may have wronged unwittingly?"

"You can do all that you wish: but you-must do it in the way of the spirit. "What do you mean by the way of the spirit?"

"The way that you comforted your friend just now; the way that thinks and makes others good; the way that acts upon human minds and makes them do your bidding. Your body will no longer be seen. You will no longer talk and walk with mortals as before but the impelling mind when set free is a thousandfold stronger than when tethered by the dust."

"The impelling mind when set free!" I thought those words and sentences would burn themselves into my consciousness, and for the first time I became aware of my freedom.

Friends, I had battled all my life against the slavery of conviction. I had battled all my life against the slavery of authority; all my life against nan-made creeds and some man-made laws; all my life I had with pen and tongue endeavored to advocate freedom of the human conscience and the liberty of the human mind. But now I was told that the mind when set free could act upon hundreds and thousands. I had been limited to one form of the dust. I had animated that form as best I could, but my words could only reach a few. The production of my pen through the press could only be read by a few, but here I was told that the "mind when set free" could act

upon thousands. Upon whom could I

Oh, freedom! For the first time the consciousness came to me that I had been fettered. I, who sought to free others had been enslaved. I who had pitied the people for the bondage of opinion had been in the bondage of opinion myself. I was enslaved by my unbelief. I was enslaved by my lack of perception. I had made a barrier between myself and the realm of knowledge. At last I found that there was another reality, that the thing that I had called a reality was buried, was gone, was set aside, was no more, and all there was of me was the memory in the hearts and lives of those who valued me, and the bitterness in the hearts and lives of those who hated me for my opinions' sake. Now I, that ego was set free.

Can I move upon minds to make them know that in that one thing I was wrong? Can I tell them, I said, that the great bondage of the mind that wishes to be free, is the bondage of the limita-tion of setting the environment of the senses as the boundary of human exlatence?

How to Find Out,

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence kidney trouble; too frequent desire to pass it or pain in the back is also con-vincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing, it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-

dollar sizes. You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail, address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the Chicago Progressive Thinker.

Bible for human existence, I studied the poets, philosophers and ideal lives of earth; they all taught me that this s what comes after death. They have breathed upon me in my study and many a time, until on the wings of imagination I have mounted unto the realm of thought and have been set Oh, what a wonder freedom is! We

prate about it in our prison-houses of

clay, dear friends, and ask others to fol-

low us to our particular heights where we inhabit new prison walls. For on one hill is the prison house of theology and on the other is (what I now realize was) the prison house of materialism. To say that "we do not know," and say it with the willingness to know, is one thing. To say "we do not know," and say it with the spirit of "neither does any one else," is quite another. I realized that I had said it with that spirit; that there was not in all the earth any human being who knew about the life beyond. So I realized in this new-found freedom that I had been enslaved by that opinion; that it was a kind of creed that we Secularists had fashioned; not knowing about it ourselves we were quite determined that we, not only could not know, but no one

else could know, and we followed it. When it came to my consciousness that the body that had manifested my love, my hate, my intelligence or my lack of it, all there was of me, could do nothing whatever but go back to dust, what other real life could come to me, dear friends, except the life that was then and there in the spirit state?

You talk about real things and the rose fades before your very eyes; you talk about the realities of matter and they are transmuted and transformed even while you speak, and then you fall back on the immutable principles of truth, justice and freedom, and think you have something that endures. I tell you, riends, the human mind is

greater than truth, and justice, and freedom or it could not think of them. I can think of truth, justice and freedom, and think that they endure, but what estimate do I put upon the human mind? Here I am convicted, and that in the

presence of these living witnesses, of the bigotry and bondage which even refused to think logically on a subject where my opinion had already been made up.

Set free! Ah, if you knew the meaning of freedom from every limitation; from eyes that can only see a few vibrations of light; from ears only hear, and that very indistinctly, a few vibrations of sound; from the limitations of the senses that feed and sustain the body, but have little to do with sustaining the mind; from the limitations of the brain that will not work when it is weary or over-wrought, and the limitations of the physical body that at last dies

I would not have treated my friend as that body treated me. As I survived the change and the body, did not I account myself greater than the body; something more was I? That body doubtless disintegrates and passes back into the things of which it was made, to serve some purpose in nature; may-be, like the body of one of our progenitors, it will serve to nourish an apple tree on the fruitage of which small boys will feed. But of this that can think and live, and be in the presence of these minds, revered and blest, it finds comfort and satisfaction in free-

I have waited a sufficient length of time to become somewhat familiar with the spirit state, and to know the meaning of this word, freedom; to know that this consciousness is not an evanescent thing that will pass away after a while; it is no delirium. That which I thought delirium after the change of death grows stronger and stronger with each passing season, and all who are dead and were dear to me are restored in this state, as all who are alive on earth and dear to me are dear now, but they know me not; they have forgotten my body; it is of the dust, but they have not forgotten the memory of me, and through some wonderful intuition which I find in many of their minds I have been able to reach them, to make them understand that this is the real self, to make them know the great purposes of life that they have in view are mine also. But my friends, I am here to testify

that the great difficulty in the way of liberty, is the bigotry of those who talk about freedom; that the great difficulty in the way of separating man's theology from his past bigotry is the opposing bigotry of materialism. I am here to testify that sweeping into this 19th century was a subject that I am ashamed of never having investigated and understood before I left my body. This manifestation which we relegated to the domain of "superstition" or to some "unknown natural laws," is the natural manifestation of spirit to matter. of the spirit realm to the realm visible when human beings will not perceive that realm without it. I am here to testify to the reality of inspiration, of the messages of testimony from the spirit state, and to testify greatest barrier in the liberalizing of the human race is because this is not recognized in the great work for freedom; that where I have been teaching one kind of bondage is no better than another, but is simply the reaction from the other; and the bondage to the enses and to the realities of mere secular life is as great a bondage as that which the orthodox evangelical religi ionists give to their church authorities. The authority of the senses, even when dominated by reason, cannot be fully trusted until the reason is enlightened n all possible ways.

My reason was no guide upon a sub-ject about which I knew nothing.

(Continued on page 7.)

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SATURDAY, APRIL 29, 1899.

THAT FATAL GROAN.

When that celebrated navigator, Captain James Cook, on his voyage of dis covery in the western seas, reached the Hawaii Islands, in February, 1779, he was first recognized as a god, and the natives seemed disposed to give him homage as a superior being. Troubles arose over a boat which the savages had stolen. In an attempt to recover it Capt. Cook received a blow upon the head from behind. The violence of it induced a groap, which the natives interpreted as evidence that he was mortal, so he was killed and probably enten, for the naked bones were recovered a few days later, and were buried in the sea.

If "groaning" is an evidence of mortality then we have Bible proof that Jesus was not a God, as his partisans claim. Mark tells us at the crucifixion "Jesus cried with a loud voice, and gave up the ghost." Is it not right to infer this "loud voice," when the mortal agony was so great as to extinguish life, was in the form of a groan, such as John 11:33, 38 represents he gave expression to on another

A REIGN OF TERROR.

A dispatch from Shanghai on the 10th inst., to the Daily News, London, says: ."An American Protestant missionary at Hankow, a Chinese treaty port on the Yang Tse Klang, makes sensational allegations against the Roman Catholies of burning Protestant chapels and torturing Protestants. He gives the name of a priest concerned, and pictures a reign of terror in certain

There is little question, if the facts were known, that the aggressions of the Chinese on missionaries, whether Catholic or Protestant, have been fomented by opposing Christian sects. Catholics wish to keep down Protestant rivalry; so the natives are incited to war upon them, and destroy their propperhaps kill the missionarie And this is reversed in strong Protest-

ant localities. The tricks of the heathen Chinese be come in such cases devices of Christian propagandists, just as those who incited the Armenians to rebellion against the Turks howled until they hearse at the cruelties of the soldiers who were warring to put down the

AN ETERNITY ON EITHER HAND. An English Sunday-school organ, The Chronicle, discoursing on the wonders and vastness of the material universe,

"These all sink into common place compared with the idea of an endless state of being. The heavens tell their own tale. They had a beginning; their brightest suns are spending their force, and will have an end.'

The postulate that suns. planets and life had a beginning we apprehend is a false one, as is its antonyin, that they are spending their force and will end. Change is a condition inherent in matter, but destruction never. Life had no beginning; it will have no ending. The superior forms of life we now witness, have ascended step by step from the lowest gradation of germ and animal this progression to a higher and still higher stage of being will ever go on ward. Looking backward into the re mote past, or forward into the glorious future, an eternity is before us.

MEDICAL LEGISLATION.

The Illinois Legislature, at its XLIst session, just closed, revised the medical practice act, by requiring graduates of colleges out of the State to be examined by the State Board of Health and obtain their certificates of qualification before they shall engage in practice. A diploma from any Illinois medical college chartered by the State will be recognized without examination All persons who heal by purely spiritual or mental processes, without using drugs, are exempted from the pro visions of the act. An examination is required for those practicing oste onathy.

MISSTATEMENT.

In the Young People's Paper, published at Elkhart, Ind., there is an editorial in the April issue on Abraham Lincoln, in which we read: "Some of the most trying times [during the war] found Lincoln on his knees in prayer to God to save the nation."

A person giving credit to such a state ment is not well read as to the true character of President Lincoln. He was an Infidel, straight out, until he embraced Spiritualism, and then he did "very God of very God," not become one of the praying kind, ful in their imaginings.

BELIGION AT THE POLLS.

Coshocton is a prosperous town in Central Ohio some 100 miles south of Cleveland, through which passes the Pittsburg, Columbus and Cincinnati Railroad, with a population of perhaps 6,000. It has recently assumed unusual importance from a contest at the polls between priesteraft and bigotry on the one hand; and common sense on the other. The contest was a bitter one, and as a consequence the result is almost of national importance.

It seems Coshocton has a small public library, deriving a limited sum annually for its support by taxation. An attempt was made to enlarge its resources and usefulness by voluntary contributions. A Doctor W. C. Frew subscribed \$25 to that fund, and expressed a hope that conflicting creeds of every character would be represented in that library; in short, to use his own words, that 'The works of John Wesley shall stand

along side the works of Thomas Paine." Dr. Frew was proposed as a candidate at the corporate election on the 3d instant, as a member of the School Board. To this the bigots took exception. They published and circulated widely a little folio sheet entitled "The Public Schools," a copy of which, fortunately, has fallen into our hands. It

is dated March 25, '99, with the motto, "For God and Home and Native Land." It opens with an appeal to the voters of Coshocton, from, as it alleges, "one hundred representatives of the Presbyterians, Methodists, Baptists, Catholics, United Brethren, Episcopals Methodist Protestants, Lutherans, and other organized churches, with many representative citizens not members of church, but defenders of the Bible and Christian principles and sentiments," and asks all to vote against Dr. Frew not because of any objection to his personal character, but because they did not wish infidelity to be represented in the public schools, and did not want the Bible and Christianity to be so represented on that Board. In

closing their appeal they inquired: "If infidelity is not a crime against God, and a sin against humanity, what

This appeal, worthy an Inquisitor, was followed by nearly three and a half columns headed. "Opposing the Public Library. Atheism and Infidelity Strike at an Adjunct of the Public Schools." In the body of the article it is stated: "Dr. Frew was left off the Board of Managers, and given no part in the management of the Library, because his atheistic and infidel views are obnoxious to more than 99 per cent, of the

people of this community; because atheism and infidelity are opposed to all for which this nation stands." And again: "Because atheism and infidelity maintain no institutions, of learning, lend no support to charities of any character whatsoever; and if permitted to carry themselves to their logical conclusion would result in anarchy rather than good government."

In the concluding paragraph we read: "It is for the people of this com-munity to say whether they desire the Library to be antagonized by atheism, and infidelity entrusted with temporal power."

Then comes a card from J. F. Meek. who, if not a pulpiteer, imitates one closely. He denies any personal hostility to Dr. Frew, but says:

"I am opposed to him [Dr. Frew] for member of the Board of Education, because he is a declared atheist, infidel and agnostic, and is therefore, I believe, not a fit personage for the position to which he has been nom-

National poems follow this interesting exhibition of priestly declamation, in which "Great God, our King," and "In God is our trust." are made to-play important parts. The sheet concludes with: "A vote for A. S. Caton will be a vote for all for which this leaflet stands."

The issue was well made up, and it was a sharp one.

The Coshocton Age, a local Republican paper, is before us with the verdict of the people expressed at the polls. It seems the women had a vote for school officers, and the Age estimated 600 of them voted, and cast a majority of their ballets for Dr. Frew; but, observe, in a poll of 1704 votes, 1291 were cast for the Doctor, a little more than three to one. This was very good for one who was alleged to be "obnoxious to more than 99 per cent. of the population.'

Religion is not a good thing to mix in politics in any community, or by any party, at any time. Priest or layman guilty of such an offence should be rung down and out every time, and we are glad to note it is almost invariably

Dr. Frew very modestly came out with a card after the election, thanking the people of Coshocton, without regard to religious or political affiliations, for their hearty and spontaneous vote, claiming it was not a personal triumph, nor a victory of infidelity over Christianity, but a rebuke to bigotry and intolerance, which has so often been a reproach to the Christian church; at the same time it was the triumph of the civilization of the 19th century over that of the 16th century.

THE WAY TO DO IT.

The Rev. Dr. Lawrence, of the Second Baptist church, this city, in a late Sunday evening discourse, advised the women of his congregation to shun women's clubs and society. They should avoid un-Christian women whom they do not expect to meet in

heaven. Says the Record:
"He told the women if they would give up society and the clubs, practice domestic virtues and try the experi-ment of getting some real love and life into their hearts, they might exert s wide influence in deepening the re-ligious life of the church."

Yes, if the dear sisters will sacrifice every pleasure, live for the church only and become its willing slaves, they will have the proud satisfaction of riveting on themselves more tightly the gyves by which they are held in thrall.

A SILLY FAKE.

The sectarian press has been jubilant over a report flashed over the wires that a Washington Spiritualistic me dlum gave a message from the pro fessed spirit of John Sherman, the next night after his death was falsely reported, saying it was all right with him, etc.

W. H. Burr, Esq., Washington, writer that the report was a fake; that no such seance as mentioned in the Washington Post, was held; consequently no mes sage purporting to come from Sherman was received; neither did he materialize.

They who credit the dream of Joseph, see Matt. 1:20, that the Holy Ghost representing the Creator of this mighty universe sired a son by a Jewish maiden, and in consequence that son was God himself, the Infinite Father, "very God of very God," are very fruit-

Gol. R. C. Ingersoll.

The great Liberal divine, Col. Robert G. Ingersoll, preached in Chicago on the evening of March 10, to an audience that naid 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 appears in The Progressive Thinker this week. It is eloquent, poetical, logical, and scintillates throughout with rare gems of thought. Millions should read it. Send in your orders at once and circulate the paper far and wide. The additional attractions in this issue make it a paper surpassing by far anything ever sent forth by the Spiritualistic press in days past. The paper will be furnished for missionary work at One Cent per copy, to as many different addresses as you may send in, or Seventy-five Cents per hundred to one address. We want to send out from One Hundred Thousand to a Million copies containing this remarkable discourse, and that of Mr. Savage and Mrs. Richmond Send in your orders at once. One and two-cent stamps will be accented in payment.

Rev. M. J. Savage.

He is an eminent divine of New York. His pulpit utterances on Spiritualism, which appear this week, will attract great attention among thinking minds everywhere. It will make excellent food for thought among all classes of people, and is worthy of standing side by side with Col. Ingersoll's masterly production.

Mrs. Cora L. V. Richmond. After reading the addresses by Col. Ingersoll and Rev. M. J. Savage, your interest will not flag in the least when you come to read Mrs. Cora L. V. Richmond's "Message from the Soul Realm. the Awakening and Experience of a Materialist in Spirit Life." It beams throughout with suggestive thoughts. and imparts a divine lesson.

Our Eclectic Magazine.

We call the particular attention of our readers to this feature of The Progressive Thinker, on the fifth page. Ten thousand secular papers are examined each week by the Press Clipping Bureau, to obtain Spiritual and Occult matters of special interest to every-

The Progressive Thinker. The great demand for The Progressive Thinker this week shows conclusively that it still stands at the head of the procession. Besides the three addresses, there are other interesting features of the paper which will keep up an unflagging interest to the last line. Now is the time to send in your subscription.

SPIRITUAL COMPANIONSHIP.

The giving of tests is by no means the principal thing in Spiritualism. While psychic demonstrations, of undeniable spirit source, are of great value, as evidence that cannot be gainsaid, of the reality of continuity of life after the transition from earthly being, it would be to fall immeasurably short of the full import of Spiritualism were we to be satisfied with tests, of any or all phases.

For it is indeed sadly true that one may revel in a surfeit of tests, and yet materiality and sensual animalism; the whole tenor of thought and desire may of base passion and animal proclude the Spiritualism of high and pure spiritual aspiration and moral refine-

While the home circle is undoubtedly the purest type of the primary school of Spiritualism, and least liable to immoral taint or the infection of deception, to reach best results these circles should be entered into and conducted with sincere desire and honest purpose with minds held steadily to high and for spiritual purity and moral growth.

For these, after all, are the things of real value, the things that never fade never dissolve: the things we shall take with us when we leave our earthly forms and enter upon that other phase existence beyond the realm of

mortality. The home circle, the private circle, may be and should be used as a means of spiritual growth, of advancement in knowledge and moral progress. Spirit visitors should be invited and received for nobler purposes than to cater to our ignoble desire for somewhat that may excite our wonder, without aiding our moral and eniritual unfoldment into a noble ideal of manhood and woman-

In your home circles and your private circles, set before your minds a thought of good, high and pure things to be attained; ask for that which is true and elevating, and which may be a means and an influence pure and uplifting Tune your minds and thoughts to this end and aim, and be not satisfied with

It is undoubtedly true that they who seek the company of low and morally debased spirits will have their desire fulfilled, and that to their own spiritua

harm and moral debasement. Earnest, sincere desire for the visitations of the good and helpful will bring their presence and aid. It is ours to choose our own spiritual companionship of the invisible world around us If our hearts choose the good, good will

We may attune our hearts and spiritual spheres of that realm whither our aspirations tend and where our ideals have their home, and from which they beckon alluringly, winning us ever onward and upward.

PROF. JOHNSON'S PUBLICATIONS The discussion in regard to Prof. Johnson's works, particularly his "Rise of Christendom," wherein he was un able to find a historical Jesus, has. awakened new interest in them. Inquiries are already being made how the books can be obtained. In reply we will say: A note addressed to Dr. G. W. Brown, Rockford, Ill., with a stamp for return postage, will bring the desired information. Nearly all the copies in America have been ordered through him, he securing them to purchasers at the publisher's prices, postage added.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

THE HOME GIRGLE.

How to Investigate-How to Form Circles and Develop Mediumship.

Mrs. Emina Rogers, of Kansas, in- mony be increased by singing, reading, quires: "A great many of my neighbors and appropriate conversation for twenare anxious like myself, to investigate ty minutes or half an hour. Then the Spiritualism. How shall we form a seance may be held, lasting from an This question is so constantly asked, cussion or heated argumentation should the information is so urgent, that the be avoided. There should be an earnest

following from the tract "What is Spiritualism?" is quoted in full: The investigation of spiritual phe-

return, and anxiety to receive on our sit in a circle if ill, or over fatigued. part is met with even greater desire to communicate on theirs. Sensitiveness or the mediumistic faculty, is possessed almost every individual. The physical Sometimes a member of the circle that gathers around the table for the first time is found to be mediumistic, and the case, however, as there are certain these are complied with.

equal number of males and females is all.

preferable to a preponderance of either When a medium has been sufficiently sex. The date of meeting should be developed by the circle, the communi

fixed and unchanged; and every mem- cations given furnish the best guide for ber should attend regularly. The sebest, when practical, to have a room set apart for the circle, and invariably spirit intelligence, for a special purpose meet there. The members should sit around a table, always occupying the ence, may irreparably disturb the harsame places, except when requested by mony and destroy the conditions of the spirits to make a change.

The sensitive, or known medium. No one should be allowed in the room air, and convenient seats, insuring persential to success. Even more necessary is freedom from mental excite- not as command. If blunders or mis embers. Victous and ignorantly

meetings, because of the negative con- care and circumspection. ditions which then prevail. It is advisable that freedom, from interruption, ers, sages and reformers, show us what during the holding of circle, should be mediumship may become at its highest provided for. The light may be shaded, and best; what a potent factor it may preferably with blue. The circle hav-ing met, composed of those who have this awakening faculty is fully underwarm fratemal sympathy and desire stood and harmoniously cultivated. for the truth, it is well that the har-

hour to an hour and a half. All dispurpose to learn the truth; all care and anxlety should be cast aside and the mind be made passive, making no absonomena is best conducted in the home Jute demands, but ready to receive circle. It is there the departed love to whatever may be given. No one should There are many phases of medium

ship, and the manifestations vary with

by all in varying degrees, and is capa- such as rappings, the movement of table of cultivation. There is nothing bles or other objects, etc., are not as miraculous or mysterious about it. common as the purely psychic, viz.: impressibility writing, trance and Whatever phase appears, it should be cultivated on its own line, undisturbed communications are at once received by curiosity or eager zeal. While a from spirit friends. This is not often cheerful mind is commendable, there should be concentration of attention, essential conditions, and several at- and an earnest desire to have the tempts may have to be made before friends in spirit life lift the yell which conceals them from view. The circle is Although there is nothing arbitrarily the foundation of Spiritualism, and its fixed in the manner of forming a circle, primary organization. Wherever there as is generally supposed, there are rules are two or more Spiritualists, or those which will facilitate willing to investigate, such a society development. The number in the circle may be formed. What association can should not be less than four or more be more instructive or more satisfying than twelve. The members should be to the social, intellectual, and spiritual so selected that, as a whole, there will needs of our natures? The truth comes be perfect sympathy and harmony. An and is satisfactorily demonstrated to

its conduct. Under no persuasion admit ances should be held at least once each the curious or attempt to convince week, but not more than twice. It is skeptics by bringing them into the circle, unless so directed by the controlling Scoffers and unbelievers, by their presspirit control. Especially hold in mind that you are conversing with unseen beshould form part of this circle, which ings who are spiritual, and therefore do may or may not join hands. At the not seek advice in worldly business, commencement, joining hands (the Sometimes this is given when spirits right over the left always) has advan- deem it necessary, but those spirits who tages, but afterwards the hands can be are willing to continue to delve in maplaced on the table, palms downward, terial things, are not always to be trustwho does not sit in the circle. It should fine, and elevate out of the all-powerful be constantly borne in mind that pure materialism of the time. Neither should the communications received be fect case and physical comfort, are es- considered infallible. They should be tested by reason, and taken as advice, ment, dogmatism, and self-assertion, takes are made in communications, the There must not be feelings of hate, delicacy of the essential conditions and envy, jealousy, or contempt between unknown difficulties encountered. should cause us to be thankful that we credulous persons, also triflers and ar-receive anything, rather than criticize, rogant skeptics should be rigidly ex- The results cannot be pre-determined or commanded. They must be received The evening is the best time to hold and adjudged on their own merits, with

The lives of many of the great think-HUDSON TUTTLE.

Will Have A Library.

To the Editor.—If I live long enough, and you continue to send books with The Progressmay revel in a surfeit of tests, and yet be in heart and life on a plane of gross ive Thinker for about nothing, as you are doing now, I will in a few years, have a library of my be keyed and pitched to the siren song own of the best books ever published. The on hand—"The Occult Physician"—and on hand—"The Progressive Thinker of base passion and animal propensities. So true it is that the spiritualism of tests does not necessarily include the Spiritualism of high and pure

Progressive Thinker makes a thanksgiving dinulation of tests does not necessarily include the Spiritualism of high and pure

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Progressive Thinker makes a thanksgiving dinulation of the Progressive Thinker, our lot is being rapidly sold, therefore it takes this opportunity of saying to make the saying to instead of one. J. R. WEBSTER.

Poland, N. Y.

SLIGHT DIFFERENCE.

"In Paris a nauner woman has been . convicted of having had her child baptized fourteen times as a Catholic, and twelve times as a Protestant, for the purpose of securing five francs and a dress each time."—News item.

The difference is but a slight one between the pauper's child, twenty-six times baptized, and that of the millionnire's child baptized but once. The parent of each was after the "stuff," the pauper receiving it here, the mil-lionaire, better able to wait, laying up lamation: stock in heaven.

The National Children's Lyceum.

The National Children's Lyceum is making good progress, and it has given good incentive to local lyceum work. its influence has already been for the benefit of this necessary part of the public work of Spiritualism. New lyceums are being reported from many sections, in places where no such effort has heretofore been made, and the success attained is startling old workers who said "it will not succeed." one knows that success cannot be ob tained without effort; and yet very little effort has been made in most places to develop a lyceum for children

to grow into earnest Spiritualists. The various sects, with their Sunday Schools, have been permitted to indoc trinate the majority of Spiritualists' children. And the Sunday Schools are now forming the boys into military companies and brigades, with moral and religious sobligations—anything to hold them, and even love of war taught, which however, is not inconsistent with the history and teachings of Christianityo Can we not develop some schemelato centralize the young interest and give them a better social relationship? We owe it to the future of Spiritualism to unfold some means by whichswerean better attract and hold the young.)"We need a genius who loves children—we need devoted women and earnest nien. An interested doing? adult contingent must precede the children's allegiance. Every local society should have socials in the winter and a picnic in the summer; every campmeeting a children's day, and every locality a lyceum. Do not wait for a number of children, or adults, but start with yourself and one child if you can-

convention, and there further develop ways and means to carry forward the interests of children and of Spiritual-G. W. KATES.

TRUTH BY PROCLAMATION. The Governor of New Hampshire

lately officially announced by proclamation a Fast Day, to be observed by the people of his State. Thoughtlessly, probably, while instructing them to quit eating and go hungry, to appease Almighty anger, he told some very unpalatable truths, which it is presumed the clergy, with their practice of bluff, would have preferred he had kept to

"The decline of the Christian religion particularly in our rural communities, is a marked feature of the times. There are towns where no church bell sends forth its solemn calls from January to January: there are villages where chil dren grow to manhood unchristened There are communities where the dead are laid away without the benison of the name of the Christ and where mar riages are solemnized by Justices of the Peace."

That representation of his excellence corroborates a multitude of similar ones from both residents and travelers; and the condition is not limited to New Hampshire, but is common to all the New England States. Church bells are not rung because there is neither Sunday nor evening services in them. clergy have vacated their puints because their parishioners have outgrown their creeds. These parishioners have learned that the habit of anointing greasing children when named, and the dead when prepared for burial, like christening ships when launched, a heathen custom antedating Christianity thousands of years. And since in our system of government marriage is only a civil contract, with which heaven has no more to do than with any other contract, they prefer to allow nizance of them, rather than the priest who falsely pretends to voice Infinite Wisdom. And who will censure them for thus

MUST WALK THE PLANK.

Rev. Dr. McGiffert, Professor of Church History in Union Theological Seminary, a Presbyterian, has committed a mortal offense, for which there is no forgiveness. In a recent book not get more—and by persistence is no forgiveness. In a recent book growth will soon easue. Let us be entitled "Christian Church in the getting a good ready for a large rep- Apostolic Age," he incurred the disresentation next October at the Chicago pleasure of his fellows by writing: "The Lord's Supper was no more than any other meal."

That was extremely naughty for college professor, so it is stated he is to "Atlantis: The Autediluvian World." be tried for heresy. There was a former By Ignatius Donnelly. Sums up all incommation relative to the lost continent of Atlantis. He regards the description the next session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the session of the session of the General Presents in Plateau and the session of the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the General Presents in Plateau and the session of the THE N. S. A.

Matters of Interest, by the Secretary.

We are moving right along here in our work, and we are by no means dis-couraged at the outlook for the N. S. A., or for the cause of Kalritualism gener illy. The press, as a rule; the railroad officials, and the public at large are certainly showing a consideration for and a courtesy to the N. B. A., that is very pleasing to its managers, and to all who have the welfare of this asso ciation at heart. In relation to the railroad agents, we have to report that the General Passenger Agent has adopted a rule not to allow any special-clergyrates to a spiritual speaker who is not indersed by this N. S. A. Not that we have solicited any such regulation, but the agents declare they must do this for the protection of the railroad interests and have done so from their own volltion. Ordained ministers in our ranks therefore, who have been regularly and legally ordained by some established Spiritual society, should have a true copy of their ordination papers filed in this office. The fee for such filing is one dollar. Only those who have proper credentials, and who do not give sittings, or do any work towards earning a living outside of platform labors, can be placed on the list of those who are entitled to consideration from the rail roads. The financial accounts of the N. S. A. are on the wrong side of the ledger.

are walking right along, and because the times are hard and our societies are not getting along very well in their money affairs. Therefore, donations of any amount will be gratefully accepted by this association. Personal appeals from the secretary to various authors for donations of copies of their works to the N. S. A. library, have resulted in very generous and courteous replies and gifts. Among the valued letters and contributions of this sort, are those of Lilian Whiting, Susie C. Clark, W. J. Colville, Carlyle Petersilea, D. W. Hull, W. H. Bach, with others to be heard from. One author-principally noted as the son of his father, ascended to the higher life, who was a representative Spiritualist, and a prominent scientist-responded to the solicitation for a copy of his book with a curt answer, that as he considers Spir itualism a superstition like others of its

(Spiritualism) has had its day, he must

decline to present a copy of his work to

an association in which he does not take the slightest interest. All the oth-

er authors appealed to up to date, have

shown the utmost good breeding and

Why? Because there was a very heavy

debt of hundreds of dollars on hand,

when the present board went into office

last October, because current expenses

courtesy in their replies. I have a beautiful thing to report: it is that of a personal donation of quite ahandsome little sum of money to Annie Lord Chamberlain, the well-known medium, who for years has been an invalid, and yet who has to labor in one way and another to help support her blind sister, another of the ploneers of our cause in phenomenal Spiritualism, Jennie Lord Webb. Poor Annie is now trying to earn a few dollars in canvassing for Clara Barton's new book, and her health is not equal to the task Well, I was telling of this to a grand good man here-I wish I could give his name, but I am not permitted, yet the angels know it, and they bless him for many such good deeds-and he gave me a check to be disbursed to the lady men tioned to help her along in her lonely and unselfish way, and I tell this be cause I want all my readers to rejoice too over a philanthropic deed of a Spiritualist, and a friend of the N. S. A.

Thanks to the courtesy of the spiritual papers in advertising the copies of that useful medical work, that we have especially to The Progressive Thinker, a two-dollar book for one dollar, and at the same time help the N. S. A., they must send their order soon for a copy of this work.

One more thought that is pressing on me for expression, at this moment, and then I must close, with thanks to our kind editor who gives us so much space for our rambling remarks. My thought is this query: Why is it necessary for some one who is especially friendly to a medium, or platform worker, and who personally considers that medium the best of all others, to rush into print in general laudation of his favorite, and declare her or him to be the superior of all mediums? To my mind every welldeveloped and intelligent worker in our cause who is faithful and conscientious in the work, is peerless in the estimation of those who have been instructed, comforted, and otherwise blessed by their ministrations, and it is unfair and unkind to all others for papers to print, and individuals to publicly proclaim that any one in particular is a superior being. Besides, it is untrue, there is no superior person in all respects, if there were, he would be too perfect for this world. I notice one thing, that the most modest and unassuming in the ranks and works of Spiritualism, as well as among the flowers of Nature, are the fairest and the sweetest, and exhale the most lasting and beneficent spiritual fragrance. But, good-bye, and fraternal greetings

to one and all from the N. S. A., and from your co-worker and friend, MARY T. LONGLEY,

Washington, D. C. Sec'y N. S. A.

AND SO IT GOES.

Easy Victims for a Designing Trickster.

Bucyrus, O., April 15 .- A traveling Spiritualist with a commercial turn-of mind, who has been located in this city for some time, is among the missing, as is also a generous number of dollars from the pocket of a young schoolteacher named Denler. Denler consulted the Spiritualist on

that ever-interesting topic of "love, couriship and marriage." After giving the young man a dollar's worth of th commodity the medium announced that the spirits told him there was a fortune buried near Bucyrus which the spirits wanted to deliver to him on certain conditions. These were that after he had got the cash he was to give 400 to the cause of Spiritualism. He was als to come in each day from the country for a sitting-price \$1-until the spirits could make known the location of the coin. Lastly, he was to pay the medium \$75 for his trouble, one-third of it to he in advance. Dealer invested the \$25 on the spot. After being instructed to think of his good fortune every night at 12 o'clock and report three days later for his first sitting, he left. The three days being up, he came to town for his first sitting, but the Spiritualist had de-camped. Half a dozen others were of it given by Plato as veritable history. bytery at Minneapolis, Prof. McGiffert Caught on the same game. New York is intensely interesting. Price, \$2. will be asked to walk the plank.

"SEVEN DEVILS."

see It-I see It-n great cloven foot-A tail that is long-and with two horns

to sult-

I smell it—I smell it—a sulphurous flame, That gives me the sense of an agonized

A mixture-a compact of darkness and

A battle of passions—a horrible din— The furnace of hell, with its fire-red-dened heat,

is stiffing and seething, whilst high on The Devil is sitting with sardonic grin--With fork in his hands is plunging

souls in! O, this is the devil they call orthodox, The devil that follows and frightens the flocks

The devil that lures men from honor And leads them to crimes in the darkness of night.

O, devils are many-in legions they come. Wherever they find any work to be

The devil of politics wriggles and

squirms, He's sly and he's subtle, and catches the worms, With sweetened-up speeches of freedom

The dwellers in cottage, and hovel, and ball! And when he has gathered them on to

his bait, The confiding creatures may starve as

they wait—
The devil of politics chuckles and grins,
And locks all his promises in with his sins!

The devil of business-Commercial, he's named. O, never was devil more praised or more famed. His tools are so many, his weapons so

He's ruler of races and ruler of state! Supply and demand, competition and wage, Are forces this devil writes down on his

page;

The clanking of chains and the sharp snap of steel. His ways and his methods most clearly reveal!

Society's devil is shining and sleek, Whose garments are new ev'ry day in the week-With paint and with powder, and artifice rare,

The great social devil is counted as With jewels and gems, and with satin and lace, This devil can build up a resplendent

But back of it all is the scent of the A stench of real rottenness comes from

The ambitious devil that rules in the brain-The flattering mocker that beckons to

And builds up a pinnacle wrought of the mist, As fleeting as vapors that sunbeams have kissed-

O, this is the devil that promises fair. And falsifies promise with doubt and despair! The devil of self is the devil to shun, A multiplied devil-the "many in one."

The meshes and webs that he weaves are so strong-His victims are blinded to right and to wrong

And naught but their own picket fence can they see, And naught can they know of the soul's liberty! This devil of self that we flatter and

The worst of the devils we've ever seen This leader of legions we all must de-

The devil that gambles in cards or in wheat,

Is easy to find-and is easy to meet-The men, they are frantic-the women. And all of them quarrel and scramble

for game-The devil of chance is a devil, indeed, In "Progressive Euchre," in stocks, or

All devils are shadows, created and wrought-Illusions of man-for in truth, they are naught But veilings of sense to God's absolute

good. And cloud-mists that rest o'er a race brotherhood.

The one for the all, and the all for the The love that shall shine from real love's centered sun.

Will banish all devils and put them to flight. Till justice shall rule, and till wrongs are made right!

The horn and the hoof, and the distorted shape Will vanish and leave us no trace of escape.

And malice and envy and greed with

their train. Forgotten will be in the peace that shall reign! The spirit of man in its infinite force, Proclaiming its power from infinite

source. Shall pierce all the errors, till errors shall fall. And rising to right, shall be ruler of all!
Austin, Ill. ELLA DARE.

TO MOTHER IN SPIRIT LIFE.

Come to me, my angel mother! Let me feel thy touch again; That can charm me like none other, Soothing all my grief and pain!

That were childhood's lullabys: am here a lonely rover, Pining for a love-surprise! Not the love of fickle malden,

That may perish in an hour;

Come, and sing the old songs over,

But affection heavy-laden With a deep enduring power! Bring to me the same sweet greeting That in earthly years was thine; Let me feel thy fond heart beating

All in unison with mine. Come to me in early morning, And again at dewy eve; For thy presence I am yearning, Leave me not to pine and grieve.

List thee now to my appenling: Dost thou hear me when I pray? Is thy warm love o'er me stealing When I think thee far away?

Answer me, my darling mother, If thou canst by any sign; Let thy homesick earthly rover

Feel thy presence so divine. Auburn, N. Y. A. H. REYNOLDS.



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

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

to Enrich Our Columns.

ditions; it creates new ones, Dr. Ames took for his theme

race-consumption. Some weeks before

the arrival of the company she said to

those around her: "Oh, I hope the sun will shine and the weather will be

warm and genial, so I can hear Miss

the oneen of the lyric stage a northern

the grievous disappointment of the dying girl. She went to the opera house

soon as it was over and the audience

The scene which followed was

by the grand old masters. There lay

light of immortal beauty shining upon

her face. Standing beside her, in one

worn that night), sparkling with pearls, rubies and diamonds, stood the almost

divine mistress of earthly melody.

The first piece rendered was "The

Old Folks at Home," and then followed

"I Know My Redeemer Liveth." The finale of this weird scene was "Rock of

In Thee." And then Miss Abbott bent

over the frail form and kissed her an

eternal farewell. Soon after the spirit

through the wild mountains near by-set sail for that haven from which the

the stainless heavens by the sweetest

Miss Abbott returned to her room at

the night she awoke with a pain in the

room and sent for her to come home to

In three days that voice which had so

often raised the souls of men and

women to the noblest, the grandest

neights in holy ecstacy, was forever

stilled in death-gone forth into-the

So sinks the gale when storms are

-H. C. Stevenson in Atlanta Constitu-

DEATH NOT THE END.

Ignatius Donnelly, the Author,

Gives His Views.

Ignatius Donnelly amused and inter-

ested an audience of several hundred people for two hours at Market Hall

last night with a discussion of the ques-tion, "If a Man Die Will He Live

Again?" Much of Mr. Donnelly's lec-

ture was devoted to Spiritualism and

its study and the advancement that had

"I do not believe that the spirits of the dead communicate with the living,

at least not in a manner that is gen-

erally believed to be employed. It is

possible that these spirits may live and

may hold communication with the

living, but in this connection there is

much that is false and there are many

impostors. There is one thing that I

do believe, however, and that is that

when we die that is not the end. We

may live again and we may not. It is all very wonderful. It is something out

of the bounds of ordinary nature, what,

I do not know, but it does not follow

that because we do not and cannot

understand this thing that it is outside

God's universe. This is the age when we should not doubt and should not

condemn because we do not and cannot

understand. Electricity was doubted

"It is my opinion we are on the bor-

der land of a new world. What the fu-

ture may hold in store for us no one can

tell, for nothing is impossibe to God.

The discoveries of the past two or three

see development that will be even more

wonderful. The public mind should

advance carefully and should approach

it all with a reverent spirit, and in so doing will help swell that vast fund of

information that is to be the capital of

our posterity."-St. Paul (Minn.) Globe.

"Encyclopedia of Biblical Spiritual-ism: or a Concordance of the Principal

passages of the Old and New Testamert Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented

and scholarly author has here embodied

once-look at it now.

been made in it. He said, in part:

So dies the waves along the shore.

So fades the summer cloud away.

So gently shuts the eye of day,

night.

o'er.

music ever heard on earth-into the

melodies of paradise birds.

CAN THE DEAD WRITE? world. His environment is the dramatization of all that he has ever thought. For thought is the most all potent force

Spirit Hand Traces a Phil- in the universe, and in it every other force is soluble. It dominates all conosophy.

Dr. Savage refers to a book entitled one of his letters) about having a "Spirit Teachings," by the Rev. W. Stainton Moses, of London, England. was strenely uplifting and beautiful, Mr. Moses was a clergyman of the Church of England and held a particular aversion to any suggestion of com-Whiting in Inter Ocean. lar aversion to any suggestion of com-munication between the dead and the living. He became convinced of the SHE SANG FOR DEATH. truth of this communication in a singular way. His own hand was "controlled" by some one in the life beyond, and through his hand was written out an entire system of philosophy that, while contrary to his preconceived views, was so compelling in its truth that he could not but accept it. At every turn, almost, he combated and questioned it. A paragraph would be same city a most attractive and beautigular way. His own hand was "conquestioned it. A paragraph would be same city a most attractive and beauti-written in his own hand; he would take ful 18-year-old girl, belonging to one of issue with its statements and the argu- the wealthiest families, lay in the last ment would proceed. The book is one stages of that fell enemy of the human of singular interest. In Emerson's race—consumntion, Some weeks before notable essay on "Immortality" he

"As a hint of endless being, we may rank that novelty which perpetually attends life. The soul does not age with the body. On the borders of the grave the wise man looks forward with equal clasticity of mind or hope; and what elasticity of mind, or hope; and why not, after millions of years on the verge hurricane—with the very air charged of still newer existence?-for it is the nature of intelligent beings to be forever new to life. Franklin said: 'Life is rather a state of embryo, a preparation for life. A man is not completely and never sang more sweetly, and as born until he has passed through death.' "All the comfort I have found teaches dismissed called her carriage and me that I shall not have less in times and places that I do not yet know."

directed it to drive to the home of the young lady.

Religion, certainly, is as progressive as science. In corresponding proportion as man's spiritual nature unfolds and develops does he receive a larger revelation of the divine wisdom. This wisdom is always about him, infinite as the atmosphere, and its only limitation is in his individual capacity to receive. of her richest robes (the one she had

To trace love's faint beginnings in To know even hate is but a mask of To see a good in evil and a hope in ill

Nothing is permanent save spiritual energy, and that is continually advancing and conquering new territory. "No truth so sublime but it may be trivial to-morrow in the light of new thoughts," says Emerson. "People wish to be settled; but only so far as they are unsettled is there any hope for

Certain measures of religious truths do their work; they must then give way to new forms. The growth of the soul requires a series of "more stately mansions." All that was permanently val-uable in the past persists and enters into new combinations to serve the present. Religion was never a final, of God, the more largely do they per-ceive his doctrine and methods. The infant coming into this world knows little of the nature of the universe. As he develops his grasp of it increases. The larger his knowledge the larger his view. The analogy holds true with man in relation to the spiritual universe. From obedience be gains faith; and faith, knowledge; and from knowledge he advances to be an intelligent co-worker with God in all that makes for progress. In this is his ultimate reward, his ineffable joy.

Death is no more to us a grievous separation, nor the tenure of existence beyond a dak mystery. Faith and science have peretrated beyond. That life is an unbroken, continuous process of evolution is now recognized as the illuminating truth whose province is not merely that of consolation in bereavement, but is also the inspirer of new earnestness in daily endeavor, new joy in daily experience. "Because I live ye shall live also." The words stand invested for us with deeper importance, more and far-reaching sig-

Emerson's allusion to Swedenborg in one of his poems is very beautiful. He writes to the great seer:

In spirit worlds he trod alone, But walked the earth unmarked

unknown:

The near bystander caught no sound-Yet they who listened far aloof Heard rendings of the skyey roof, And felt beneath the quaking ground And his air-sown, unheeded words In the next age are flaming swords.

These lines indicate Emerson's recognition of the new message given to the

world by the great scholar and seer. In spirit worlds he trod alone.

It was given to him to have the clairvoyant vision that revealed certain actualities in the unseen world in which we dwell. As the telescope shows stars unrevealed to the natural eye, as the microscope demonstrates the existence of a world otherwise unsuspected, so the revelations of the clairvoyant vision offer a wealth of new information regarding the manifestations of life on a plane just above that on which we now

On the threshold of the twentieth century the time has come for faith to be hundred years have been wonderful, informed by knowledge. Nor is faith and I think that the next century will less, but more, when so informed. The sublimity of the universe is not less to the astronomer than to one ignorant of sidereal law, but, instead, is more imto know the laws that govern the unseen world, as we comprehend the close and intimate interrelations between the physical and the spiritual worlds, we are prepared to enter with new uplift of spirit into the divine communion. There is a perfect correlation of our physical and spiritual forces. There is the most direct, the most intimate, the most unceasing telepathic communication between spirit and spirit, the one in the seen the other in the unseen. the results of his many years' study The present life is vitalized by of the Bible in its relations to Spiritual.

then verily forces.

The entire world of nature is plastic table encyclopedia of infomation on the to thought. In the most literal and subject. Price \$1. For sale at this practical sense, man makes his own office.

SOME REFLECTIONS

Morning,

GEORGE H. HEPWORTH, EDITOR OF THE NEW YORK HERALD, TRITES BEAUTIFULLY OF THE NEXT WORLD.

"I ascend unto my Father, and your Father."—St. John, xx., 17.
At this solemn season of the year our thoughts take on the wings of the eagle and dwell for a time in the upper air. Life with its carking cares dwindles until it becomes a dream, while immortality becomes the stalwart and magnificent fact in our consciousness.

As the great sun in his lordly march through space drives all mists before him, showering his creative energy on the cold earth until it grows warm under abundant crops and fragrant flowers, so shines the glory of heaven on our troubled souls, leaving therein a peace that passeth understanding and a faith that looks hopefully for ward through eyes bedimmed with Easter Sunday Mr. Lowell's words (in

One can bear hardship with some-thing like cheerfulness if he can hear the distant chimes which will usher in a period of respite and rest. Faith in the other life seems necessary to any high accomplishment in this life: If death is a bolted door, we weep unceasingly until memory gives way to partial forgetfulness; but if it is an open gate through which come the echoing voices of the departed, we not only long for them but long to be with them. When the angels cried, "He is risen!" the world stood still in wonder, and every generation since has placed flowers on its graves.

As for me, the other life is a clear and distinct fact. I have more faith in it than I have in this life, and, thus believing, I must, of course, regard it as altogether preferable to this life. If either the present or the future is a dream, then I am sure that I am dreaming now and that the grand reality is to come

To feel that there is a fire in me which is simply smouldering during my earthly years because of my bodily an unrestrained blaze when death, the great hypnotist, shall put my physical system to sleep—that feeling forces me to look forward with high anticipations. with icicles, which penetrated the lungs. Some one told Miss Abbott of I may be amazed as I contemplate this truth, but my amazement gives place to plans which outreach the narrow boundaries of time. The soul pulses with pride at thought of its greatness and its destiny, and must live in ac-cordance with them. My body is the hut in which something divine is dwelling. This hut is convenient and comworthy of the finest brush ever wielded fortable, and is well enough for its purpose. I thoroughly enjoy my residence, for the forests and plains and ocean the dying earth angel, with pallid lips, hectic cheeks and lustrous eyes and the and clouds are all beautiful. And yet within my inner self I know that the hut will soon be too small for occupancy. The storms have already worked such havoc with roof and walls that I can see the day approaching when it will fall to pieces. But I shall not crumble. This longing, aspiring something which I call myself cares very little what becomes of the hut. It is no concern of mine. I can see the Ages Cleft For Me, Let Me Hide Myself law of nature at its work with this task of slow destruction, but why should it disturb me? And when that hut is no longer habitable, when it becomes unpassed into the wild winds which rang able to afford me shelter, I shall pack my few belongings, those that I can carry with me, and with a twofold feelfirst homeward bound bark is yet to be seen—the stainless soul wafted to ing of sadness and gladness, and with a parting handshake for my neighbors I shall enter the mansion not made with hands, eternal and in the heavens. The transfer from one home to the other will be the simplest and most the hotel and retired. Some time during natural thing in the world.

Sometimes I wonder what great purpose this present life subserves, but the other life seems consistent with the of the future, with its broad expanse of opportunity, of the spirit with powers which can develop indefinitely, of this pigmy soul which in some other world will grow to be a giant, I am certain that what nuzzle me now, these curious inconsistencies and seemingly justices, must be contributory to the education of man and are a necessary

stepping stone to higher things.

But there is something more. When Jesus came to this earth did he come alone? That is unthinkable. Was there no interest in heaven in the work he was about to achieve, and was he un-accompanied? That would be the strangest incident in the history of the two worlds which he was to bring into closer relations with each other. Indeed, if the record is true, there were legions of angels who watched the progress of events with increasing solicitude. He knew they were there, though the blind eyes of his followers could not detect their presence, and on more than one occasion he leaned on them for

sympathetic support. And when he left as a legacy to the faithful man the promise that he and the Father would "come unto him and make our abode with him." posable that no angels would leave the heavenly precincts to succor the distressed and lighten our burdens? think not. The host of the departed. those whom we have loved but not lost are as close to humanity now as in the olden days. All heaven is round about us, ministering to our wants, cheering us in our discouragement and leading us with invisible hands. If only our eyes could be opened we should see wondrous things. But it is better that we should not see too clearly; that we walk for a time not by sight, but by faith

This Easter morn is radiant with the sunshine that warms the soul. Our dear ones wait on the other shore. It is Easter morning with them also. When the hour arrives and we are made free we shall rejoice with exceeding joy. In the meantime, patience to bear and courage to do.

GEORGE H. HEPWORTH.

Spooks Need Money. Mrs. Catherine Cook, of Macon, in this state, lost a box containing bonds, stocks, diamonds and valuable jewelry. She went to Attorney E. S. Parks of Spiritualist Parks also professed to be a believer and they consulted the ghosts as to the best method of getting the lost the lost box. Now she has had him arrested for playing a confidence game, but Parks will be able to show clean skirts. He acted simply as an attorney, and was counsel for the spooks. They kept the box hidden in order to obtain

R. L. Royse writes: "I have read Art Magic. What a wonderful book it is! It is the John the Baptist of the New

a fee from him. Beautiful faith these

spooks have.-Free Trader, Ottawa, Ill.,

April 10.

HAWAIIANS CLAIM

On the Occasion of Easter To Have Heard the Spirit of The Materializing Medium, Anniversary and Other Mat-Princess Kaiulani.

> Honolulu, March 25.-It is a habit among the natives of the Hawaiian Islands that for nine days after the death of a chief or chiefess their thoughts must be of the dead. During these days they relate the mysterious happenings that always seem to come to pass after one of royal blood has departed this life. It is with an idea of giving to the world some of the uncanny happenings after the death of the late Princess Kaiulani that this

article is written. It was midnight on the 10th of March, 1899, that a solemn procession passed under the palms and spreading trees of Ainahau and wended its way slowly toward the Walkiki road to town, and then into the large gateway of Kawaiabao. It was the hearse bearing the body of the Princess Kajulani, followed by the mourning father and others. Kaiulani had left her beautiful home for the last time and her body was placed on a catafalque in Kawaiahoa church, there to lie in state through the next day.

Miss Robertson (left behind at Aina-

hau on account of illness), together with a number of native and Japanese servants, were the only ones remaining in the house after the departure of the body for the church. This young lady had just taken a reclining position on one of the "hikiels" or divans that are to be found all over the house, when, it is asserted, she heard noises that made her blood run cold. Transfixed to the spot, she listened for their recurrence, and in a very short time they were repeated. The room on the upper floor that had been occupied by the Princess seemed to be in an awful state of unrest. The sound of a myrlad of bodies passing through the room and tossing furniture about, it is said was what met the ears of the frightened people. Then came a rush of wind. The door of the room leading out into the hall opened with a burst and something came down the stairs with a rumbling sound. Then the door leading to the walk that connects the main house with the lanai opened in the same mysterious way and closed again with a slam. The chairs and tables on the walk were overturned, and a voice which was, according to the people in the house, unmistakably that of the dead Princess, was heard to cry, "Kauka! Kauka!"

(meaning "Doctor, doctor!")
Of course, this may all be the imaginings of excited minds, but it is nevertheless a strange fact that nearly a dozen people should tell almost the same story. The noises may have been caused by the strong wind blowing that night. However, the story, when heard by the natives, was believed, and they gave to it all a meaning.

It is a well-known fact that the Princess hated the idea of dying, and held to the hope that she would re-cover, even to the very last moment. When she was dying and her father stood at the bedside, his hand clasping the wasted one held out to him, she still fought for her life. Kaiulani had the greatest faith in her physicians and trusted to them to nurse her back to health, but the rheumatism finally attacked her heart and her fate was sealed. The natives say that the voice heard at midnight was truly that of the Princess protesting against her death and calling upon her doctor for aid.

Another peculiar happening was at Washington Place, the town home of ex-Queen Liliuokalani, which has not

been occupied since the Queen left for the States. On the night of the death of the Princess Joe Heldine, who went to Washington as the secretary of the Queen while she was fighting against annexation, walked into the yard with the intention of speaking with some present. Religion was never a man, but a progressive revelation. "The pure one in heart shall see God." The pure one grows in heart the more truly shall he see God. "He that doeth the will shall know of the doctrine," and the more know of the doctrine," and the more know of the doctrine," and the more known of the doctrine, and another, who applied command. All to no purpose. It was typhoid pneumonia in its worst form. The black camel was kneeling at her door. Angels of the heavenly choir had that does not heavenly choir had that a significant to laugh. But when I think when I turned he saw distinctly the when it turned he saw distinctly the a lamp in the room on the upper floor face of the dead Kalulani. Then the light went out and nothing more was to be seen.

The last and perhaps the strangest of all the happenings in connection with the death of the dead girl, witnessed as it was by hundreds of people, was at the gate to the graveyard in Nuuanu Cemetery at the time when the hearse bearing the body of the Princess entered. The first carriage was that of her father, Governor Cleg-horn, accompanied by Mrs. J. W. Robertson and Mrs. J. H. Boyd, daughters by his first wife. The father's place next to the body was undisputed, but the two women mentioned had no right in that position. The natives were very much incensed that they, being devoid of even a drop of royal blood in their veins, should be placed ahead of the Queen Dowager's carriage and that of the two Princes, David Kawananakoa

and Cupid Kalanianaole. All the way to the cemetery, it is said, the horses acted queerly, and two or three times the driver was forced to call for assistance from people in the | tion the society refused to grant her the procession. As the carriage was about to enter the cemetery gate the horses began to back away and refused absolutely to enter. The occupants became very much frightened, but remained in their places, thinking that the horses would soon be got under control. In this they were mistaken. It was not long before a well-known Hawalian stepped to the side of the carriage and suggested that the occupants alight and walk to the mausoleum. They took heed of the advice and got out. The horses immediately became quiet. Then the carriage of the Queen Dowager, Kaplolani, drove up and went into the cemetery without mishap. Mrs. Robertson and Mrs. Boyd were forced to enter later on. The matives say that had the two women persisted in re-maining in the carriage some terrible accident would have imprened to them They had said previously they would never enter the gate ahead of the peo-ple of royal blood. Many who stood around while this thing took place say that the head of the might horse was held toward the right hand kahili of state on the catafalque, and that the head of the off horse was held toward the left hand kahili, indicating, as the natives say, the cause of otheir stubbornness.

Of course, to many these tales seem Decatur. Learning that the lady was a to be the merest nonsense. Not so to the native Hawaiians, who believe in omens, and who see in very many of as to the best method of getting the lost the happenings that pass by the matreasure. In the course of a year Parks jority of people unnoticed some directions obtained from the lady over six tion from the spirit world. They are hundred dollars without ever getting as a race very superstitious, a fact that can be readily proved by a glance at the books written about them in the olden times, and yet it is a remarkable fact that a great many of their predictions, brought forth by various hap-penings, really do come true, and that white people who have lived in the islands for many years come to look for the same signs as the natives.—San Francisco Call.

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DR. HENRY ROGERS,

Again to the Front.

HIS FRAUDULENT PRACTICES IN NEW YORK, AND HIS MARRIAGE TO THE INSANE MRS. BEACH.

Justice Gildersleeve, in Part VI, Special Term of the Supreme Court, yester-day continued taking testimony in the action brought by Frederick Beach to have the marriage of his aged mother, Harriet E. Beach-Rogers, to Henry Richardson Rogers, the spirit medium, annulled. The proceedings are based on the ground that Mrs. Rogers was mentally unbalanced when she was married to Rogers. A sheriff's jury re-cently decided that Mrs. Rogers was

mentally incompetent.

Mr. Beach resumed the stand and told more about the spirit pictures over which his mother raved, One was a picture of Mrs. Beach-Rogers. Behind her and in dim outline was the picture of Henry Ward Beecher. Mrs. Beach-Rogers told her son that Mr. Beecher was her guiding spirit.

A letter written by Mrs. Beach-Rog

ers, in which she describes the "spirit" process of painting pictures, was put in evidence. In the letter the writer says that she had for a long time wanted a picture of her mother. She said that one evening an easel was placed in Mr. Rogers' room between two drawn curtains. A clean white canvas was placed on the easel and many flowers of a variety of colors were placed beside the easel.

The lights in the room were turned low, and soft, almost inaudible music was played on an organ. Rogers then lay on a lounge and went into a trance. A few moments later, said Mrs

Beach-Rogers, the spirit of her mother appeared and stood by the side of the easel. At the same time another spirit form appeared. Dipping a paint brush on cups con-taining the flowers, the other spirit form, rapidly painted a picture of Mrs. Beach-Rogers's mother. Mrs. Beach-Rogers says that the picture was com-

pleted in fifteen minutes and was in beautiful colors. On cross-examination Mr. Beach de nied that he was keeping his mother confined at Lakewood so as to make it impossible for Rogers's lawyers to serve a subpoena upon her to appear at the present trial. Mr. Beach's lawyer refused to allow him to accept service of a subpoena for her. The witness denied that he and his mother were on bad terms, but admitted that she had

room at a previous hearing. "Have you ever attended any se ances?" was asked of Mr. Beach.

refused to recognize him in the court-

'Yes, I have," he replied. He then went on to describe how he had been at one seance where heads floated in the air. "The air was full of them," said Mr. Beach. "When the head was asked a question it would not affirmatively or negatively as the medium desired. Suddenly some one jumped across the table and grabbed one of the heads and the lights were turned on. Then we saw how the scheme was worked. The heads were simply masks.

"The mask that was grabbed had answered to the name of Nancy, the name of my mother's mother. I showed the mask to my mother and tried to show her how she was being humbugged. She refused to be convinced, however."

After recess Mr. Beach gave way on

the stand to James Breen, of Philadelphia. He testified that he had lived in the same house with Rogers and his former wife in Philadelphia for several months. Mr. Breen said that he knew the handwriting of Rogers and wife and identified several "spirit letters," some signed Webster, as having beer written by Rogers. The lawyers were in the midst of ar

argument as to the admissibility of these letters as evidence when an adjournment was taken until to-day .-New York Tribune, April 11, 1899.

SPIRITUALISTS GLAD

That Mrs. Dr. Fltch-Harding Was Exposed.

To the Editor of the State Journal: Your expose of the Mrs. Dr. Fitch-Harding so-called materializing seance held at 420 Kansas avenue on Sunday evening, the 2nd inst., deserves the thanks of every true Spiritualist. Fake mediumship more than all other causes combined tends to bring reproach upon Spiritualism and is an actual personal injudy to every true medium. It is for this reason that Spiritualists ought always to be on the lookout for frauds.

The Mrs. Dr. Fitch-Harding referred to was exposed through The Progressive Thinker, one of the leading Spiritualist papers of the country last winter, by the Spiritualists of Houston, Texas. When she came to Topeka a committee from the First State Society of Spiritualists tested her powers on Thursday evening the 30th ult., at 406 Kansas avenue. As the result of this investiga-

use of their hall for her so-called materializing seance. Spiritualists know that spirits do return and communicate with mortals and that spirits do materialize, but we also know that there are fraudulent mediums, and we should always be the first to expose trickery as was the case with Mrs. Dr. Fitch-Harding. While we defend true mediums and insist that they are entitled to the same respect and consideration as are extended to the ministers of other religious or ganizations, we believe it to be our duty to, as far as practical, protect the pub-lic in general and Spiritualists in particular from frauds. The true medium is the harbinger of good news to humanity by demonstrating that life is continuous and that our loved ones gone before can and do return and communicate with us. But the fake mediums tend only to cast a doubt on true mediumship and thus destroy the good that it is calculated to do.

Hoping that this may find a place in your valuable paper and that it will contribute something towards enabling the public mind to discriminate be-tween the true and the false in Spiritualism. I again thank you for your expose of a fake as it will do much to protect the public from imposition.-H. B. Van Voorhees, in Topeka (Kansas) Journal, April 9.

"The Molecular Hypothesis of Nature." By Prof. Win. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros-trum. In this little volume he presents in succinct form the substance of his lictures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spir-Itualism. The book is commended to all who love to study and think. For sale at this office.

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

ST. LOUIS, MO.

ters of Interest.

Reports of progress from St. Louis so seldom appear in the Spiritual papers that the impression is likely to prevail that Spiritualism is at a low ebb in this metropolis of the Mississippi valley. I am glad to say that, on the contrary, we are very much alive here and the prospects for the future were never brighter than now.

There are four societies in active operation. The First Association, ably ministered to by Brother Grimshaw; the Church of Spiritual Unity, which I have the honor to represent; the South St. Louis Society, led by Mrs. Price, and a new society in the northern part of the city, which has no settled speaker, as yet but depends upon local inlent. All have well attended meetings.

The Fifty-first Anniversary was appropriately observed by both the older societies, large audiences being in attendance all day.

The visit of the Campbell Brothers to

our city created much interest and gave general satisfaction to those who were privileged to witness the phenomena occurring in their presence.

The heated term begins very early in

St. Louis and experience has shown that it is not advisable to have regular lectures from April to October, so that our Sunday meetings will close on the last Sunday in April and be resumed on the first Sunday in October. The Self-Culture Club connected with the society will continue to meet weekly during the summer. At a regular meeting of the members

of our church I was requested by a unanimous vote to continue as settled speaker for the next year, and gladly and unhesitatingly accepted the invita-tion. In all my many years of lectur-ing I have never ministered to so united, harmonious and truly spiritual A people as those comprising the Church of Spiritual Unity. During May I am to labor in Quincy,

III. I am informed that much and ex-cellent material exists there with which to form a successful society and I hope to unite and organize it on a permanent easis with a settled speaker selected from among our many able and devoted public workers. Thus only, in my opinion, can a systematic and successful work be carried on.

The prospects for the coming campmeeting season of the M. V. S. A., a Clinton, Iowa, are the brightest in its sixteen years' history, the array of talent secured, the lifting of the oppressive debt we had borne so long, the securing of reduced rates on the river from all points, together with other advantages which will be fully set forth in the elegant circular soon to be issued by our energetic secretary, Mr Kilby, all conspire to make the coming camp-meeting a record-breaker.

As no doubt many of your readers know, St. Louis is making preparations to celebrate the one hundredth anniver sary of the Louisiana Purchase in 1903 by a World's Fair. From all indica tions it will eclipse in immensity and grandeur all other affairs of the kind ever held. Recognizing the importance of the occasion and opportunity it will afford to present Spiritualism to the attention of the multitudes from all parts of the world, our society has appointed a committee to devise means and take steps toward the building of a spiritual temple that will be a credit to the cause and a fitting place to present its truths to the people. Of this we

shall have more to say later on.
I must express my admiration for the enterprise of the editor and manager of The Progressive Thinker, and shall order a large package of the paper containing Col. Ingersoll's Mr. Savage's and Mrs. Richmond's contributions. W. F. PECK. St. Louis. Mo.

Spiritualist Training School. I do not see in the Spiritual press as frequent mention of the Spiritualist

Training School, under the efficient management of Revs. Moses Hull and A. J. Weaver, and located at Maple Dell Camp, Mantua Station, Ohio, as its merits deserve. I would like to say to the readers of your paper that too much cannot be

said in its praise, nor too much done to aid in its continuance and support. Attending the session of '98, I can speak from experience of the many benefits which may be derived by those attending. Its cultured and experienced teachers, the line of study so necessary for every speaker or writer to pursue, the psychic class, of itself in ducement enough for those who desire aid in the development of their soul powers, the element of Spirituality there found in greater perfection than in any other camp I have ever visited, all combine to make a most desirable place in which to pass the summer months and grow broad and high.

Under the shade of the immense and beautiful maples it is difficult to limit aspiration; and association with the sweet and harmonious souls who seek this little camp for rest or study gives one a conception of the true idea of the brotherhood of humanity. The coming session will find me again a student at the Spiritualist Training School, but in stead of going alone, our party will consist of at least four.

I sincerely wish that every Spiritual ist might feel as enthusiastic in regard to the school as do those who have at-tended it; then would it grow and flourish, as it so well deserves. Long may the Training School live to give its val uable aid to those desiring to enter the broad field of spiritual work.

S. COMSTOCK ELLIS.



The above is the number of the pres ent issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number cor-responds with the figures on your wrapper, then the time you have paid for ha expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is ad vanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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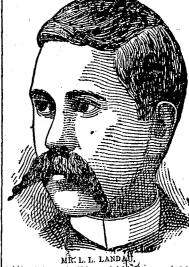
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wholesale house in Chicago and dis recovery has ex-cited considerable interest. He had been ruptured 27 years: had tried about everything known in trusses and his condition was precarious at the time he began using the Rice system. In speaking about his cure he remarked that he was led to try Dr. Rice's treatment because it combined certain features that from his experience were just the points needed to could be used at home and caused no pain, danger or detention from his work, he chanced it, although pre-vious futures had made him doubtful. In three months he was completely cured and for the past four years has been strong and hearty and considers him-self permanently cured. He advises all ruptured people to investigate the Rice method. It is simple, safe, cheap and a sure cure. Send name and address to Dr. W. S. Bice, 371 M. Main St., Adams, N. Y., and he will send an illustrated description of his method free to all. And if you know of anyone among your friends who has a rupture send and get a book for him. Your kindness will be greatly appreciated and will help to lighten the burden of those who are crippled with

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A NEW DIGESTIVE PRINCIPLE.

Everybody knows Pepsin and Pancreatin. They are mayvelious imitations of the body's digestive secre-tions. But who knows what DIASTASE means? Yet, of all the digestive principle, disatase is by far the most important. The duty of diastase in digestion is to care for the starch foods-bread-stuffs, regetables, fruit and cercals. Three-quarters of all indigestion arises from the weakness or lack of disatase in the body; yet it is an astonishing fact that heretofore no effective diastase has been known. In fact, The Medical Times, of New York, refers thus to the discovery of the best disstase: "It remains for Mr. Jokichi Takamine, a Japanese chemist, to discover oue of remarkable power. In his product, Taka-diastase, we have what the profession has so long desired a reliable treatment." These are extraordinary words

for a scientific publication to use; but few modical liscoveries have excited so much interest among phy dicians or so quickly won an established place among ecognized treatments. It is, in short, the only effielent treatment of the most common and obstinate rm of dyspensia—indigestion of starch foods.

FREETRIAL

Taka-Diastase

is offered to the general public only in the form of best-known stomach, bowel and liver tonica, and forms a treatment whose great value any physician will youch for. The makers of

Kaskola Tablets

offer to send any reader of this paper, free, a fifty cent box, on condition that if beneat is derived from using them according to directions, the price shall be sent

within ten days. If no benefit is found, no charge

Fifty Years in the Church of Rome By Rev. Chas. Chiniquy, ex-priest. A remarkable book. Pages, 832. Price \$2.25.

AND THE WONDROUS POWER which helped or made them perform mighty works and utter implied words, together with some Personal Traits and Characteristics of Prophets, about on Joseph or New Readings of "The Mirecies," by ALLE I PUTMAN. Price 75 cents. For sale at this

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



exact picoutside or outcide, and nearly all good church the elegant scales falling from their eyes, to see them assert their manhood and wooffered as a manhood, and be free." the largest teresting of ive Thinker over last week, and fully realizing your valuable paper stands papers now about oneregular size

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 full particulars will be given at a later Linotype machine that must make date. Speakers and test mediums havspeed equal to about four compositors. In the means rapid work, and it is essen-Alfred Kellogg, 624 Scranton avenue, tial that all copy, to insure insertion in the paper, all other requirements being J. W. Dennis writes from Buffalo, favorable, should be written with ink N. Y.: "Moses and Mattie Hull have on white paper, or with a typewriter, and on only one side of the paper. It been engaged for a second year by you are not a fairly good penman, please have your communications. please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, bedeving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who dies to be the control of the state of 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 occu-py, and in order to do that they will generally have to be abridged more or 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 re-

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

At the annual meeting of the First Spiritual Association of Vicksburg they elected the following officers: President, C. E. Robinson; vice-president, Mrs. Sarah Baker; secretary, Rev. C. E. Dent; treasurer, G. A. Smalley; trustee, R. Baker; pastor, Rev. C. E. Dent.

L. S. Burdick writes: "The Spiritualists of Southwest Michigan have lived to see the fruits of the good seed sown for the past thirty years by their quarterly and yearly meetings. Within the territory usually attracted to our Spiritual meetings, there are now many level or applied societies as follows: local organized societies, as follows: Benton Harbor, Fenville, South Haven, Breedsville, Riverside, Keeler, Hamilton, Lawton, Marcellus and Paw Paw Valley. Now they are to have a reunion, a sort of coming home, on Sunday, June 25, at Lake Cora. Mrs. Adah Sheehan Horman, M. D., of Cincinnati, will give us lessons on spirit progression, and Mrs. Maggie Waite, of Detroit, will furnish us with proof of spirit return by messages from our friends who have crossed the mystic river. A good time and a large attendance is expected."

G. V. Cordingley sends the following: "Do not fail to attend the grand Indian council and dance given by the workers of the Progressive Spiritual Church, G. V. Cordingley, pastor, given in honor of his control, Chief Red Jacket, Thursday evening, May 4, at America Auditorium, 77 Thirty-first street, near Cottage Grove avenue. A special program of tests and speech-making will be given by different mediums and their Indian controls. All mediums are cordially invited to take part. Prizes will be given for the best Indian costumes. Having had on former occasions too large a crowd for the hall we have engaged a larger place to accommodate the people. Admission, 35 cents. Music by Alf. Jones' orchestra. All who are interested in starting a camp-meeting to be held near the borders of Chicago for two weeks or longer are requested to be present on this occasion and lend a voice. For those who cannot come, call or write for particulars to me at 3300 Wabash

J. H. Taylor will soon leave Milan, for Cleveland, and will be ready to fill lecture engagements.

Carl Knoth writes: "Mr., Will Hodge, the well-known lecturer, aded an appreciative audience of the Light of Truth Spiritual Society, on the 'Naturalism of Spiritualism.' He was folwed by Mrs. Krause, who gave some very fine tests.'

R. R. Kidd writes from Canton, Ohio: É. R. Kidd writes from Canton, Ohio: The society gave a grand reception on "Please permit me a small space in a the evening to April 12 to Mrs. E. W. column of your paper in which to Williams, who has recently come column of your paper in which to announce the fact that in due season Lake Brady will be open for the sum- recommended as a lady of refinement mer and reception of hotel guests, and a lecturer. A goodly number was campers, picnics and the public in gen- in attendance. Brother R. Baker was

cover. It is heavy book contains378 Worth\$2.00 address." mium it will

Lake Brady's future success is assured

E. S. Stockwell sends a large list of

C. Knoth writes: "The Light of Truth

Spiritual Society gave a sociable at the residence of Mrs. Knoth, 259 Burling

street. A general good time prevailed throughout the evening. Dr. Freedman,

the Australian healer, and Carl Knoth

furnished the audience with song and instrumental music, after which re-

freshments were served and tests given

Abbie E. Biddleman writes: "I re-

understand. I am reading it the sec-

inject the Romish doctrines into his

brains, but he would not receive them.

Virginie Barrett writes: "I wish to

inform the friends of my new quarters

in this city. I found a band of noble workers in our cause here, of whom I

shall speak later on. The friends can

address me until further notice at 34

Dr. Castiday writes: "I am verymuch

pleased with 'Art Magic,' and firmly be-

lieve it will be of great benefit to Spirit

ualism. I believe that it will open the

eyes of many skeptics who read it.

Considering the fact that it can be had

so cheaply, no true Spiritualist can af-

H. F. Coates writes: "The Christian

Spiritual Society is gaining in numbers, and feel confident that soon the seating

capacity will not be sufficient. Last Sunday Dr. Cady dealt with the Life of

Paul. Other able speakers were present and addressed the audience in the

same line of thought. Mrs. N. L. Gates,

on being asked, came forward and gave

an inspirational poem which was en-

thusiastically received. Tests and messages were given by Mrs. Olive Alling-

Dr. Evan F. Smith writes from Brooklyn, N. Y.: "Mrs. Mary E. Lease gave her lecture, entitled Christ or

Caesar, at the Church of the Fraternity of Divine Communion, Saturday even-

ing, to an intelligent, refined and crit-

ture and the manner of its delivery was

greatly appreciated by all who were

present, and the opinion was general

that the address was one of the most

scholarly and eloquent discourses that

an audience in the Borough of Brook-

lyn has had the pleasure of hearing for

a long time—if indeed it has ever been excelled. Many persons expressed a desire to hear Mrs. Lease again. The

moving spirit in securing Mrs. Lease to lecture at this time to a Brooklyn

audience, was Mrs. K. Lowber, of Man-hattan, who met all obligations out of

her own purse and stood responsible for all expenses incurred. The Rev. F.

Wiggin offered the invocation, and

after the lecture was concluded, the Rev. Ira Moore Courliss and Miss Mag-

gie Gaule gave some very convincing spirit communications."

F. E. Irvine writes: "Mrs. Lizzie D.

Lyness, of Minneapolis, is filling a short engagement for the St. Paul (Minn.) Spiritual Alliance, at Odd Fellows' Temple, Wabasha and Fifth streets to

large and enthusiastic audiences. The

Alliance closes its meetings for the sea-

son on Sunday, April 30. Mrs. H. E. Lepper will hold grove meetings every Sunday at 2:30 p. m., during the summer months beginning Sunday, June 4,

at her home, 1416 Breda street, on the

Como Interurban car line. Get off at

Pascal avenue. All are cordially in-

Mr. Williams writes from Vicksburg,

Mich.: "The Spiritualists in Vicksburg

and vicinity are still holding the fort.

among us from Breedsville, Mich., well

vited to attend these meetings."

ical audience. The subject of the lec-

ford to be without it.

ham and H. F. Coates."

University street, Montreal, P. Q."

were his mi

both see and hear the good spirits.

subscribers from Alvin, Texas.

by Mrs. Irene Dobson.'

you after (not) many days."

Cleveland, Ohio."

lian S. Nagell, State President of Washington, upon the Inception of Modern Spiritualism. A grand theme and a grand speaker. The address was followed by a fine musical programme, re-freshments and dancing. This society was the first to charter under the State Association and is in a flourishing condition. We have rented a building that was formerly a Baptist church and have large audiences and are rapidly increasing our membership. We have five fine mediums, members of the society—Mrs. Nagell, Mrs. Olson, Mrs. Knowlden, Mrs. Johnson and Mr. Swanson, and all have freely given their time and talents to the cause. We have with us for the present as speaker, Mr. Chas. J. Anderson, the boy orator, and with such an array of talented speakers and test mediums, we could not well help eral. The program for '90 is now being prospering both spiritually and matearranged for, and under the new management, that of Mr. Alfred Kellogg,

rially."

C. Walter Lynn writes from Oakland, Cal.: "The Oakland Spiritualist Society held two very fine meetings in commemoration of the Fifty-first Anniver-sary of Modern Spiritualism. Fratercises, speeches, music and decorations were fine. Mrs. Irene Smith of this city, as presiding officer for the meetings, was perfect; her remarks timely and to the point. Remarks were made by Mr. Norton, President of the State Society, Prof. Love, Mr. Van Luven, Mrs. Robinson, of San Francisco, and local mediums. Spiritualism seems to be growing more popular day by day on the coast. In fact, people cannot live here very long without becoming liberal in their views. As one of my old orthodox friends said the other day, in excusing himself for building a chimney on Sunday, 'I have backslid since came to this country; it seems to be in the air.'

the members, and finally a short address by Mrs. Williams after which all

repaired to the dining hall where a bounteous supply of eatables was in

E. S. Stockwell writes from Alvin, Tex.: "Most of those on my list are

church members. What a surprise it

Geo. Trost, secretary, writes from Ta-

coma, Wash.: "The Progressive Psychic

Society of the city of Tacoma cele-

brated the anniversary with a social en-

tertainment. A very able and instruct

ive address was delivered by Mrs. Lil-

S. D. Bowker, of Kansas City, Mo.: ceived Art Magic some time ago; have writes: "I am surprised to see conclu read it through once, and found many good things, and some I could not sions reached so quickly by men whose history would suggest more careful thinking. I advise the reading of "Anond time. By your efforts to enlighten the readers of The Progressive Thinker tiqua Mater," by A. B. Johnson, of Lon-don, before asserting that the "Christ question is settled." Johnson searched you are casting bread upon the waters that will return (an hundred fold) to the two first centuries with the utmost care and found not the least evidence that Christ was mentioned in any re-Francis-Roy writes that few would miss \$1,20 more than he, but he cannot do without The Progressive Thinker. motest way during this period. It is hard for good men to forsake their When a little boy his parents tried to idols."

Veritas writes a letter of explanation in regard to the arrest of Mrs. Moulton, been called to an article in your issue of April 22, entitled "Will Make Test Case," regarding the recent trial and conviction of Mrs. Tyler Moulton, for fortune telling in this city. The article contains several misstatements, which in justice to all concerned demand correction. I have no personal feeling in the matter, but have been requested by several influential members of the Unity Society to endeavor to place the before the public. In the first place Mrs. Moulton has never been president of the Unity Society, and I presume does not wish to sail under false colors. She was at one time vicepresident, but at the time Jules Wallace, alias Bates, was holding public and private seances in this city, and boasting that he would disrupt and close the Unity Society, Mrs. Moulton was one of his most earnest supporters, and so continued up to the time that he folded his tent like the Arabs, and as silently glided away. Neither is it true that the Unity Society has decided to take the case to the higher court. The society has not and probably will not take any official action in the matter."

C. T. H. Benton writes: "There will be a social and benefit test seance at the Spiritualists' Home, 33101/2 Rhodes avenue, Saturday evening, April 29. This benefit is given for the purpose of securing a larger house for the Home. Everything is donated for the supper, which is included with the test seance, for only 25 cents. Tickets can be procured of any member of the Home society. Special features in mediumship will be presented. The Spiritualists Home has at last become a chartered institution. The management through its committee on benefits, is making a strenuous effort to raise funds to enable the Home to be placed on a more independent basis. For the next thirty days the books will be open for charter members, and a full report of char-ter will be given through this paper in

couple of weeks." Frank T. Ripley can be engaged for week days or evenings, at any city or town within 100 miles of Chicago, on liberal terms. He can be engaged for the Sundays of May and June. Address him at 40 Loomis street, Chi-

cago, Ill. May W. Fisher writes from Lynn, Mass.: "I attended the anniversary in Boston, March 31, and witnessed the manifestation of the fire test through the mediumship of Mrs. Isa Wilson Kayner, of Chicago. I was pleased to become acquainted with the lady during her labors in Lynn. I have found her as wonderful in character reading and spirit messages, dates of events in past life, etc., as in her other phase. Two prophecies made by her have already been fulfilled."

Dr. E. J. Jacobson, of Chicago, was publicly licensed as a medium Sunday evening, April 16, by action of the Church of the Students of Nature of this city, a society incorporated under State law and chartered by the National Spiritualists' Association; the ceremony attending the conferring of the license being performed by the pastor, Mrs. M. Summers, who, taking the re-ciplent by the hand, delivered a charge.

in the chair, and called the meeting to order. A good entertainment was enjoyed in the line of sweet music, recitations and a few short speeches from ferred no spiritual power whatever or ferred no spiritial power whatever or made him a better man, but merely brought more prominently before the world his merits as a medium. The hall, 1565, Milwaukee avenue, was

crowded by an appreciative audience. Dr. H. C. Andrews writes from Dan-ville, Ill.: 'During our four months' engagement here there has been quite an would be to the ministry here if they should find out how many of their interest awakened, and we have lectured to increasing audiences. We are to lecture at Georgetown, Ill., on the 22d inst.; in this city, the 23d, and at Stone Bluff, Indii on May 1."

C. M. and Josie Folsom write from Columbus, Ohlo: "The society here is so pleased with Mrs. Josie Folsom's work, they have engaged her for the month of May. We can be addressed for engagements at 177 South 5th Mrs Arthur Brewer writes from Buffalo, N. Y .: "In reading The Progressstreet, Columbus, Ohio."

The veteran, Giles B. Stebbins, will be at the Toledo (Ohio) mass-meeting. Correspondent writes: "The First Sofor Justice and truth, I was surprised at an error, trusting you will explain clety of Spiritualists, 77 Thirty-first through your columns, regarding the street, held a very interesting meeting, April 16, the afternoon session being Fifty-first Anniversary of Spiritualism in the Buffalo Spiritual Society. Mrs. levoted to answering questions through Augusta Armstrong delivered the anniversary address, which was most soulthe mediumship of the pastor. Georgia G. Cooley. In the evening her guides inspiring. The work lies very close to our worthy sister's heart, and I think gave a very interesting lecture upon the rights of women, followed with tests by it a great injustice to allow an error of Mrs. Hansen Caird, of Boston. Mrs. Cooley's control, Mayflower then gave this nature to pass without notice. Rev. Moses Hull favored us in the afternoon with a few remarks, which we all enmessages to the friends from the loved ones. All recognized. Mrs. Caird will joyed, but it was not the anniversary be with us next Sunday."

W. W. Hawkins writes from Lima Ohio: "The integral power of a well-or ganized human battery and its ability to vibrate harmonial conditions has been thoroughly demonstrated in midst by the presence of Mr. and Mrs. G. W. Kates during two evenings of the present week. To say that our Ladies' Aid-God bless it—is well satisned puts it indeed so mildly that its enthusiasm remains wholly unexpressed; but its members say the best of it is. they will return to us in the fall to con tinue their good work so auspiciously begun. W. H. Strickler writes from Topeka

Kansas: "The Church of the Good Spirit of Topeka, Kans., under the auspices of the Kansas State Spiritualist Society, celebrated the Fifty-first Anniversary of Modern Spiritualism on Sunday, March 26, at 722 Kansas Avenue. The large audience listened to one of Mr. E. E. Cheesney's remarkable lectures.

the evening Mrs. A. L. Lull, of Lawrence, Kansas, delivered a fine inspirational lecture, and Mrs. Emma E. Hammon, the regular test medium of the Church of the Good Spirit, gave tests and readings. This church is progress-ing very nicely."

A Peculiar Experience.

I have just finished Moses Hull's and Sar'gis' criticism, of Dr. Peebles' new book, in the last Progressive Thinker. and they interest me for two reasons, the more important being this, viz.: On Sabbath afternoon our friend Mrs. Klein made us, a neighborly call. During our conversation on spiritual matters, she said: "I had a strange experience last night. A spirit came to me and taked about Dr. Peebles, criticising him and saying repeatedly that his new book settled nothing.

I did not wish to bear it, as I was anxious to learn something about mat-

ters of an entirely different nature: but there that spirit stood and talked at great length on that one theme and I was compelled to listen. What can it mean? I have wondered all day what it imports and why I had to hear it." After repeating to us a number of things the spirit said; we at last came to the conclusion that she had heard what some one was going to say or write. She had this experience on Saturday night, related it to us Sabbath afternoon and to-day (Tuesday) The Progressive Thinker came with the above mentioned articles. Of course were much amused and interested, as the criticisms are nearly verbatim the language of the spirit. I send this that

your readers may know some of the many interesting things we get through our esteemed friend and pastor. The rreatest writings of Drs. Buchanan, Peebles and Mr. Coleman is their fondness for the application of harsh epithets to those who differ from them, and this thought always comes to me-With great scholarship does wisdom always abide? Van Wert, O. ORA C. ROSE.

Letter From Detroit, Mich. During the past eight years I have

been the regular speaker for the Spiritual Philosophical Society of Detroit, Mich.—not Theosophical Society, as good Brother McCracken remarked in his letter to your paper.

Our success has exceeded all our anticipations. Last Sunday evening I lectured for the Fraternal Organizations of the city, which was so well received that I have been invited to speak for them again in the near fu-

About three years ago I was called upon to attend a dance at Windsor, Canada. About fifty people were present, all comparative strangers to me. I think there were five people in attendance with whom I was slightly acquainted. As I became clairvoyant and clairaudient I saw many strange sights. As I approached a gentleman I saw an old man who appeared in spirit and said to me: "We have left a couple of thousand dollars to this gentleman. There will be a lawsuit in connection with it, but he will win the case." He advised him not to go by rail to attend to this business, snying, "if you do, you will be suddenly killed in a terrible

Passing to the farther end of the room, I saw a terrible explosion and the escape of steam, and deard the groans of the injured. The spirit begged this man not to go where there was danger or among machinery; but he did not heed the warning, and was killed by

the explosion of a boiler.

Both of these men were entire strangers to me, never having seen them before, and both happened to be the sons in law of Mr. Lambert, at whose home we gave the seance.

I am not considered a sensationalist

in any sense of the word in my public test work. I describe what is appropriate for such occasions, but in my private sittings I im told by my friends that many have received advice and counsel worth a great deal to them.

The Ascher trial is now in progres here. How it will terminate I do not know, as I do not interest myself in such cases, where men pretend to mediumistic attainments and then acknowledge they are fakes and humhugs. For one, I go right along, attend to my own private affairs, use my gifts of mediumship, do what good I can with it, and leave the results—believing that what I sow I shall reap. NELLIE S. BAADE.

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

DUTY TO SELF.

Thoughts that May be Studied with Profit.

How many can truly say they have done their whole duty to themselves. We read that in Pagan countries the aged and imbecile are treated with reverence. It is a lamentable fact that in our own country, too many times when parents get feeble and helpless they are in someone's way. Let us look at it and see if it is not in a great measure the fault of the parents. The parents may not have had the advantage of much schooling in their younger days, and with limited means they find it necessary to practice economy in order to provide a home for their children. They wish their children to have better advantages than they had themselves, and they work early and late, and give themselves no time for social culture; and what is the result? At fifty years of age they are old-fashioned, not only in dress, but in ideas, while their children are up-to-date in every respect, and although they may have a good deal of genuine affection for their parents, they would a little rather have them keep in the background, than be too prominent before their stylish com-

It is time this order of things was reversed. The parents should never sink their individuality in that of their children. It is just as great a sin to deprive ourselves of just advantages as it would be to keep one child in the background and lavish love and money on the others. Parents in straightened circumstances can keep step with the progress of events. Take one hour at east every day for cultivation of the mind; there are other things of less importance that can be set one side. A pocket dictionary can be bought for twenty-five cents, and it is a useful book to study. When in the company of those who have had better advantages than yourself, pay close attention to their manner of speaking, and copy it. As your children advance to higher grades of learning, adopt their pronunciation of words. Drop slang of all kinds. It is to be deplored that many times young-children learn slang ex pressions from their parents. If you are poor readers, when you have a few leisure moments practice reading aloud before some member of the family who will kindly assist you with the hard words. You will be surprised at the progress you can make in one year's time. Don't allow yourself to grow old in mind or dress. If the mother has nothing better than a five-cent print, don't make it up in the fashion of twenty years ago. It is a mistaken notion for parents to think anything is good enough for them. We all know how new wall-paper and paint bright-ens up the rooms in an old house. So a few yards of lace with a little ribbon, and the hair arranged becomingly, makes a woman look ten years younger, and brings to her an added self-respect. If any one who reads these lines has

got into that rut, get out of it as quickly as possible. If you have property of your own, don't make the mistake of dividing it up among your children, thinking they will love you the more for it. The reverse will be the result. Keep pace with or ahead of your children and they will respect you the more MARY A. INGALLS. Watertown, N. Y.

LEARNING TO WALK ALONE.

With curls in the sunny air tossing, With light in the merry blue eyes, With laughter so clearly outringing, A laugh of delight and surprise; All friendly assistance disdaining, And trusting no strength but its own, The past tears and trials forgotten,

The baby is "going alone!" What woeful mishaps have preceded

This day of rejoicing and pride! How often the help that he needed Has carelessly gone from his side! He has fallen while reaching for sunbeams.

Which just as he grasped them have flown, And the tears of vexation have fol-

But now he is "going alone."

And all through his life he will study This lesson again and again: He will carelessly lean upon shadows, He will fall and weep over the pain. The hand whose fond clasp was the surest

Will coldly withdraw from his own, The sunniest eyes will be clouded, And he will be walking alone!

He will learn what a stern world we live ln, And he may grow cold like the rest;

And just keep a warm, sunny welcome For those who seem truest and best; Yet chastened and taught by past sor-

And stronger and manlier grown, Not trusting his all in their keeping. He learns to walk bravely alone!

And yet not alone, for our Father The faltering footsteps will guide Through all the dark mazes of earth-

And "over the river's" deep tide, Oh, here is a Helper unfailing, A strength we can perfectly trust, When all human aid unavailing,

"The dust shall return unto dust." -Boston Transcript. THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it; It is not so much the language you use As the tones in which you convey it.

Come here," I sharply said, And the baby cowered and wept; Come here," I cooed; and he looked and smiled And straight to my lap he crept.

The words may be mild and fair, And the tones may pierce like a dart; The words may be soft as the summer

And the tones may break the heart. Whether you know it or not, Whether you mean or care; Gentleness, kindness, love and hate,

Envy and anger are there. Then would you quarrel avoid, And in peace and love rejoice. Keep anger not only out of your words, But keep it out of your voice.

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

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

taprinted below:

I AM A PHYSICIAN And "5 DROPS" Has Gured

HUNDREDS OF MY PATIENTS.

The above statement has just been received from Dr. C. A. Jackson the well-known Physician and Surgeon of Kearney, Neb. His letter, with others,

Dear Sir.—I am a Physician and graduate of the University of Sweden, and have been in active practice for more than 50 years, but I must confess that no remedy has so astonished no in its curse as your '5 DROPS." I have promiseded it to hundreds of my patients who have been affilied with Rheumatism and they inform me that they are cured. Kindly send me the "S DROPS" as directed.

Very truly yours, C. A. Jackson, M. D.

Oxford, Chenango Co., N. Y., March 20, 1899.

Dear Sir:—I thought I would write a statement of my case and how I was when I commenced using Your wonderful "5 DROPS." I had Kheumatism so had I had to give up. My little girl had to comb my hair as I could not move my arms. I could not turn over in bad without my wife's help. Then I got the La Grippe and gave up hope of ever getting well. All the doctors I had didnot do me any good. Since I began taking your "5 DROPS" have been getting better every day, and though I could not work for four months. I can now do my chores and tend to my stock without any help. "5 DROPS" is the best medicine I ever used or heard of, and I am thankful for what It has done for me.

Mr. S. H. Preston of Cuba. Ill., writes us March 16th, 1899.

used or heard of, and I am thankful for what it has done for me.

Mr. S. H. Preston of Cuba, Ill., writes us March 16th, 1899.

Gentlemen: This is to certify that I have worked at blacksmithing for forty years. Am now sixty-four years of age. Thought I was past work being all broken down with Kidney Trouble, Neuralgia, Husy Fever and Asthma. Suffered intensely with pain almost constantly throughout my whole body. Took La Grippe which hid me up hadly. I tried sinest all kinds of roundles, but gradually grew worse until I tried 'BROPS." Leed your Inhilater also. In three weeks' time I must say after using "15 DROPS" I feel like a new man. Pain all gone, appetite improved wonderfuly. I can sleep all right and an gaining strength right along. Am now working every day in my shop. Success to your great pain remedy, "5 DROPS."

If you have not sufficient confidence after reading these letters to send for a large bottle, send 10 cents for a sample bottle, which contains sufficient medicine to convince you of its merits. This wonderful curative gives almost instant relief and is a permanent cure for Rheumatism, Selattica, Neuralgia, Dyspopsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness Nervousness Nervousness Nervousness Nervousness Nervousness. Nervousness Nervousness. Nervousness. Nervousness. Nervousness. Servousness. Servousness. Servousness. Sample bottle, prepaid by mail, 10 cents. Sold only bus and our agents. Agents appointed in new territory.

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HEAVEN IS WHERE AND WHERE THE HELL?

Heaven is where? Answers A.: "'Tis HUDSON TUTTLE Afar, amid all the realms of space; Around it, unnumbered, the worlds all

Save the God of all Gods-Jehovah alone, Who sits there eternally on his great

scheme of all schemes—the plan of salvation; which he conceived as the 'only just way': throne. To contemplate ever in high exultation, The scheme of all schemes—the plan of

(But especially to greet the coming of A.) This heaven, a distance, we little can know,
For into its portals no mortal can go.

This City of Mansions, with 'streets paved with gold.' Is verily a place that none can behold, Excepting the 'few' of the whole hu-

man race, Whose surroundings are such as to give them the grace. rifn safe life's gauntlets of devils and sin, And get, by the 'straight and narrow

But when they are there-the saved and the blest-Their happiness drowns all their

thoughts of the rest. This fair land of bliss is ever so ringing With shouting his praises, and praying, and singing, and shaking of hands with the Savior.

and kissing, That none ever think of the loved that are missing." Heaven is where? Answers B.: "If a

It takes in all the realms and covers all out of the God all things doth So into Him, likewise, they all must re-

No limits conceivable can Jehovah in-For he is the God! The All-and-in-All If God's omni-presence means every-

Then, where the Lord is, so Heaven is

And thus it is seen, there isn't a spot In space's expanse, where Heaven is The gates of the Kingdom e'er "stand-

ing ajar," May nearer be reached than ascending

By methods of going that never were told, Through depths of vast darkness and infinite cold. That Kingdom of Heaven-that far distant land-

Is not the near Kingdom that "now is at hand," This Kingdom of Heaven, the nearerby goal,

Is open to mortals—a state of the soul Tis left for us only, if Heaven we'd To live our lives fitly, and let Heaven When man to himself and his fellows

doeth right, The God that is in him is pleased at the sight; And the smiles of this God are better

than creeds. To give to a soul, the Heaven it needs. Then give us a Heaven while still here

below, That we may take with us to whither we go.' But where is the Hell? Here both could

'Twas nothing to touch, or to hear, or to see: Nor was it the place of brimstonish smell, As once it was preached—the old-fashioned Hell: A personal devil would occupy space,

And that would Jehovah, just so far If God thus permitted, his supremacy would fall,

As a limited God would be no God at Then taking the jealousy of God at his

Twas not at all probable He's ever con-On Satan, the traitor, the chief of the The right to beguile and punish frail 'Twould be inconsistent with goodness

and power, To allow such a being the rule of an Twould be inconsistent with wisdom and love, To allow such a devil one soul from

What father would dig a deep pit at his door, Well knowing the weakness of his children before, And place at its brink the allurements

above.

And a dragon at its bottom to pull them in; And when they were into the flames

below, Answer their pleading with: "I told you so?" What father would punish with endless

duration, Since not in the least could it work reformation? The Hell that is needed, is only to burn Till purification is reached in its turn:

So casting about they found one as dire As Satan's famed lake of sulphurous fire.
And thus they proclaimed it—and all THE BRIDGE BETWEEN TWO WORLDS.

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intelligence controlling it knew more than "cemselves, and became converts to Spiritualism." I and
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other friends, even from old settlers whose gravestones are mose-grown in the old yard. They have
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THE HONORED "SAGE OF GASSADAGA."

Life Sketch of the Hon. A. B. Richmond, Meadville, Pa-By Hudson Tuttle.

Richmond, is an American of Americans, for he is a direct descendant of the tests of science had failed to detect John, "the Puritan," who came over in the Mayflower. His grandfather, Will-ian Richmond, was a soldier of honorthe mention in the Revolutionary war. His father, Lawton Richmond was a physician and surgeon in the war of 1812. After the war, Dr. Lawton Richmond dettled in Indiana, where he re-sided until 1834, when he removed to Pennsylvania, continuing the practice of medicine until his death in 1843. He was also a local Methodist preacher.

The son, A. B., was born in Indiana, April 26, 1825. He came with his paents to Pennsylvania and attended the Allegheny College and afterwards grad-uated in medicine. He was a close and ambitious student, and became proficient in chemistry, especially in analysis, and as an expert toxicologist he was sought after. During his three years' practice at Meadville, Pa., he studied law, and at the end of that time was admitted to the bar in 1848. He soon became noted for his ability to grasp the most difficult legal problems, and famous as a criminal lawyer. He has been employed in over 4,000 criminal cases, one hundred and six being homicides: also in many hundred civil cases -particularly in disputed patent cases. If convinced that the accused was inpocent or that he was the victim of intemperate habits, Mr. Richmond exhausted every resource in defense. Some of his methods were much like those of Abraham Lincoln, and are most amusing stories as he relates them. The poor and defenseless never asked his aid in vain, and the case of the tramp received as careful atten-tion as that of the millionaire.

He is many-sided, and not content with the exactions of his profession, studied natural philosophy and mechanics with the eagerness of a school boy. His technical ability gave color the saying that he could construct anything from a microscope to a steam engine. He was in 1853 appointed assistant director of machinery at the Crystal Palace, and was State Comhissioner at the World's Fair. He delighted to instruct, and publicly gave loctures on chemistry, philosophy, physfology and other scientific subjects, al-ways attracting large audiences.

His aim always in whatever he undertook was supreme excellence, and to gain this he shrank from no burden imposed by study and research. He was indefatigable in his efforts to gain information, and to this patience of effort he added the keenest receptivity to drink in and assimilate thought wherever found. He became an eminent lawyer, and vastly more than a lawyer. He understood mechanics, medicine, physics, philosophy, and his mind was broadened by reading everything that came to his hands.

His parents were rigid Methodists of the Puritan type, and he was educated ofter the strictest sect of the Pharisees. In early manhood he became a member of that church, but his scientific studies changed him to a materialist, and unbeliever, and he was made to feel the shaft of bigotry, and hate of those he had left. Not until his overshadowing strength defled this opposition did it cease to decry him. He says in explanation:

"I had formerly been a member of members had influence, and the Methodist church, but my scientific was exceedingly damaging. studies had led me unwillingly into the gloomy agnosticism of infidelity. I had never examined either the philosophy or phenomena of Spiritualism, and like the Seybert Commissioners, my wisdom was based upon my ignorance. I did not even know that John Wesley, the founder of Methodism was a Spiritgalist; that his mother was a medium. in whose presence often occurred many of the Spiritualist phenomena as manifested to-day—a fact which history clearly proves."

One feature in his character and one rent work of his life deserves more act a farce in order to fulfill the condition passing mention. This is his stand tions of the will of Henry Seybert, and great work of his life deserves more taken on the temperance question, and thus grasp the \$50,000 for the Univerthat in the early day when it meant quite other than fame and praise of

As a criminal lawyer, he was brought in contact with the most daring crimthe to their unlawful deeds. He says, from this intimate acquaintance, "For systems of morals, religion and philosyears I have become convinced that nearly all the crime committed in the country is caused by intemperance; that it cost more to punish those who have been made criminals by its influence, than it does to support our com-inon schools, or sustain the religious eachers and churches of our land." He also clearly saw that the govern-ment had no right to legalize the sale of the beverages which wrought this crime, and opposed the granting of license to any one to engage in the business. He wove his conclusions into farratives of the lives and crimes of important cases he had defended, and humanity, and deserves and should regave them as lectures on the temper-ceive universal condemnation." The ance question. These were so well re-ceived that he bethought that a book of such experiences would prove an admirable teacher, and he set to work in its compilation, amidst the arduous labors of his profession. The result was a large volume, published under the title of "Intemperance and Crime: Leaves from the Diary of an Old Lawvisit the place where Zollner had died, and report him insane when he investi-Several editions were sold, and then by accident the plates were destroyed. It is now much sought after. and as one of the most cogent, and for there is little of it, yet Mr. Richoverwhelming arguments ever pub- mond hazards the opinion that of the lished in the temperance cause, it kind, it is too much. At least it must bught to be republished in cheap form, be said that Spiritualism, which it was and scattered broadcast over the land.
The stories from his personal observation conspicuous for its absence. tion; criminal cases in which he pleaded before the bar for the wretched victims of intemperance are fascinating in the simplicity with which they are told, and carry conviction with them. They would form each and every one the most powerful temperance tracts, if taken from their context and published separately. No didactic writing, or ser-monizing would compare with them in the influence of their profound humanity, sympathetic charity and reality.

Mr. Richmond is eloquent, and at times his flights are surpassing gems of beauty. In his laboratory he sat looking at a glass of liquor, a portion of which he had analyzed for poison, supposed to have been placed therein. His trusted re-agents gave no indication tion of any polsonous substance, and it was as the manufacturer stated on the label pure liquor. In his own words:

"I looked for a few moments, and soon saw its color change, and on the bottom the red drops of murder were gathering there; I looked again and from its liquid depths the ghastly face of suicide looked at me, with the glazed eye, and livid features of the dead. Again I looked, and pale, haggard want, famine and wretchedness were fixing like motes in the sunbeam in its sparkling contents. And there I saw the mother's grief, the wife's igony and the tears of the drunkard's agony and the tears of the drunkards and tone that characterizes all of Miss children; I saw the rulhed hopes of a Judson's literary works. Price, cloth, wicked life and the records of sin and \$1; paper, 75 cents. For sale at this frime. The very bubbles that sparkled office.

The subject of this sketch, Hon. A. B., on its surface were full of human sor them, these terrible ingredients were all there, and not even the contents of the witches' cauldron in Macbeth afforded a more horrible compound than pale Hecate had here distilled in her hellish brew from the fruits of the earth." After this great work had been enthusiastically received he set his hands to the writing of a temperance novel en-titled, "A Hawk in an Eagle's Nest," which received flattering notices from

All this is prefatory to the work by which he is best known to Spiritualsts. They have heard of the investiga tions of the great lawyer, and how he became convinced of the genuineness of the phenomena.

The weight of his evidence depends

on his character, his ability and scien ific culture. If it be claimed that scientists with minds acutely trained by observation are the only qualified investigators of psychic phenomena, then the Spiritualist could point with confidence to A. B. Richmond as one who answers to the requirements. Like Robert Hare, Prof. Mapes, Prof. James, Dr. Hodgson, Profs. Grookes, Varley and Wallace, he was prepared by previous culture.

In this light, nothing can be added to make him a more valuable witness. His whole light has been spent in the discrimination of evidence; in detecting the false from the true, and the analysis of the subtile motives which actuate men. His training had been the best possible for the task of investigating spiritual manifestations, to comprehend their scientific relations, if they were genuine or to detect the frauds, it Thus armed and equipped, he was impelled to visit the camp at Cassadaga Lake in 1887. Of his condidition of mind at that time, it was rather antagonistic to the belief in spirit existence. He was not sure there was a "vasty deep" or any spirits to come when called. He had for amusement studied jugglery and became pro-ficient in the art. He was versed in the tricks by which the senses are de-ceived, and having carefully read the report of the Seybert Commission, then just published, he felt confident that no pretended ghost could deceive him, and was inclined to smile at the weakness of those who had faith in the manifestations. He visited various mediums, became more and more interested, a his explanation by fraud began to be shaken. Day by day the evidences multiplied until his doubts gave way and he became a believer in the new science of life here and hereafter. The ecord of his investigations would of itself make a volume. The results are condensed in Mr. Richmond's "Review of the Sevbert Commission," which he immediately set himself to prepare. That commission had in a perfunctory way set itself to investigate, that it might retain the beneficent bequest of Mr. Sevbert, with prejudice and hypocritical pretense. It had made an huge joke of the subject, despite the great

tense of science; but to the outside world, the nigh sounding names of the members had influence, and the effect Mr. Richmond came to the breach armed with facts of his own observaion, extensive reading of the works o Wallace, Grookes, Sargent, Hare and others, and a lawyer's skill in presenting his own case and probing the vulnerable points of his adversary, in his two books, "Review of the Seybert Commission," and "What I saw'nt Cassadaga," plainly showed not only its want of the true scientific methods in its investigations, but its arrant hypoc-

isy and dishonesty.

consequences involved. To the Spirit

ualist their report was a base and insulting falsehood, full of misstate-

ments, of garbled facts and the pre

The commission was appointed to en sity of Pennsylvania. By methods as giver, as truth is from error, the University gained the money and the chair of "Moral and Intellectual Philosoophy which assume to represent the truth, and particularly of Modern Spir-itualism." [Quoted from the will.] In his last publication, "The Henry Seybert Bequest and What Has Become of It?" Mr. Richmond makes a plea for common honesty in the disposition of the bequest. He says the University has been in full enjoyment of the money for the past ten years. Instead of investigating Spiritualism as designed by Mr. Seybert, they did all in their power to bring it ridicule and dis-honor, and this, Mr. Richmond says, is "a violation of its trust, is a sin against chair is established, and Prof. Fullerton, who was the most disrespectful, and unfair of the ten commissioners, who went to Europe to investigate, but

Mr. Richmond, now 74 years of age, is well preserved and still carrying life's full burdens. He has laid nothing down, made no pretense of retiring. His vigorous mind takes up the most momentous law cases; his recreation is a popular lecture now and then, or a

passed by Wallace and Crookes, to

gated with Slade, and whom C. C. Massey proved to have made a false re-

port; this Fullerton has the honored chair! Of what he teaches, as paid for

by the Seybert fund, little can be said,

few days spent at camp.

Mr. Richmond has just completed the manuscript of another book. The title is, "The Nemesis of Chautauqua Lake." The scene of the story is in and around that lake. It is a story of incidents of the early settlement of Chautauqua county, an Indian story, somewhat like Cooper's novels. It gives a correct history of the incidents in the life of the pioneers of Western New York, giving the correct derivation of the Indian names of that locality. Critics who have read the manuscript, speak very highly of it. Mr. Richmond is waiting highly of it. and to secure a publisher.
HUDSON TUTTLE.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedlcated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth,

INGERSOLL'S LECTURE. (Continued from page 3.)

But, they say, "If you give up these superstitions, what have you left?" Let me give you to-night the declaration

We have no falsehoods to defend; We want the facts.
Our force, our thoughts, we do not spend

In vain attacks; And we will never meanly try To save some fair and pleasant lie. The simple truth is what we ask-

Not the ideal. We have set ourselves the noble task-To find the real. If all there is is naught but dross, We wish to know and bear our loss.

We will not willingly be fooled And by fables nursed; Our hearts by earnest thoughts are schooled

To bear the worst, And we can stand erect and dare All things, all facts that really are.

We have no God to serve or fear, No hell to shun, No devil with malicious leer.

When life is done An endless sleep may close our eyes, A sleep with neither dreams nor sighs,

We have no master on the land, No king in air; Without a manacle we stand.

Without a prayer; Without a fear of coming night, We seek the truth, we love the right. We do not bow before a guess

Of age unknown; A senseless farce we do not bless In solemn tone, When evil comes we do not curse,

Or thank because it is no worse, Our life is joyous, jocund, free; Not one a slave Who bends in fear the trembling knee

And seeks to save coward soul from evil's pain; Not one will cringe or crawl for gain.

The leweled cup of love we drain, And friendship's wine Now softly flows in every vein With warmth divine. And so we love, hope and dream

That in death's sky there is a gleam. We walk according to our light, Pursue the path That leads to honor's stainless height,

Or curse of God, or priestly spite, Knowing, and knowing do the right, We love our fellow-men, our kind;

Careless of wrath

Wife, child and friend; To phantoms we are deaf and blind, But we extend The helping hand to the distressed And by loving others we are blest. Love's sacred flame within the heart,

And friendship's glow, While all the miracles of art From wealth bestow Upon the thrilled and joyous brain A present paradise and banish pain.

We love no phantoms of the skies, But living flesh With passion's soft, and soulful eyes,

Lips warm and fresh, And cheeks with health's red flag un furled. The breathing angels of this world.

The hands that help are better far Than lips that pray; Love is ever the gleaming star

That leads the way, That shines not on vague realms of

But on the paradise in this.

We do not pray or weep or wall; We have no dread, No fear to pass beyond the veil That hides the dead;

and yet we question, dream and guess But knowledge we do not possess. We ask, yet nothing seems to know;

We cry in vain-There is no master of the show Who will explain, Or from the future tear the mask,

vet we dream and vet we as Is there beyond the silent night

Is death a door that leads to light? We cannot say. The tongueless secret locked in fate We do not know: we hope and wait. (Great applause).

INVOCATION.

A Practical Prayer to the True Qod.

Oh, self, we know not thy beginning, if beginning ever was, nor the cause of thy being, but we do know that thou art, because there is both internal and external consciousness, because there is sight, hearing, smelling, tasting, feelng, external, because there is an internal consciousness that senses all in one. and that conscious ego tells the tale of an identity indestructible, immortal; tells of a feeling and knowing eternal; tells of intellect and memory, an indelible impress upon a universe of matter and spirit, of an entity of elements and atoms; tells of the beauties of sublime nature, of the clouds and sunshine of life; that tells the waters of the mighty ocean to roll on in majestic grandeur and the winds to sweep the earth and shift her sands from pole to pole; that tells the happy lark that sings from early dawn to the dim twilight of the day his prayerful roundelay, and the wise old owl that amuses the weird shadows of dusky sprites and hobgob-lins with his echoing hoot, that they have belongings of their own in this world of noise and of quiet, of bustle and hush; that tells the slimy snake and lizard they have right to crawl and creep the nasty stagnant pools and be at home in their own sphere; that tells the proud eagle, king of the air, that the little sparrow that rides saucily upon his back is there of right, and to teach his royal largeness while he flies that greatness does not mean the size.

Oh, self, the indicator of God and man and every living and lifeless thing, personality of that which breathes outward from within or inward from without to grow, unfold, create or form; teacher and pupil, proprietor and eternal moving force of things; conceit, when narrowed down in man and but a voice for calling to own and use; cold and cruel, and a monarch on the throne of love when miserly in motive, crush ing all beneath most savage feet; per-fect when extending a helping hand to those below in ignorance and vice; God-like when universal in desire and general in tendency; we can but come to thee as our God, our guardian, our own, to pray for our cleanness and purity, for thine unlimited charity, for thy highest possible unfoldment here

and a speedy advancement hereafter. Help us to be true to our highest convictions and aspirations and to mis judge not nor judge at all our neigh-bors; to see our motives, that they may be pure; to fully understand our own internal self and be to all mankind a kind and trusted brother and thine shall be our appreciation evermore. DR. T. WILKINS.

MRS. RICHMOND'S LECTURE. (Continued from page 3)

Neither is yours. When you know about a thing and have perception of it then you can use your reason as to what you will do with it.

I had shut the doors of my mind, not willfully, but because I thought there was nothing to knowled the subject of a future life. Yet once or twice when the Spiritualists were kind, when we spoke and wrote together on subjects pertaining to human well-being, they spoke to me about this rank, and I thought; these people talk as though they know what they are saying. Some had offered to take me where I would meet and know those on this side of existence, who having felt as I felt in human life, became aware of this inter-communion of this spirit state before they left the human form. No, I had to wait until this great change came to me, and I have to come here and acknowledge in all this that I was wrong,

But I was right in one thing: Down deep in my spirit—I can call it spirit now since that is all there is of me—down deep in my spirit I did be-lieve that if there was a future life, it would be a life as natural to the spirit is the earth life to the body; that we would spring to it as buoyantly and gladly as the bird springs into the air that is its native element; that we would find it congenial and not be afraid; that our associations and com-panionship in spirit life would be according to our needs and not according to any restricted degina or creed, I have found it so.

More fair than all the fair ideal pavillons of earth and sky is that realm which stretches out to aspiring minds. More beautiful the companionship because no shadows come between us here; we understand one another. It is because of the lack of understanding one another that these great shadows crowd in between us hi human states. My friends, if we are not fraternal one with the other the earthly shadow is deep,

Greater than all dreams of human happiness, than all dreams for the wel-fare of mankind is the thought of impelling others in the direction of free dom; freedom from the bigotry of out-ward human arrogance, freedom from the bigotry of material bondage. Friends, let our reason be set free. Let it include all the knowledge of the earth and sky. Then with those who at this day and hour are visiting upon the world the great blessing of this message, with whom I have sometimes stood side by side in this battle for truth, we, too, can clasp hands in liberalizing the liberal forces of the world and set free the laws of intelligence and the spirits of men from the bond age of death!

As a fitting sequel to the evening's address, one, who passed away at the same time, a young girl, whose friends in the Sunny South (and later in the North) looked to with great expectation and hope for a future of promise as one who was full of gifts, we may say of genius, who had already entered upon a happy career of public usefulness, a happy career of public userumess, and of work for the enfrightenisement of the race, with your permission, will give the closing poem sile being a poet on earth) in which she will portray her side of the story of the fransition.

Life was so dear to mel I pressed Its dewy blossoms to my heart, But lo! it seemed I drank therefrom Rare nectar, like that which the gods

impart On fair Olympus; and I strove To consecrate my life to love Of humanity and Freedom's breath, a Never dreaming of tasting death.

Life was so fair to me, as yet No bitter had mingled with the sweet; had learned nothing to forget,

And new-found friends waited to greet My footsteps as they must forward

Out into life's strange wilderness. I strove that every wrong should die

If I could aid the things of worth; That all people should be free and high was intended from Freedom's birth.

In one sudden shock I passed away; I had not time to be afraid; Nor even time to think-I could no

No voice beloved, no spoken word, No song; not any sound was heard.

But I awoke, and saw a wondrous glow Rising, in the far Orient A golden glory seemed to o'erflow; And the one to whom also death was

Seemed not to know that I was near. seemed a while to rise in a shadow here

But I was free at first; as fair As these flowers that greet the morning's light. Most beautiful, most surpassing rare

Was the scene that rose unto my had panted for freedom on the earth

As pants the doe for the cooling streams. As those poets having Olympian birth Panted for the realm of immortal

dreams. had hungered and thirsted for knowledge, too;
I quaffed the cup even to the brim; the light that pierced my spirit

through Came as a glad triumphal hymn. was sorry that there were those to

weep; Sorry for the loved ones far away, Who would not know that my sudden sleep

Bore no part of me hence that could

was where I learned at a single bound That the spirit is free as a dove; as a dove 1947 04 had wings like those that were sung

of to-night, de ,36 m 12.
The wonderful, wonderful pinions of love; And I flew and flew as smift and far As thought, just for the sake of being

That nothing could resignin or mar; Nothing more could Weary nor fetter

me, But only my spirit and o understood. Then I returned for a time to brood; Conscious of the things that were pass ing here; 175 That many wondered and mourned

her as dead; Every thought I could think met a sigh or a tear. "Too young to die." This of me they

Who is young? who is old? I found my As though it were made for me, by

me; And kind spirits the gates of the new life unclosed

And welcomed me to my eternity.

I sing my song on the hills of day; I will speak my word where there are ears to hear;
But mourn not for me, early taken away ...

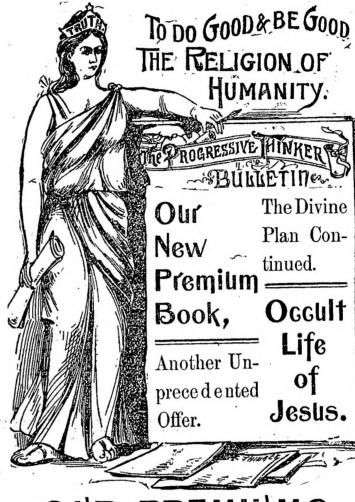
From human love, and the human life so dear. Life is life where'er it be, good friend, And my life is living and never will end, at this office.



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DR. G. E. WATKINS



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PASSED TO SPIRIT-LIFE.

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

Passed to the higher life, Monday

April 10, from the residence of his grand-daughter, Mrs. F. H. Van Auk en, No. 340 Monroe avenue, Rochester, N. Y., Augustine E. Tilden, M. D., in the 81st year of his age. Dr. Tilden was the son of Horatio and Susanna Tilden, who were rigid Baptists. How ever, when he attained years of under standing he did not harmonize with his parents' creed, and when he was eigh teen years of age, was ordained elder in the Presbyterian church. But creeds and dogmas were too narrow his enquiring mind and for more than fifty years he rejoiced in the blessed knowledge and happiness that Spirit-ualism brings to mankind. Dr. Tilden, Wentworth Cole and another were the three that called the first convention that resulted in the organization of the Republican party. For many years he had been a reader of The Progressive Thinker and watched for its weekly visits as he would watch for the coming of a dearly loved friend. A staunch Abolitionist, a writer of no mean ability, an upright, honest man, a devoted friend and father, he has left behind a large circle of mourning friends and relatives. His funeral services were held at the above address, Wednesday the 12th inst., Dr. F. L. H. Willis offici F. H. VAN AUKEN.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Psychic Science. What the "Soul of Spiritualist. One of the very best books on the subject. Price, reduced to \$1; cloth; paper 50 cents. For sale interesting matter. Price 25 cents. For to \$1; cloth; paper 50 cents. For sale at this office.

Anniversary, and the Mantua School.

Circumstances have rendered it impossible for me to make any kind of a report of the anniversary exercises we held in the Spiritual Temple, this city, until the present; I do not purpose to send a lengthy report but would have your readers know that the First Spiritualist Church of Buffalo is never behind on any of those occasions.

Our anniversary exercises were held Sunday, the 2d inst. The programme in brief was as follows: Two short discourses in the forenoon, the writer occupied the first half-hour, subject "The Triumph of Modern Spiritualism." Mr. Hull gave a discourse on "The Origin of Easter," or "The Christian's Easter and Our Easter."

The Lyceum was largely attended and presented a program arranged for the occasion. I would say in passing, we have a Lyceum Post Office, and on that day we had a large revenue from that quarter. It is a great institution with the pupils of the Lyceum; it is a source of education and enjoyment, as well as an aid to the treasury. The Lyceum was called immediately on the adjournment of the morning meeting. We have a good attendance of little ones and are making an effort to enlist the

adults in the good work.

The anniversary discourse was delivered in the evening by Mr. Hull; the temple was filled; apparently he enlisted the interest of all present. Aside from the congregational singing, a se-lection, "My Mother's Beautiful Hands," from Mr. Maxham's collection of songs, was rendered by a quartette; three little girls, members of the lyceum, sang most beautifully "Beckoning Hands." The little singers were dressed in white, their hair decorated with flowers hung loosely over their shoulders, and as they apparently watched for "the beckoning hands," and responded to them, they made a pretty picture. As two of the little girls were once residents of your city, and members of Mrs. Richmond's Sunday-school, I will give their names; They are Grace and Hattle Baker. The other one was Alice Sully. "The Lost Chord" was impressively sung toward the close of the evening, by a young man whose name I cannot just now recall.

Things are moving along smoothly with the "two M's" at present. Mr. Hull seems to be in perfect health. I cannot say as much for myself, have been afflicted with a severe bronchial trouble for some time, but am recovering and trust I shall soon be entirely

I desire to announce in this communication that the prospects for the Mantua School for the coming season are much better than at any time before since the movement was started. Letters from several of our valuable workers inform us that they contemplate at-

tending the school.

While referring to the "Spiritualists' Training School," I would state that the prejudice evinced on the part of many Spiritualists the first season of the school has gradually given way. We receive none but commendatory words in the letters that reach us at the present time. I realize fully that the wise spirits who would assist struggling humanity on the upward way are in full sympathy for any and all measures whereby their instruments may be come better equipped for the great work before us. We know if we would make it possible for the advanced thinkers to become interested in the philosophy of Spiritualism, and for the advanced spirits to co-operate in the movement as much as they desire, that there must be better conditions than are found in most instances at the pres

The price of tuition has been reduced to so small a sum, and board and other expenses are so low, it seems as though all who desire to improve the opportunity might do so; if too poor personally, there should be an effort on the part of who love the cause to make I possible for such to attend. I do not make this plea on the ground that those who are conducting the school may reap a harvest; such cannot be. for to cover expenses it would be necessary for many more to attend than we have any hope of seeing the present summer; but I urge the attendance of those who desire to unfold in mediumship, to learn their possibilities, and es pecially do I urge all to attend who desire development of the physical, culture of voice and a knowledge of how the work can best be presented from a

public platform. I will not claim more of your space. only to state that I have open dates for July and August, and to say, of course we enjoy The Progressive Thinker, not the least the articles that contain sons why the Bible should not be studied by Spiritualists. Agitation produces thought, and thought is the beginning of wisdom. We ought to be broad enough to agree to disagree when our judgment will not allow us to do the other thing.
Buffalo, N. Y. -MATTIE E. HULL.

BOOK REVIEWS.

From Dreamland Sent. By Lilian Whiting. Author of the World Beauti-ful," and "After Her Death: The Story of a Summer." New edition. With ad-

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TESTIMONIAL. Olean, N. Y., March 27, 1899.

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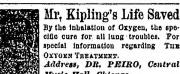
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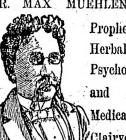
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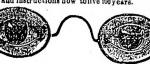
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