



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

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SOME CLEAR PROPHETIC FOREGLEAMS

An Address Delivered by Mrs. Georgia Gladys Cooley,
Chicago, Ill., June 4, 1899.

There is no power greater than knowledge. Hence the soul of man is ever reaching out for more knowledge day by day.

It is not a wise thing to dwell too much in the past, and yet a casual glance backward from time to time is good when used as a method of comparison. There are those upon this and the other side of life who claim that by comparing the past with the present and as it seems by mathematical calculation, or we would say spiritual understanding, they can prophesy and see into the future.

It has also been said by one upon the earth plane, and resaid by many others, that the safest time to prophesy is after the thing has happened. Yet the seers of to-day are simply instruments in the hands of the seers of the past, and the prophets at the present time, as a rule, are aided and assisted by prophets of old, and the seers and prophets of the future will be assisted and influenced by both the prophets of the present day and the prophets of the past.

Growth is revelation and revelation is growth, and those who have gone from this world and who will on the earth plane prophesied and had the power of seership, are also growing and elevating themselves in the other world. Those faculties are intensified by death or the passing out of the earth form, rather than dulled, and they whose spiritual perception and understanding caused them to see into the distance and draw a picture of the future are more adapted and further advanced in that work now than they were when clothed in flesh; they were children then compared to what they are now.

It has been said that there is no future; that the present time—the ever-present moment—is all there is for man, and all there is that contains for him a sure promise of being what he is. Again, it has been said that we should be content with the present, forgetting if possible the past and taking our chances for the future. This is the progressive mind is idle talk and that which has a tendency to cramp the growth of the soul or intellect.

There are those in your ranks to-day who have taken up the work of Spiritualism and struggled in the forest, as it were, and they can take a retrospective view and see that there has been a past as well as a present, and that there is the future likewise. No doubt through their instrumentality as early workers the prophets of the past have accomplished many things that would be accomplished through the teachings of Spiritualism in the fifty years which have just closed, and no doubt they rejoiced at times to know that many of these prophecies have been fulfilled, and the angel world to-day is just as active in its work in these special lines as it ever was.

The interest of humanity is ever up-to-date in the minds of the enlightened spirits, for they realize how necessary it is that the human race should be improved upon in many ways; that individuals grow better daily as they enter into the world beyond and form a part and particle of the spirit world, and the more they can do for the inhabitants of earth in the way of aiding them, the better they are making the conditions for their own spirit world, for the inhabitants of the earth plane form in time, through the change called death, the inhabitants of the angel world.

There is a great interest taken by the enlightened spirits in the cause of Spiritualism, for they know that through this channel and this channel alone the world will be made a brighter place than it is at the present time, and they are throwing their influence continually over every mind that is receptive to their influence, in hopes of casting a seed that may grow and bear its fruit in time.

Spiritualism has already improved the world; it has already enlightened its people, and it will continue in this work, for its mission lies along this line. The improvement in all spheres of life will be noted as time passes on, and the work that Spiritualism is to do will be done after its own particular method. The angels hasten not. They realize that the culmination of all truths and of all facts come at the proper and appointed time, and Spiritualism, though it has always existed, came none too soon to the people of the United States. The time was ripe for its advent into this world, and the tiny raps were received by a number who continued to follow up the significance of the same, and now you have its teaching in every city of your land.

When the tiny raps first came and the prophecy was made that these same raps and these same manifestations would be produced all over the world, many were astonished, and some denied that such would ever be the case. When it was predicted that bells would be opened and teachers would speak truths given by the angel world, and teach the children of earth, there was great consternation, and when it was further said or prophesied that the angels, or the spirit friends, would walk out and embrace you and converse with you face to face as did the Master of old with his people, there was laughter, for the minds of the people at that time were so imbued with the teachings of the past that they could not conceive of such as coming to them in their time; yet all facts came at the proper and appointed time, and Spiritualism is still prophesying. It has clung fast to the shore and ever thronged out the ropes on which hang the truths indisputable. It has sent its vessels into all waters and has made its landing places upon all lands, and naturally this has prepared a strong foothold and a mighty foundation for its work in the future.

It will enter into art more than it has ever entered before, and already you find the old masters, whom the world claims have laid down their paints and brushes and now sing around the throne

of God, close to earth, and an inspired artist is not an uncommon person to meet to-day.

They not only acknowledge their assistance from the other side of life, but praise the higher powers for having become acquainted with this grand truth which has enabled them to acknowledge their helpers, and to know that the spirits of the masters of art still love to reproduce their work upon the earth plane. It is true they must do it through the instrument of mediumistic talent, but still they are satisfied, knowing that the world acknowledges their existence and their interest in things of earth.

But the art that is now within your hands upon your plane is that of to-day, and the masters of the past and present will guide the hand that holds the brush in future time.

You have your spirit friends portrayed to you life-like at the present time through mediums; you have them so that you may decorate your homes with a portrait of mother and father who have gone. Occasionally there is a scene that represents some home in the past, and the spirits of the past will pave the way for us that the world beyond will be painted by the entranced artist so perfect that as the eye gazes upon it you will feel that you have already ascended into heaven.

As it will assist in art it will do the same in music, and the little children whose nimble hands are now sometimes controlled by outside intelligences will grow into men and women and produce to the world much music as has yet been unheard. There are more Jenny Linds than she who is known as the nightingale. There are more Emma Abbotts than the one who sang so many times to the sorrowing hearts, and whose death was attributed to the cold which she caught while singing to a poor girl that was dying and could not go out to hear her. Heated with the work of the evening, she at once stepped into her carriage, and then after entering the home of the dying girl sang many sweet songs to her, and she finally passed away. The inspired singer still lives, and she with all the others of the past and the far past will continue to sing with a voice that will render sweeter music than has ever filled the air up to the present time.

The stage will be reformed through Spiritualism, for there are many who will be able to see the past and the future, and the improvement that will be noticed upon the stage in the near future, within fifteen to twenty-five years to come, will be void of the scenes of murder and immorality that now prevail.

It is said that the brain is more receptive in many instances towards events that come in the day, and are influenced by the waves that come and go for good or bad more readily at this time. The men or women who enter the theater should be given something that will rest them, something that will teach them morality, and something that will impress them with the thought of doing good; for many a murder has been studied from the stage, and many a theft has been likewise studied from the same place. It is the inhabitants of the earth plane form in time, through the change called death, the inhabitants of the angel world.

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the telephone was first predicted through the lips of a medium, it seemed impossible to the minds of many who heard the prediction; and when the X-ray was likewise predicted by a prophet in the hands of prophets on the other side, the cry went out that the man was crazy. Every improvement that has been foreseen by instruments in the hands of the spirit-world has been taunted by the general mass of people and the scientists at large, but time has brought about the fulfillment of the prophecies and nothing now is thought of the saying.

When we used to tell through this instrument that photographs of thought would be pictured to the human eye, and that the human body would become transparent before the eyes of clairvoyants, and also before certain instruments that would be brought to play upon them, she little believed that such could ever be; and when we spoke of traveling through the air as being a common method, in time, of going from one place to another, this, too, was received with great astonishment. You all know that experiment has proven this to be possible, and before even twenty-five years will have passed some of you who are within the hearing of our voice will be heard to say "I have passed through the air from place to place and find it a very convenient mode of travel." That this mode of travel between this and other countries will be known is assured.

But there is still another invention to come into the world—anything that has yet been experimented upon, which will be the acknowledged airship, if you wish to call it, of the coming time. It will be so large that it will contain as many as a hundred people if they wish to go therein, and the conveniences with which you will travel will be equal to those which you find upon your ocean steamers at the present time. This is a broad statement to make, but it is no broader than the statement was that the telephone would come.

It is also seen that telegraphing will be changed, being without the means of visible wires that are now stretched from one end of the continent to the other. When we first entranced this medium we also predicted this, and undoubtedly the same has been predicted by many previous to her coming into Spiritualism. It has only been lately that such has proved to be successful and notice of the same has been given in your daily papers. This will be improved upon time with time, and now sent to Europe and abroad over the present telegraph wires or cables will go unaided by such wires, and the messages will be perfect when received at the other end.

Oh, how mysterious all this seems to be, and yet it is clothed in no mystery whatever. The time has now come when not only will the question be sent and received, but a mental photograph of the sender will stand before the receiver. So plainly will this be portrayed that a description will be rapidly taken of the one who desires the message delivered to his friend so that no mistake may be made, and if you have seen your friend or know your relative across the water and then receive his or her message and a description of the photograph as well, you will be assured that the message is from the one representing himself to be your friend or relative.

The socialistic departments of life will also be influenced and assisted a great deal by Spiritualism in the next half century. True, before that time and in the face of all these advancements your country will be steeped once more in blood. That there will be a national and international war is assured from a prophetic standpoint, and that which has been in nothing in comparison with that which will be in regard to bloodshed of the human race. This is not through the assistance of Spiritualism, but we must say right here that we see it in the picture that is drawn of the future for the United States and other countries. Before the bridge is crossed and the stream spanned that stands between labor and capital to-day, a river of blood will flow through your land.

The spirits would weep if they thought it would do any good, and would do all possible within their power to stay the hand of this approaching calamity, if they could, but it seems that their interference could not and would not stay the proceedings of this one cloud in the nation's history. Two of your leaders will fall by the hand of the assassin yet to be, for Lincoln and Garfield are not the only leaders of the American continent that are to complete the list of those who pass out by the assassin's hand. Yet some of you that was left upon the covering of the beds of these men will again be vividly seen in the history of the future.

But this is not what Spiritualism will do for the country. It will continue to throw its rays of light even in the midst of all this darkness, in the hope of educating the people into a right understanding of truth and teach them that might does not make right. That casting human souls out of the body by the terrible cry of war does not improve their condition either upon this side or the other side of life. Yet some of you will look upon the battle-field, for it will be at your own door, and you will not have to enlist as a private or a volunteer to be an eye-witness of the scene.

That Spiritualism will come into the spirit of literature greater than it ever has before in the coming half century is also assured. You are about to pass from one century to another, and several years ago we predicted through this instrument that the closing of this century would see an enlightenment regarding some of the leading affairs in religion, and a spiritual wave will come over the world and many will be influenced thereby. That this has taken place you already know, for many of the most prominent clergymen, those whose names have been first in the ranks of their school, have stepped boldly to the front and avowed themselves as advocates of the doctrines of Spiritualism. This will continue, as the ones who have made these statements

have started the wave to work, and others will come under its influence.

We have also said that there would be much dissatisfaction in the church circles, and that even they would quarrel among themselves, and this would have been entered before, and we are glad to know that the home circle will be the means of bringing about many of the improved conditions that the country will enjoy later on. The intelligences from beyond are not satisfied to stop with merely producing the phenomena, but they are going to cast their shadows so vividly before the world and the teachings so plainly set within these shadows that they will go forth to humanity as convincing testimony of truth. The home life will be changed and the teachings that will be given to the mothers in these home circles will bring forth a new race, a regeneration of the race in time.

There is vast wealth all over this world, and from the home we go out to the productive element of the land. There has been the gold fever of Alaska and the greater gold excitement of California and of many of the foreign places in the last fifty years. Has it ever occurred to you that there are in the other side of life as well as upon this side of life the workers when they come in contact with the soil in which minerals dwell, to know that there is something there? Has it ever occurred to you that there are those on the other side of life who cannot only see through the body of man, but through the construction of rocks and penetrate into the bowels of the earth? And these intelligences will come in contact with minds that they can influence, and greater discoveries will be made than have ever been made in this country before. This will not be done for selfish purposes, and not necessarily through the assistance of earth-bound spirits, but for the purpose of giving to the children of earth that which is theirs and which the world has produced for them and is keeping in their grasp until the time comes when there will be absolute need for the same.

There are many nations passing to the world beyond and becoming obsolete, and yet there are spirits belonging to these nations who are daily endeavoring to come in contact with sensitives upon the earth plane and unravel their history and speak of the hidden wealth that has been left by them. The pyramids of Egypt that have furnished such a study for man are resting over a spot that contains untold wealth in treasures that will be unearthed through the ministrations of spirits. The lost histories of the race and races of the past will be restored by and through this same means, and we can see even at this early date a picture drawn that will unravel these stories, and they will no longer be mysteries, but facts, made known to the children of earth. Whole nations now hidden in many forms will be brought to the view of man and where all may gaze thereon, and the lands that are now held by those who know not the value of the same will unearth treasures that will make your country an Egypt and other countries famous for their wealth.

Yes, the future is going far into the world to-night, and we have only stepped into the vestibule, and yet the train of progress and of foresight and of prophecy awaits us. As we step upon this train and follow it into the future we continue to see the changes that will be brought about by Spiritualism and its teachings.

The municipal affairs, political affairs and social affairs will be embraced in the work, and some of you are to-day to know the corruption that is in the land, still more sorry will they be until they heed the teachings of the higher truth, until they grasp the knowledge of this truth and hold it in their hands.

What will come to the world in time outside of the teachings of Spiritualism or through its efforts is great, and many a night as well as day picture can be drawn as we look into the telescope that shows us the system of the future. Before fifty years will have rolled by it will be a common thing for your spirit friends to meet you and speak to you from the platform in materialized form instead of through trance conditions as they do at the present time. You will hear not only from spirits who have left the earth plane, but from those who have been inhabitants of other planets. There is communion between some of the spirits in the spirit world that surrounds and envelops your world and those of other planets, and as there is communication between them it is only a prophecy and a promise that there will be communion between the inhabitants of this world and the inhabitants of other planets or systems. This will be brought about by strange and yet unseen means, and all in accordance with scientific law.

Again we must say that time forbids us entering further into our subject of what Spiritualism will do for the world in the next half century. It will build but few churches, but it will fill all the churches. The bells that now ring out the chiming upon the Sabbath morning and draw so many to the cathedrals and churches to listen to a far-off land where a favored few can enter at the church called death, will continue to ring forth their chiming, but the tone of these chiming bells will be changed to a great extent. It will be clearer and sweeter and it will speak to the soul of man instead of merely to the intellect, and the people who stand in the pulpit in the next fifty years will broaden out and become so enlightened that the creeds will change.

Spiritualism will fill at least two-thirds of the churches in its avowed form, not in the mantled form, but in the covered words of inspiration that may fall from the parson's lips, but through the broad, spoken statements that will be given in the name of Spiritualism, without mantle or covering, and not only will these words be given, but they will be received by the people with satisfaction.

You who are now struggling in the broken forest of Spiritualism are an occasional backward glance and throw your sympathies out to those who fifty years ago began to work in the unbroken forests of Spiritualism; and you, for there are some of you now, who were workers in the unbroken fields and forests of Spiritualism fifty years ago in this broad land, throw your sympathies back to the far, far ago when he who directed this truth, thought in another form, went into a vastly dense forest of ignorance and began to clear the way that has made it possible for you to do your work to-day.

You who are working in the broken forest of Spiritualism take a forward glance, and picture yourself going on and on in the march, and when fifty years more will have passed around you will be able to see that many of the trees which you felled have made a clear spot in the ranks of progress. The underbrush that the workers in the past so kindly cut down has remained cut down. With all this united force you can picture ahead a clear field where the workers are going on and on and throwing out the thoughts that continue to lift man higher and bring him up to the level where he can stand face to face with the angels and know the God within himself.

FOR PROTECTION.

Meeting of Mediums' Protective Association.

To the Editor:—On June 16, 17 and 18, a regular semi-annual meeting of the Mediums' Protective Association was held in the parlors of the Hotel Arnold, at Richmond, Ind. Members were present from Missouri, Kentucky, Illinois, Indiana, Ohio, Michigan, Iowa and Massachusetts.

The session was harmonious and a great deal of interest was shown by Spiritualists of this state. Frank T. Ripley, of Boston, gave public addresses and tests to appreciative audiences. Mrs. Mary Garrett, of Cincinnati; Alice Gehring and Hazel Biddee, of Indianapolis, also gave tests.

The following officers were elected: Wilson C. Jessup, president, Richmond; Alice Gehring, vice-president, Indianapolis; Hazel Biddee, secretary and treasurer, Indianapolis; Willie E. Hart, assistant secretary, Richmond; Dr. E. E. Parker, attorney, Richmond. A committee was appointed to make application for National charter.

The secretaries were instructed to obtain the names of the officers of Spiritual societies as far as possible and to ask co-operation of phenomenal mediums throughout America. Such mediums are respectfully invited to correspond with the secretary.

The following address was reported by the committee appointed for that purpose: TO OUR FRIENDS AND PATRONS. We, mediums for physical manifestations of spirit power and intelligence, have concluded to form a society to be known as "The Mediums' Protective Association." We have taken this step after due consideration, frequent consultation with our guides and with unfeigned reluctance. We know our motives will be misunderstood and that our association will be assailed with calumny and abuse. But our opponents have organized a secret crusade against us and must be met, not only for our sake, but for that of Spiritualism.

Our purpose is not to protect ourselves and our calling alone, but to protect the public from mercenary and untrustworthy mediums and the charlatans and frauds. Our membership is composed of mediums who have triumphed over crucial tests and given evidence of most conclusive character of the power exercised through them. We intend to invoke the strong arm of the law against slanderers and libelers and teach them that we have not forfeited our rights as American citizens by developing our mediumship. We hereby cordially invite all genuine, upright mediums for any sort, or kind of spirit phenomena to unite with us and become members of our association. All useful information can be obtained by addressing the president or secretary. HAZEL BIDDEE, Sec'y. 522 Cap. Ave., N. Indianapolis, Ind.

THE RESURRECTION

And the Spiritual Judgment of Life.

We propose to consider that subject from the standpoint of a belief in the spiritual philosophy, as thereby we believe the only just verdict in regard to that subject can be rendered; one free from the fanaticism of dogmatic theology and the materialistic decision.

There never has been a revelation of any phase of the universal truth given to the human soul for its guidance but has been, through inability to understand its true import, distorted into forms representing ideals that, when they were not repulsive in their aspect, represented the obligations of life in a manner sometimes comical and at other times so nonsensical that it would be supposed any being endowed with the smallest amount of observable of reason and common sense would intuitively reject such conclusions as the grossest absurdities.

The theological conception of what constitutes the judgment must be included in the illustrations given above of that event. It certainly is repulsive to any soul that has had its humanitarian faculties normally developed, and too ridiculous for a moment's serious thought for one who is considering life from the standpoint of its actual necessities. But it is repulsive to us, not from what we know? And the false interpretation of those events is but the logical result of trying to understand the gifts of the spirit with the material sense.

The gross materiality that pervades the majority of our theological writers and speakers when trying to interpret the utterances of those illumined souls who in the past gave utterances to the truth, is painful to one that has had his soul life developed to that extent that he is capable of discerning the difference between spiritual gifts and the ravings of a mind poisoned with the virus of a diseased imagination. There are honorable exceptions; and the power given to some who to-day are leaders in the religious world to boldly proclaim truth without fear and make no favors to the heaven that is permeating the whole mass and will in time so revolutionize the religious thought of the world that the horrible fanaticism and gross materialism which at present is masked under the guise of religious thought will be incinerated in the tomb where scientific investigation has placed other shattered idols which were formerly worshipped, and which will never have a resurrection.

But to the subject. Will there be such a period of time? We answer in the affirmative and that it is now, to-day, every day. To the individual soul who realizes the fact that he must die a further increase as he is not, and cannot be satisfied with the present phase of development of his life, there comes the power of the resurrection lifting them out of the dead past into the living present, where they can realize that the habits and thoughts of their former self is, with their present light devoid of power for good, and the power of that resurrection which is calling them upward is placing in judgment the ideals of their former life, pronouncing them not exactly guilty, as they may have been the best in the world, but now outgrown and incapable of serving any useful purpose; and if retained will represent those treasures which moth and rust will corrupt and thieves will steal.

The phase of our life, represented here by the external acts which are seen and known to all observers, is, whether we will have it so or not, the reflection largely of our interior soul life, and a consistent belief in the spiritual philosophy is a realization of the fact that instead of one great day in the future when all life will be brought before an external judgment seat to meet approval or condemnation, that judgment is in the individual conscience and the more enlightened and progressive the presiding judge the truer and more impartial will be the verdict rendered.

The swing of the pendulum from the one extreme with its doctrine which is both horrible and ridiculous to the other which would claim that there is no responsibility devolving upon the human soul, no obligations which it was in duty bound to see fulfilled, seems apparently a necessity to bring human life to a realization that the truth does not exist in extremes. That while the law is absolute in its operation which says that "whatsoever a man soweth that shall he also reap;" it also says that if the soul has sown to the truth and in its journey through life on the material plane of its existence has maintained a receptive attitude to that spiritual light which is shed upon all souls and felt by them to a greater or less extent according to the unfoldment; and that whatsoever has been gained, incorporated in the individual life, and made its own by the law of spiritual affinity, it cannot be taken from them by the arbitrary decision of any foreign court, even if the possessor of those spiritual gifts was a non-conformist as to an acceptance of the theological dogma of the resurrection and the judgment.

While it is important for our happiness here that an intelligent study should be made, the object of which is to understand the laws by which our physical life is regulated, because harmony with all law, whether it is controlling the physical, moral or spiritual plane of our existence, is needful for our unfoldment, as they are immutable, unchangeable in their operation. The good man or woman—our definition of such a character in this case is one who fulfills his or her moral and spiritual obligations—will if they violate the laws of their physical being, suffer in that regard equally with those whose standard of life is lower, and who disregard all the laws by which their life should be directed.

What we term law is not the evanescent and many times contradictory enactments which have been placed upon the statute books by legislators who, as historical records show, have tried at different times to convert the Divine law; but that law which is the universal manifestation of the infinite energy and wisdom of all life whether conscious of it or not is compelled to yield obedience or suffer; and one violation which has caused great confusion to exist, has been a determination to interpret the law of immortality and the spiritual resurrection from the standpoint of the physical, an effort made to compel the fact to exist that conscious life would revive in the decayed mortal part and that it would become immortal.

The claim made by that class of thinkers, or more properly non-thinkers, that they will become immortal in the habitation of their physical bodies, without passing through that phase of life which is the dissolution of the mortal, and be able to assume the advantages which come through that broader environment which is the result of the translated life, shows another foolish effort made to exalt to the highest station our transitory existence here over that of the more enduring and eternal.

As viewed from the angle where we are placed, and witnessing the advancement of life, we are impressed with the fact that while there are many manifestations of the universal truth which believers in the spiritual philosophy should seek to spread abroad for the enlightenment and happiness of the human family, none are of more importance than the one which should seek to replace the barbarous and antiquated doctrine of the physical resurrection with the grand truth that the resurrection is spiritual in its operation, and to be effectual must now be in the full manifestation of its power, lifting the soul out of its former condition into one of more spirituality, fitting it for an equal companionship in that angelic association, who through suffering have come up, arisen and made their garments white.

HAMILTON DeGRAV.
Shakers, N. Y.

THE ETERNAL.
Time a Mode of Consciousness.

The first thinkers were always talking about "beginnings," were always going back to time or no time, when there was nothing except chaos as it was called. The primitive theologians and their method survives—got over all difficulties by means of their imagination which called into existence a personal anthropomorphic being who sitting or standing in the void of primordial nothingness summoned into existence the cosmos which then was believed to consist mainly of this earth. The creation was by a fiat. Thus the sum of things was accounted for without the least difficulty, if no impertinent questions were asked. Since such questions were liable to be asked and were asked by inquiring minds, such questions existing into existence, the theologians and the inquirers blasphemers.

The fact is our minds are not capable of dealing with ultimate facts. Of a beginning of things, of the substance and principles of things, we have no knowledge and can form no conception. Man comes to consciousness in an environment of earth and sky, and sea, with all their phenomenal belongings and characteristics. The oldest historic and prehistoric men found themselves in substantially the same natural surroundings which we of this period know. For aught that anyone can declare to the contrary nature has always existed, worlds and systems of worlds existing into existence, and turning to the great museum of worlds, the Eternal Spirit persisting through all these mutations and manifesting its power in all these processes of birth, growth, dissolution and regeneration. All the cosmologic traditions found in Genesis and other ancient documents were the maddest dreams of early poets who craved for an explanation of the sensible world. "In the beginning" was the favorite formula of those old dreamers. But the forces which pervade the cosmos, science teaches were as fresh and as vigorous millions of years ago as they are now. They take no note of time. It is we who talk about time and duration. Time is a mode of consciousness, a form of sensibility, and not a thing per se. Phenomena are undergoing ceaseless changes, but the Power pervading and sustaining the phenomenal universe shows no indication of having had a beginning and no prospect of an end.

Men will continue to use the language of personification in speaking of the Infinite Spirit, but discriminating thinkers are no longer misled by the anthropomorphic tendency; they no longer imagine they can describe the infinite in words which apply to finite beings. Human beings are but little minnows, to use one of Carlyle's illustrations, swimming about in an infinitesimally small creek of the universe, and they cannot account for the All in terms of their own narrow nature. But as limited as the human mind is it mirrors in its depths a vast tract of the outlying universe. With his telescope man can take in a vast amount of stellar space, which may be called a human domain in virtue of its being comprehended in human vision. Thus human nature is not without its grandeur. Kant said there were two things, which the more he thought of them the more they filled him with wonder—the starry heavens above and the moral sense within. Both have their basis in the essence of being, in the infinite and eternal Power which manifests itself in the revolution of worlds and in the still, small voice of conscience. As on our physical side we are a part of the cosmos, so on our moral side we are consciously allied to—being sparks of—the Eternal Power which sparks.

"The most ancient heavens forever fresh and strong."
B. F. UNDERWOOD.

A FRIENDLY REVIEW OF DR. PEEBLES' DEFENSE

BY MOSES HULL.

To the Editor:—I have for nearly or quite forty years been interested in about everything that Dr. J. M. Peebles has said and done. His war with the vaccinationists, in San Diego, Cal., can but result in causing a few to see the truth on that question, as he has led thousands to see the truth on other questions. I wish I could have been there to have secured his every movement.

Dr. Peebles has had a long and busy life, and I hope he is "growing old gracefully."

I, too, am very busy, entirely too much so to keep up correspondence with the papers as I would desire to do. Mr. Weaver being engaged in caring for his invalid wife is not at present one of the helpers in our school; that has thrown double work upon my already overburdened shoulders. So my time is not my own.

When I read Dr. Peebles' reply to my strictures on his book, my first thought was, "Well, the Doctor is jealous for his book, as well he might be; he feels toward that book as a fond parent would feel toward a precocious child, and I will make no reply to his remarks. But when I read further and learned that another edition had gone to press without the expurgations that I recommended, my pride was just a little wounded, and I decided to obey the voice which said unto me "write."

The Doctor speaks of the praises his book has received from various sources. I am glad of it; the good arguments and the facts presented deserve it. Those praises are republished again, and again, as paid advertisements, but where are the criticisms? The Doctor would hardly like to pay for having them re-inserted in the papers.

I cannot tell how many letters I have received commending my review of that book. Perhaps few of these letter-writers would care to have their letters commending my course of painting it as it is, "wrinkles and all," handed to the public. The style and general tone of these letters can be gathered from reading the little article written by my friend, and Dr. Peebles' friend, George A. Bacon, of Washington, D. C., a life-long Spiritualist, and one of the most evasive men in our ranks.

I wish more of our able writers would come out, as Mr. Wallis, of The Two Worlds, and Mr. Bacon have done; I think it would induce the Doctor to let us have a small expurgated and fumigated edition of that otherwise able work, "The Christ Question Settled."

In reply to my strictures on the misleading title, the Doctor says:

"Brother Hull thinks that the title page, 'The Christ Question Settled,' or Jesus, Man, Medium, Martyr,' is misleading. Here we differ. Christ and Jesus are used interchangeably by nearly all writers. In so doing they make the people astray. My object in the title page was to correct a very common blunder. Jesus was not Christ—Christ, is, especially, spiritually illumined until the baptism in Jordan, nor did Gautama become a Buddha—a Christ—until the spirit descended upon him in India's evergreen forests."

Now I submit that the book is not an argument on the Christhood of Jesus at all but on his existence as a man. Then it does not settle the Christ question. The Doctor is right in one thing, Christ and Jesus are not the same, more than Emerson and medium, or Peebles and doctor are the same. On this point the Appendix to "The Emphatic Diaglott," says:

Christ.—A Greek word answering to Hebrew word, Messiah, and signifying the anointed or consecrated one, the Messiah—three terms of similar import. John 1:41. The name Christ is an official title, and is not a mere appellation, to distinguish our Lord from other persons named Jesus. The force of many passages of scripture is greatly weakened by overlooking this.

On "anointed," the same authority says: "Anointed, the English translation of the Greek term, ho Christos, and is given to Jesus, God's son on account of his being anointed by the holy spirit, to the sacred office of prophet."

Brother Peebles, in behalf of himself and Brother Coleman denies the charge of belittling opponents, and says, "we dealt mostly with theories." That is true; the mistake was that they did not deal wholly with theories. Calling good, honest, respectable and scholarly men "Lilliputians," "illiterate," "dishonest," and "liars," is decidedly out of place in a book which deals "mostly with theories"—a book which is written to "convert men from the error of their ways."

Next, Dr. Peebles says: "Mr. Coleman, if he chooses, can answer for himself. He is abundantly able. He is a profound scholar. His articles and essays relating to the origin of Christianity and the existence of Jesus, have never been met—never been overthrown, and in my honest opinion, they cannot be."

Brother Coleman can answer for himself, but he cannot make right-thinking people believe that he has a right, in the public prints, to call those who differ from him, and who to say the least, are his peers in honor, education and ability, liars, ignoramuses and dishonest.

Mr. Peebles' logic would seem to run like this:

Profound scholars have a right to call other people bad names; Mr. Coleman is a profound scholar, therefore Mr. Coleman has a right to publicly characterize his opponents as ignoramuses, liars, dishonest, etc., ad nauseam.

The point I want to see, is the connection between scholarship and these epithets. If the use of these hard names is proof of scholarship, Mr. Coleman is a scholar who will rank with the average fishmonger. Now I submit that something more than that is expected of scholars; and Bro. Peebles, who is to blame for not cutting all these opprobrious epithets out of your book. Please do not sink yourself in your own estimation by trying to defend them; they are wrong; no one has a right to use them.

It is true, if I am not wrongly informed, that Mr. Coleman did once attack Mr. Massey through the columns of the Religious Philologist. Journal. Mr. Massey wrote a reply which the Journal refused to publish. Smarting under that, I presume Mr. Massey wrote a pamphlet which may not have been quite as elegant as it was truthful. That does not justify Mr. Coleman in making faces or calling hard names.

Dr. Peebles next says:

"When Sir William Crookes wrote a most charming note to the International Congress of Spiritualists convened last year in London, and when that white-haired, white-souled compeer of Ohas, Darwin, Alfred R. Wallace, cheerfully, bravely took the chair, delivering a most masterly address upon the practical side of Spiritualism, where—where was this much-praised Gerald Massey? Echo!

"Where was Massey?" Well, I really could not tell. I hope he was not in mischief, nor even telling people they were Lilliputians or liars. I am not Mr. Massey's keeper; but if the Doctor is over-anxious about the matter I will try to ascertain his whereabouts at the time, and report. He may have been sick or caring for his invalid wife. I still think Mr. Massey is a free man, and had a right to attend or write to that Jubilee as Mr. Wallace and Mr. Crookes did, or to stay away from it as the most of the Spiritualists of America did from our Jubilee.

Now I have not asked Brother Peebles to deal in "lullaby plink tea." Brother Peebles, let the argument come; all I ask, is more argument and less odium theologium. "Trip-hammer adjectives" are all right. Trip-hammer abuse of those who happen to entertain different opinions is the thing to which your best and most intelligent readers object.

was satisfied with the historic evidence presented. "The questions raised about what 'Theosophists teach' about 'elementals,' and whether we shall know each other 'over there,' has no more to do with the questions at issue than it has with the Philippine war. Come, Doctor, do not hide the questions in useless and superfluous verbiage about the Theosophists. Please leave extraneous matter out. The questions are three in number, and are very pointed.

1. Does the book do anything toward settling the Christ question?
2. Is the language of the book belittling and abusive of those who hold different views?
3. Is it wise to introduce the testimony of spirit who he cannot identify? Or of mediums who do not know half as much about the question as the erudite Doctor does himself?

I had not intended to refer in any way to the Doctor's and my mutual friend, Dr. Joseph Rodas Buchanan; no man has greater respect for his years, his honor, or his integrity, than myself; but I submit that in this case he cannot be a witness. "The Arena put him down as one of the world's twelve great men." Whence are the other eleven? Doctor, are you on that list? Shall I admit Prof. Loveland, Hudson Tuttle, and Gerald Massey? The fact is, the Arena, was like many other great magazines and men, a little "too previous." It should have waited until the professor had gone to join his fathers.

Since that was written the professor has said many things that neither the Arena nor Dr. Peebles could endorse as being wise or true. Dr. Buchanan, has, within the last dozen years proved himself sadly fallible. It is a good, an educated, and the has been in some respect a wonderful man, but he has his limitations, and his age has brought them to the front. Had he passed away before the Arena wrote that, or even before he joined the symposium that made "The Christ Question Settled," he would have been regarded by many "scholarly" people as being much nearer the borders of infallibility than he is now.

Let me conclude this article by saying no one holds Dr. James M. Peebles in higher esteem than I do. I do not like him; I like his book; the good things in the last no less than his other books, but I hope that instead of defending things in this book which ought never to have seen the light, he will yet make it a book worthy to be found in any library. I say I like Brother Peebles, I have always liked him, and I here and now put him in nomination for the office of President of the National Spiritualists' Association.

MOSES HULL.

An Opportunity to Lock Horns.

Rev. Henry Frank is an Independent clergyman of New York, a gentleman of learning and of great ability, not a fool for Christ's sake, nor for any other person's. In a late discourse he had something to say about Jesus. He showed by quotations from Methodist divines that the Bible must be cut away as a historical verity. "Its inerrancy and infallibility are gone," said he. And then:

"Nothing is left of it but Jesus, these new prophets declare. But what becomes of Jesus, if his Bible support is torn away from beneath him? What record, outside of the Bible, have we of this Jesus? What voice, of all antiquity, speaks of him save the Bible?"

"Philos, Jesus contemporary, is silent. Josephus, another contemporary, is also silent. All Roman, all profane history, devotes not a single letter to a verification of his existence. Nothing but myth, tradition, legend about Jesus is found anywhere save in the Bible. How come these Methodists, under the sanction of a Bishop, and admit the Bible is also but myth and legend. Hence the story of Jesus himself is but mythological and legendary."

They who deem the Jesus question settled, and who quote abundantly from forged and interpolated authors to prove there was such a character, are commended to enter Rev. Frank's pulpit, in the Metropolitan Independent Church, New York, and lock horns with its pastor. But it may be well to drop out the terms "fool," "ignoramus" and similar expressions, before engaging in debate; for the gentleman should have a few terms at command when trying to settle the issue of the ages.

JUSTICE.

VOICE OF THE INFINITE MOTHER.

Oh! I gaze on my children in sorrow—
My boys, in this beautiful world,
Who are helping to make up all nations
Wherever a banner is furled;
Whose skill is a marvel of wonder,
Whose genius the secret of power,
Whose grand hearts come out of my being
In the pains of the great travail hour.

I can see them all burning with anger;
Forgetting their brotherhood now;
Forgetting the God that's within them,
Who writes only Peace on each brow;
Forgetting the horrors and anguish
That anger must ever create,
Forgetting sweet words of forgiveness,
That only may come when too late.

Oh! my children, my boys in the earth—
Life,

I beg you dispel this dark cloud,
And come to the sunlight of wisdom,
And of Harmony's valor be proud.
Overcome the wild passions so brutish,
Put away the munitions of war,
And come to your infinite Mother
Whom now you are keeping afar.

No more murder murders her children,
But forgive all their sins in her love,
And would guide all their wildest ambition
To work with good angels above.

Then think, oh, ye nations, my children!
Think how you are all of one kind,
And work as a band of good brothers
In the realm of the Infinite Mind.

Murder not in the cruel war spirit;
But reason together in peace,
And arbitrate calmly in wisdom,
Until discords forever shall cease.
Then roses will bloom in your garden,
And heavenly joys will prevail;
For such is the kingdom of heaven,
With never a sorrow nor wail.

The spirit of love ever conquers;
Subjugation can only control
All outward means of resistance,
While rebellion still rules in the soul;
But Love makes a beautiful blending,
Uniting all spirits as one,
And when all have become so united
The holiest work has been done.

M. S. TOWNSEND WOOD.

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FACING THE PEN-GATLING ARTILLERY

Indicating That The Christ Question Is Not Yet Conclusively and Finally Settled.

To the Editor:—I have read with the accustomed interest that Dr. Peebles' writings always inspire, his "Lucubrations and Scintillations" in The Progressive Thinker of June 17, in which his "every ready pen-gatling" is discharged at Sargis and others with this sort of projectile: "Nut-cracking coward * * * that shoots from behind a tree and then skulks off," etc.

Well, what is a very easy labor-saving device to say the least. If the reply to Moses Hull is a specimen of that gatling's pen performance it is not much of an improvement on the old single-barrel shotgun, that covered a born door with its scattering discharge to the perfect immunity of the chicken target.

Brother Peebles makes a great mistake in assuming that anyone, much less "Sargis" is "attacking" him. He is and always has been a prime favorite and that admiration has never skulked expression. No one has read his latest work in sincere appreciation of the rare genius displayed in a field in which there can be no competitor. The sweetest flattery that genius receives is that which comes through mystery. Personal adulation is coarse compared with it, and is always open to the suspicion of flattery and courtiership. In this case the parallel is perfect, for the writer never met the world-known pilgrim, and only once, at a distance, even saw him. And as I look around just now and see his books on the shelves of "my library," side by side with Gibbon, Hume, Humboldt, Darwin, Wafce, Tyndall, Helmholtz, Crookes, Spencer, Draper, A. Davis, Maria Kings, Mrs. Britten, Tuttle, Buchanan, Massey, Babbitt, Paine, Edwin Johnson, and others of world-wide fame, it is matter of self-congratulation to see the distinguished array. Is not that a list to make the very gods look at with envy? And you know, Mr. Editor, that our idols are never attacked—and our greatest idols are on our book-shelves.

Of course there is no disposition to play the unwelcome guest or intruder where the doors are closed, but as he has so far noticed the "unlabeled" as to criticize their being so, it was not surprising if the wonder is expressed how an author who writes a book to prove a hypothetical case on the authority of anonymous writers can assume such impertinent attitudes toward impersonal criticism. The book, "The Christ Question Settled," as a rule is from anonymous, hypothetical, traditional, and at the highest estimate, unauthenticated data. It could not be otherwise, else the scholars and the necessities of the church had not for all the dreary centuries of challenge from "scoffing atheists" left it to the present year and the pen of the venerable pilgrim to have the matter definitely settled. That is all that has been contended for: That those of us who have to the best of our facilities collected, redig, and thought on this century-old contention, should not be set down as "fools, liars, cranks, lunatics, ignoramuses, fakes, knaves, cowards, rogues, rascals, neophytes, nobodies, know-nothings," because they did not or could not agree that the debate had been definitely closed by this book. Suppose it should be retorted that because an author in a book assuming to settle a question of fact quotes from all sorts of sources, not a single one of which is undisputed credit, and claiming for them the validity of proof—that he was any one of these things? What would a self-respecting reader say? The least he could say is, that a writer who had given so much labor, research and painstaking in gathering together the information given was entitled to the thanks of all open-minded men. Such has been universally accorded. Dr. Peebles and his book. But it is no reply to honest and friendly criticism to respond with such epithets as "coward," "skulking" and all the other malodorous terms that are re-used, and again re-dorsed. The reply to Moses Hull, so far as it relates to the book—as to the personal it is not for here to speak—there is not a single word that is entitled to be regarded as argument or reply on the main proposition. Indeed the only additional query raised is as to whether the author can answer in that manner. There is no reason, no grouping of trusted authorities to make them agree and bear on the one question—only he styles; in that beautiful modesty that pervades all his self-references, "trip-hammer adjectives."

The whole Jesus literature, as we have it is colored with the Christ or Messianic character. But this is set aside by Dr. Peebles on the very first page of his "Introduction," when he says: "Jesus was not an intellectually brilliant character, but an ethical religiousist who kept the Jewish law. * * I have repeatedly said and written that Jesus was not the founder of Christianity (the more appropriate word would be churchianity). Paul, with the gnostics and the old church fathers, was the real author of sectarian Christianity."

It is submitted in all moderation, candor and respect that the position of the author cannot justify the use of "scoffing atheist" toward anybody in connection with the Jesus question. If it is at all in order to anyone it is to those who use the language just quoted. It is trifling with the sense of propriety of Christendom to characterize Jesus as wanting in intellectual brilliance, denying that he was the founder of the Christianity, and then denounce any one who doubts his historic existence as a "scoffing atheist"—in plain English "denies the existence of God." How can a man be an atheist by simply holding as unsettled the personal existence of a Jew "not intellectually brilliant," a mere "ethical religiousist"? Could anything related to a matter of such vital moment be gathered together and put so absurdly put, or save for its unbecoming gravity, be more, intellectually ludicrous or stilling? Or is it only an other sample of the ammunition of that "pen-gatling?"

Granting—and in all that has been said in this connection it has not been disputed—that Jesus did live, and that the fact was as well-known as that Pilate was Roman ruler in Judea. Being the kind of man Dr. Peebles describes, what matters it to the world?

According to the Doctor, Paul is the man—for he made a Savior, a Christ, a God out of this "not intellectually brilliant" Jew, and has so held the mind of all these centuries of western civilization in the grasp of his god. No one that has doubted or denied the personal existence of Jesus ever struck a more fatal blow to Christianity than has this book in the introduction by the author. The historic verity of Jesus has been doubted because of the impossibility of such a character as the Jesus Christ of the church ever living as a man. To unman the Jesus of the church, and turn him into a mere commonplace ethical Jew is to put the question, as one of any import at all, out of court altogether. That conceded, there is no longer any room for debate. There may have been scores of that sort of people for the name was as common

then, as it is to-day in Spanish countries. Dr. Peebles in his extensive experience and travel over the world has no doubt met a multitude of men "not intellectually brilliant," of the same name. The writer of this has never been off this continent, but he has often met this sort of people named Jesus. Now, Mr. Editor, in all seriousness, is not this book, in the larger sense, in view of this conclusion and declaration of its author, the very culmination of the reductio ad absurdum?

No, not Jesus must not be whisked down the wind in that way, merely to dance as a lay figure in the wake of a personal crusade in modern scholarship, or a factor in a mutual admiration trinity of scholarship, authorship or seership. Nor can it be made to overshadow honest thinking by such epithets toward known or unknown critics as "coward," "scoffing atheist," "fool," "liar" or any other epithets in the catalogue merely because he insists that the last word has not been spoken by this book.

To conclude: Dr. Peebles has given a book to the world at \$1.25 per copy. It was bought on the market and read through. Being an occasional contributor to The Progressive Thinker over an impersonal signature that relieves the editor of responsibility for what may be said, the book was noticed in a spirit friendly to the venerable author and in sentiment inspired from long admiration of his remarkable life and work. It was critical mainly as to the epistles employed by him and his co-contributors to its pages toward other men of good character and reputable attainments. There was not a word of attack or personally disrespectful, nor was the existence of Jesus traversed. The character of the proofs claimed was only criticized from a legal standpoint as to the weight of testimony, and the wide distinction between evidence and testimony was stated. That was all.

And it is again and finally submitted, that denunciation of an innocent purchaser of the book and of a respectful and friendly criticism by the epistles of "coward" and "skulk" is not called for by the record. The discharge of the boasted gatling can be readily removed and no trace remain, but the weapon is not cleaned by the same action. The man behind the gun bears the recoil and other effects.

At the risk of repetition of these amenities of the venerable author, it must be insisted that respectful mention, good-natured criticism and a desire to see a more ideal and nobler Jesus verified than that of the introduction to the book in question must be expressed as in the beginning, instead of in the tax-paying title of the writer, over the more familiar signature, to the reader of SARGIS.

THE SAINT AND THE SINNER.

Two travellers were rowed across
Death's river side by side,
One held a prayer-book in his hand
And his face wore a look of pride,
While he posed as a saint, the other
Near by
Had neither prayer-book, title or creed,
Humble and poor, yet all through life
He had done many a kindly deed.

The saint looked down as they traveled
On,
In scorn at his sinful brother,
And wondered what excuse he'd make,
For the presence of the other.
'Twas shocking he felt this close contact,
And made his small soul shiver,
And saints should have a different boat,
To row across death's river.

When they reached the gate, St. Peter
Said,
As he glanced from one to the other,
You desire both to pass through this gate,
And enter as brother with brother.
'Oh, no,' said the saint, with a scornful glance,
'Long before I would have been here,
But was obliged to take the very same route.'

With this contemptible snarl,
'Indeed,' said St. Peter, quite too
bad, I am sure,
So then, this is not your brother,'
And turned and felt his heart swell with pride.
And proceeded to pass the other.
'Hold!' said St. Peter, in a cold, stern voice,
'I have a picture to place before you,
Of the life of a man who lived only for self.'

Know you, what then, doth await you!
Of a man who entered the church and prayed,
For the poor, and the unfortunate one,
And turned the widow and child from his door,
And never a kind deed had he done.
Yes, turned mercilessly out on the street,
To the river the wanderers went,
And the heart of that man was as hard as flint.

For they owed him one month's rent.
'Did you visit the morgue next day,
O saint,
To see the mother and child,
Who was sent to death by a cruel hand,
When despair had driven them wild,
Ah, well, they are here, we gathered them home.
To dwell in peace evermore,
And they came the very same route that you came;
Would you like to meet them 'once more?'

'Prayer without charity is of no avail,
Although so freely given,
And pedigree, or gold, will not provide
A pass through the gates of heaven.
As you closed your door to a sister,
Because she committed sin,
The pearls gates are closed to you,
And you cannot enter in.'

Then St. Peter turned to the sinner
Near,
And said with a kind, sweet smile,
'You have done many a charitable deed,
And your soul is free from guile,
You have opened your doors to the weary and weak.
Your prayers were few but true,
You have given aid to those in need,
And there is welcome here for you.'

And the saint went back the way that he came,
A weaker but wiser man,
And vowed he would never close his door.
Against any of his clan;
He learned that creed would not admit,
Or prayer though freely given,
Or pedigree or gold provide
A pass through the gates of heaven.

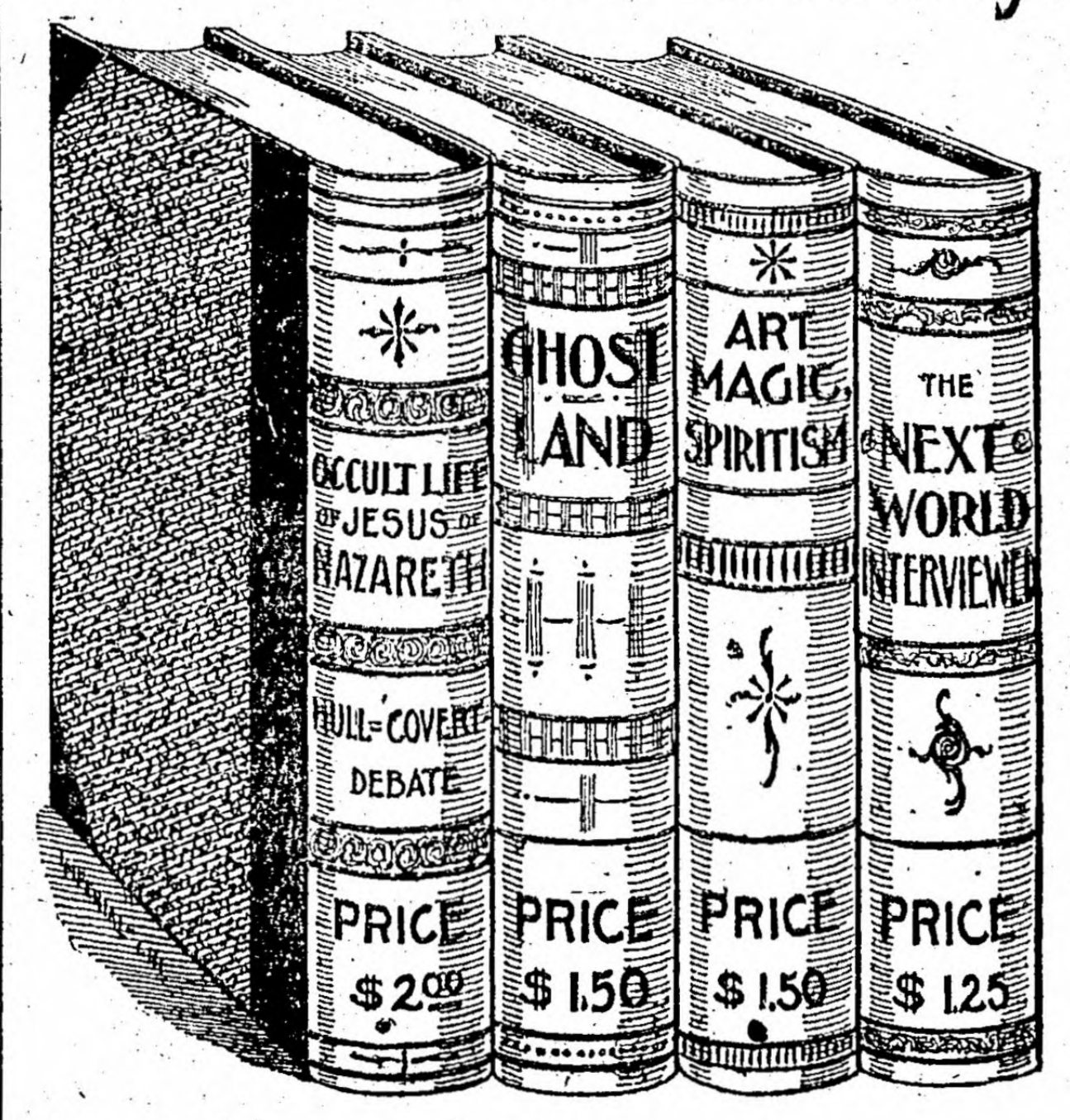
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The Occult Life of Jesus (including the Hull-Covert Debate), Art Magic and Ghost Land, only one dollar when accompanied with a yearly subscription to The Progressive Thinker. The postage on these books alone, which we pay, is thirty-five cents, and if you have brains to think, you can readily see that you are getting them at less than cost, we are paying in hard cash the shortage.

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

Examine Carefully
Read over all the above offers very carefully, and then commence forming a Spiritual and Occult Library. Of course no one can compel any person to buy books, even if furnished at less than cost. Some prefer to remain in ignorance and darkness, hence their choice is almost hopeless, and we expect no response from them.

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Thus far The Progressive Thinker's premiums have visited about 15,000 families, a larger number of books disposed of probably than by all the Spiritualist papers and liberal book stores combined in the United States during the time. Thus any one can see the good work we are doing for the cause of truth.

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For only ONE DOLLAR and thirteen cents, The Progressive Thinker will be sent one year, and also the Occult Life of Jesus (including the Hull-Covert Debate). The 13 cents will only pay postage on the book, which is a gift to each subscriber. The one who gets up the club of ten, will be entitled to the paper free, and also the book, which is a very expensive gift, elegantly bound and printed, and should be read by every Spiritualist in the United States. These clubbing rates must not be changed by anyone in getting up a club. You must not substitute other books for the one offered above.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

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Remit by Postal Note, Money Order, Registered Letter, or draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, so that we can send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, 40 Loomis Street, Chicago, Ill.

CLUBS: IMPORTANT SUGGESTION.

As there are thousands who will not take the paper for themselves, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus to secure a club. A large number of clubs have been formed, and the same suggestion will apply to all cases of renewal of subscription. For that amount you obtain a hundred and one copies of the paper, and thus you can see the value of the information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than you can give for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of The Progressive Thinker is thirteen cents a year, or twenty-five cents for six months. For that amount you obtain a hundred and one copies of the paper, and thus you can see the value of the information imparted therein each week, and at the price of only about two cents per week.

TAKE NOTICE!

At expiration of subscription, if not renewed, the paper is discontinued. If you wish to be sent for extra numbers.

If you do not receive your paper promptly, check the address. If it is in the wrong place, it will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

FOREIGN COUNTRIES.

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

SATURDAY, JULY 1, 1890.

FAITH AND DOUBT.

Said Prof. Max Muller, the great Sanscrit scholar of Oxford University, during an address several years ago to his class, wherein Atheism was his subject:

"Honest doubt is the deepest source of honest faith."

Falling in with the expression the other day, while reflecting upon it Tennyson's lines came to mind:

"There lives more faith in honest doubt, Believe me, than in half the creeds."

And Bailey, in his Pegasus:

"Who never doubted, never half believed."

Where doubt, there truth is—'tis her shadow."

We were reflecting on the position of our brother Jameson, as expressed in late issues of The Progressive Thinker, and were right glad because of them. He wrote:

"I differ from most materialists, and admit the Spiritualists may be right in their claim that the 'net-work' (somnambulism, epilepsy, trance, ecstasy, hypnotism, etc.) is a spirit power, interwoven with fleshly bodies. I go still further and hope they are right."

It is, then, after all, an "honest doubt" with our brother, which may resolve itself into conviction at any moment. Facts already in his possession may be augmented without action on his part, and being a truthful man he is a convert again in spite of himself.

We believe, when the weight of evidence leads in one direction, and disbelieve when it preponderates in the other. It is not a matter of will, but of proof. The boldest believer has periods of doubt when he is ready to reject his own senses. And then he is convinced on proofs as slight as the things dreams are made of.

Since in the faith always in the faith," may be accepted by churchmen, and by those who swallow thoughtlessly whatever the preacher teaches; but it will not be accepted as an axiom truth by those who reason from effect to cause, who have minds of their own, and whose faith is predicated on absolute knowledge.

Years may intervene, doubts may remain in the ascendant, then, almost unconsciously, a train of thought is awakened, old facts are revived, new conclusions are formed, and a repulsed faith breaks on us with tenfold force. It has been so with others. It may be so in due time with our brother; but whether outside or inside of the modern faith brother Jameson is entitled to his own convictions, and he should be honored for their expression.

We are not of those who denounce as fool or knave those who arrive at conclusions we are unable to reach. It is the dippant clergyman, posing as knowing it all, else superabounding in zeal, who will assume such an unworthy and intolerant position.

A GREAT NEED.

A writer in a London exchange complains of the indifference of the people to the encroachments religionists are ever attempting, sometimes successfully, on their natural rights. He says:

"The people cannot, seemingly, be roused to activity. They are hypnotized by a selfish contentedness, an incapacity to realize the danger and the duty of the hour. We need a few months of Popish rage, a return for a time to Middle Age tyranny, when every outspoken thinker hazarded his freedom and his life to examine and examine the credentials of the popular religion."

Not indifference only, but there are persons who call themselves Liberals who exhaust their energies, and cite the forged authorities of the church to prove the cardinal errors on which their system is based.

A DOUBTER.

Our Bro. Burr, who is most excellent authority on anything pertaining to Thomas Paine, doubts the statement that the Author-Hero was ever a Methodist preacher. Paine's familiarity with the Bible, evidenced by his Age of Reason, Part I, which, he told us, was written without access to that book, shows his familiarity with it, at a time when few non-clergymen consulted its pages.

TURN IT THE OTHER WAY.

The wisdom of that writer is questioned who makes a habit of directing his galling at his own friends instead of the common enemy. Flippant railery may be mistaken by some for real learning, but no writer ever acquired enduring fame, or added luster to his own pen by resort to such methods.

A THOUSAND YEARS OF ROBBERY.

"That man is a robber who dies without leaving the world better than when he found it." So says truthfully an old maxim.

Take that period of the world's history, commencing with the year 325 and the Council of Nice; thence down to the year 1425, a period of eleven hundred years, and nearly all were robbers, tested by this maxim. Instead of improving the world-civilization and learning declined for an additional series of years, save in favored localities.

During all this long period Roman paganism was undergoing a slight change, the priests and bishops, under direction of the Supreme Pontiffs, suppressing education and usurping secular governments.

Anterior to 325 the Roman government under the Caesars had advanced civilization; but as soon as Christianity was adopted as the state religion there was a general retrograde. Learning was neglected, the arts and sciences languished, and human liberty was suppressed, if it in any way antagonized the established faith.

Near the close of the 13th century the ninth and last crusade to the holy land ended, the Saracens being finally victorious; but the impoverished, disheartened, and wandering Crusaders plodded their weary way back to their former homes. They brought with them some conception of the civilization of the East, and of the refinement prevailing there. This gradually spread over Europe. Order was partially restored, new homes were built up, and a glimmering of learning appeared outside the cloisters. Then, for almost the first in 1100 years, there was here and there one who would not come under the curse of this axiom as a robber.

The few returned Crusaders, augmented by the learning of the Jews and Moors in Spain, gave an impetus to educated thought which had been suppressed by priestly tyranny.

To show to what degradation learning had fallen under exclusive Christian rule, when but few or none save the ablest of the sacerdotal class could read or write, laws were very generally enacted throughout Christendom exempting the clergy from secular punishment on request of a bishop. A person who could read was too valuable to the state to be punished for crime, so however vile the practice of an educated priest, knavish his action, or atrocious his offense, arranged to answer in a court of law, he claimed "benefit of clergy," that is, the ability to read and write. Proof of these qualities and he was exempt from punishment.

It was under the operation of this law the priesthood gained such control over the people. This privilege, acquired in an age of almost universal ignorance, was monopolized with slight changes until it was repealed in England so late as 1828. It was the purpose to keep the masses ignorant that the priest might exercise greater power. The same law prevailed in the American colonies at the close of the Revolution. In old statutes of a later date, after naming the penalty, were the words, "without benefit of clergy," this being necessary to prevent the common law protection to those who claimed to be the servants of God.

These laws shielding the clergy from penalties were equivalent to indulgences from the Pope, hawked about the streets permitting all manner of iniquity, even murder itself, by paying into the Lord's treasury a stated fee for each offense.

The Encyclopaedia Britannica, article "Clergy," after mentioning their exemption from public burdens, both as regarded person and pocket, and immunity from lay jurisdiction," goes on to add:

"This last enormous privilege, which became one of the main and most efficient instruments of the subjection of Europe to clerical tyranny, extended to matters both civil and criminal."

Power once gained is never voluntarily surrendered; on the contrary, every artifice and fraud is brought into service to protect that power. Protestantism, which had sprung up under Catholic rule, they are just as zealous now to retain the ecclesiastical machinery which has been lost, as are priests of the parent church. Protected so long by legislation in their interest, and shielded from merited penalties, does not that account in a measure why, for lack of that protection, the penitentiaries abound with such awful statistics respecting this formerly protected class?

DON'T IMITATE PAUL.

Paul who was made all things to all men, that he might by all means save some, see I Cor. 9:22, was the original Jesuit, but his frankness in owning up to his follies commends him, nevertheless, to those who become familiar with his teachings. Referring to himself and associates, I Cor. 4:10, he wrote:

"We are fools for Christ's sake."

All know the good apostle had idiosyncrasies which made him an objectionable teacher to copy after. Our temperance friends are sorely vexed when they read his advice to his fellow-laborer, Timothy, I Tim. 5:23:

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

Many an unfortunate, basing his action on Paul's advice, has descended step by step to a drunkard's grave. The "often infirmities" increased, in frequency, hence the flowing bowl was constantly aggravating his ailment. The fact is, Paul was not a "scientific doctor." He prescribed a stimulant, producing further irritation, where a sedative would have served a better purpose.

This idea of making one's self "a fool for Christ's sake" shows a gross defect in Paul's character. His zeal for the cause subverted his judgment. Thinking the matter over at a later day, and seeing what a consummate donkey he had made of himself, he wrote, see II Cor. 12:11:

"I am become foolish: ye compelled me."

That was the unkindest cut of all. Voluntarily Paul became a fool for Christ's sake, then he turned on his friends, his own brothers in Christ, and charged them with compelling him to play the fool. If he made himself a fool, as many others have done, it was absurd to hold others responsible for his own act.

Were we to advise, a thing we seldom do, to imitate Paul, and make ourselves "fools for Christ's sake," else they may turn, by and by, and charge others with compelling them to play the fool. Indirect zeal and a perverted judgment are common to the aged, and should be guarded against, else the cause may be prejudiced which they desire to advance.

TRYING TO GET AT THE TRUTH.

For several weeks we have been in correspondence with parties endeavoring to find out the exact truth in regard to the mediumship of Mrs. C. T. Newton, who lives at Leadville, Colo., and who held seances at Spring Green, Neb., at the home of W. R. Case, D. W. Hull, a prominent lecturer and a conscientious worker in the cause of truth, wrote to us reflecting unfavorably in regard to Mrs. Newton's mediumship. Then came a communication in which serious charges were made against Mr. Case by Mrs. Newton, and which, if we had published, we would have necessarily been compelled to follow with Mr. Case's version of the affair, which was sustained by many of his neighbors and friends, resulting in positively flat contradictions. Mrs. Newton's friends believing, of course, what she would have said, while Mr. Case would have been sustained by his friends and neighbors. After much trouble and weeks of effort to get at the exact truth of the matter, we have come to the conclusion that the interest of all parties concerned is best subserved by dropping the matter without trying further to sift the unpalatable evidence on both sides, many declaring that Mrs. Newton is a genuine medium throughout and a perfect lady, while others, seemingly equally as honest, declare that her seances at Spring Green, Neb., were not in harmony with genuine mediumship. The Progressive Thinker feels kindly towards all the parties concerned; there is no enmity entertained by us towards any human being—not even towards an enemy. Being denounced does not disturb our equanimity, for we are satisfied that we have pursued that course towards us for the ten years that The Progressive Thinker has been published; yet the paper has prospered all the time; its editor has had cause for continual rejoicing on account of the numerous appreciative words that come in from all sides, and particularly for the financial success that has crowned his efforts, and the fact, too, that the paper has a larger circulation than all the other dollar papers combined.

Having got the kindest feeling towards D. W. Hull, W. R. Case and those who endorse him, and also towards Mrs. Newton, we suggest that where the parties flatly contradict each other, making damaging statements, that the better course is to settle the whole thing by the different parties dropping the dispute without further recriminations or denunciations. To publish Mrs. Newton's statement alone would place Mr. Case in an unfavorable light; to publish Mr. Case's statement, endorsed by many others, would be equally as bad for Mrs. Newton, and this reader would be in doubt as to the exact status of either party. Friendly towards both, we suppress their statements, leaving each one to go on doing his or her duty without enmity or hatred; for enmity and spirituality never go hand in hand.

LOOKING UPWARD!

The Mutual Employment Association.

AN ATTEMPT AT HUMANITARIAN WORK WHICH SEEMS TO HAVE THE TRUE RING.

The object of this association is to give work to the unemployed, by uniting idle capital with idle labor. Any one who is idle or feels his situation to be unsecure or sympathizes with the unemployed can be a member of the association. The membership fee is 25 cents, which entitles every member to an agency. The membership cards will be sold at 5 cents, and with every card a prospectus is given which will explain the object of the society and the ways and means to accomplish its aim. Thus, before our enterprise begins the members will be benefited by selling membership cards and find temporary relief at once.

Agents will take the name, address and profession of members, also whether idle or employed, and will make a weekly report to the organizer, who will classify them so they can be brought together and proceed to start co-operative homes, shops and stores. The society will then rent the whole premises, with the dues not exceeding \$1 a month, and every member will pay his or her share, according to the space he or she will occupy.

The dealers of various commodities who desire to better their situations will get cheaper rent, more business, more conveniences, more leisure in building up all over, small department stores. The members dealing in the same commodities may club their orders, have one buyer for all. They will then be able to get the best prices and find themselves on a solid foundation where they get the agency for the products of this association. The members who are dealing in any commodities who are satisfied with their present locations may remain where they are and deal with the society from their stands.

The same advantages can be had by the manufacturers—cheaper rent, more business, more conveniences, more leisure, more security and less expense. The society will advance to them, without interest, a good security, the funds for the purchase of raw materials to set our idle members to work. They will deposit the finished products at headquarters, which will offset their indebtedness to the society; they will also receive credit for their management, sundry expenses, and for the use of their plants. The wages of the members will be credited to them, and they can use the same individually or collectively.

The members who deal in any commodities agree to take these credits for anything they have and get for it the cash value of the raw materials to set our idle members to work. They will deposit the finished products at headquarters, which will offset their indebtedness to the society; they will also receive credit for their management, sundry expenses, and for the use of their plants. The wages of the members will be credited to them, and they can use the same individually or collectively.

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LEARNING SUPPRESSED BY BIGOTRY.

Many persons suppose the education of modern times is due to Christianity, and that almost universal ignorance was the inheritance from our Pagan ancestors; but this is not true. Slaves were not educated in ancient times, but freemen in all the great civilized countries were very generally, and the sons of the wealthy, as to-day, had the advantages of the most advanced education of the times.

Learning received its severest shock during the reign of the Christian emperor, Justinian, whose term extended from A. D. 527 to 565. He shut up the schools at Athens and Alexandria, with the view of discouraging heresy. Says Smith's Roman and Grecian Biography, article "Justinianus":

"In the time of Justinian the schools were only a shadow of what they had been in the first centuries of our era. Christian orthodoxy was one of the most important objects which Justinian endeavored to establish in his empire, and many of his laws testify his zeal on behalf of the church and the clergy. But his policy was exaggerated, and toleration was a thing unknown to him."

But, strange as it may appear, Justinian embraced Nestorianism, one of the heretical sects, before his death. A thousand years of ignorance followed this decree of Justinian, and learning was only revived during the Reformation, at the beginning of the 16th century, when Catholics called into activity all their ability to put down the new heresy, while Luther and his coadjutors employed their knowledge to defeat the wiles of the common enemy.

But it remained for that distinguished infidel, Frederic the Great, the disciple of Voltaire, "the first of the rulers, to abolish the cruel and absurd practice of torture," under whose administration religious persecution was unknown where every form of religion or irreligion found an asylum, there, in Prussia, free schools were established and "every lad was forced to attend school." Learning, suppressed by a Christian emperor, and driven from the schools by Latin pedants, as Schiller puts it, through the action of an infidel, found refuge again among the people. Let us note that it was for the free States of America we have caught the spirit of the great Frederic, and knowledge has become universal, and religious toleration, only at this time such in name, will soon become such as a matter of fact.

RETURNED HOME.

A letter to The Progressive Thinker from Bustum D. N. Wadla, Esq., written on board the United States mail ship St. Louis, en route for Liverpool, states that on his arrival in Chicago he met a telegram from Bombay requiring his immediate return home. He sailed from London homeward on June 22. This necessary change in the learned gentleman's plans is greatly regretted, for it was hoped he could be induced to give the people of Chicago and Eastern cities an opportunity to hear from him an honest account of that most ancient of all religions, the Parsees, of which sect he is a distinguished member. With the University degree of Master of Arts, and a Barrister-at-Law in the Inner Temple, London, he must needs be a brilliant scholar whose words at this time would be highly instructive.

The Parsees are descendants of the Zoroastrians, whose religion and virtues they inherit. The Encyclopaedia Britannica, article "Parsees," says:

"They are well-formed, active, handsome and intelligent. They are much more noble in their treatment of females than any other Asiatic race. They are proverbial for their benevolence, hospitality, and sociability. They

are good scholars and usually learn several languages."

Should Mr. Wadla again visit this country we trust he will not fail to visit Chicago, and in a public lecture give an address on his people, their religion, and how that religion was reflected on Brahminism, Buddhism, Judaism, and still later entered into Christianity and Mohammedism, and became a part of those religions.

CHARLATANS MUST GO.

Suggestions as to the Best Mode of Operation.

It is often remarked that a "drunken man thinks everybody else is drunk," but that has no effect on the true condition of the other man; unless the drunken man is correct in his deductions, the d. m. had not tried the intoxicant he would have remained sober and in perfect command of the effect of liquor and wouldn't have known the other fellow was drunk, would not have known of the existence of a drug capable of producing temporary suspension of mental balance.

I have repeatedly had this expression, aged and grey, given me for simply stating that our cause was completely honey-combed with fraudulent manifestations; but so far I have withstood the fire, and am probably still.

When I utter these words I only state what most of the readers of The Progressive Thinker are aware of; I only repeat words that are floating from mouth to mouth, and from pen to pen in all the Spiritualistic journals of the land; but I speak it in the interest of a majority of the genuine mediums who have been pushed to the rear for lack of quantity and variety of manifestations; for lack of the "marvelous" that they in their honesty of purpose will not stoop to produce through sleight-of-hand methods. They have been starved out and forced to give up their mediumship in many instances.

We have the genuine in abundance, but where is it? The demand of a zealous, anxious public for something more; something greater; a "clinching test," has been the inspirer of a gang of sharpers, to form a plot along the line of "mediumship." It has been very hard to unearth and overthrow, and the gullibles are so enchanted by these "clinchers" that they are completely blinded to the possibility of imposition and are ready to stake their all upon the altar of this great humbug; and thousands of these conscientious people are ready to swarm around their idols, like bees around their queen in swarming time, to "protect the cause." These sharpers know this and play them for every dollar they have.

There should be no kick with this the extent of the evil, for people have a right to use their money as they desire, but the genuine mediums, those who merit this support, get little if any of the money that is really intended for them by these conscientious people. They would patronize no frauds if they knew it, but they will not know it and are ready to call you a liar and cut your friendship for telling them where and how to find it.

Says one: "I know I kissed my wife last night at a seance, and no person else could make me believe otherwise. Her lips were as cool, and warm as ever before, and she called me the pet name she used to, and spoke of our little Eddie being with her."

Phew! Stop and think of the possibility of a fluke spirit, with limited knowledge of nature's laws, calling together from a circle tobacco and whiskey-soaked or partially so, and from the breathed and re-breathed air of a seance room, molecules, monads, microbes, etc., and creating the warm, fresh flesh and bone, breathing, living human being, your tender loving wife, whose spirit has been free from such environments for years and years.

Do you know, this "gang" gets behind the scenes and counts the cash—forty and fifty dollars a night—and laughs at the "soft marks" and "dead cases," after every seance; and as they read this article they will laugh again, and say, "Wonder where he got on."

When you kiss warm lips at a seance, you may know, if you are capable of such a feat, that you are kissing a live, flesh and blood, living, breathing, moving, human being, either the trickster or a confederate. But now, some of your wise (?) readers will call me a liar for making this statement. It is broad, but it is just as true, as anyone will conclude who will pause and reflect, who will view the situation over with intent to ascertain the facts.

These vampires are far better organized to-day than Spiritualists, and into good societies.

Spiritualists are yet floating about in the restless sea of progress, looking for a common purpose upon which to base a central organization, while these people have found it in money, the most arbitrary, the most tyrannical creed and the most powerful organizing force in the world.

These are facts the fakirs recognize and the timid Spiritualists fear to know, and that the masses of believers are coming to realize as a difficult problem for solution, and what the scientists expect from their labors in joining our ranks. The which will not stand the test of science is unworthy of their notice.

My solution is this: If, when by and through the strictest investigation mediums come up and out with a clear record and the seal of the genuine upon them, the National Association, the various state associations and co-operating local societies will put their various seals of approval upon them and say to the world "these are our representatives; they were what we preach," and keep a fund to provide for the emergencies of sickness and want of these representatives, and save the necessity of making merchandise of their gifts, it would give them confidence, prestige and more power for good to the cause, and soon shut out the charlatans.

These are matters of vasty more importance to Spiritualism than a set of principles over which to eternally contend and wrangle; or to know whether Jesus ever existed; whether it shall be necessary to have a succession of embodied spirits; whether or not we have spiritual forms and immortality; whether Spiritualism is a religion or a science; at least it seems so from my personal standpoint. And upon a matter of so much importance it looks wrong to be so reluctant in its agitation, but Spiritualists have ever been inclined to "wait for the spirits to move them" in matters that should depend upon themselves, and have always waited to be goaded and urged.

"Oh, when the right time comes the spirits will take care of that matter," says a sanguine old "phenomeny" hunter; but there may be deceptive, Jesuitical spirits behind the affair, both in the form and out of the form, and unless we begin to demand the truth and nothing more, these Jesuits will break up our cause, at least as a cause. "But their presence proves immortality just the same as the presence of the more intelligent." What besides immortality can be proven by deception, will any sane mortal state? DR. T. WILKINS.

LABOR.

Wishes the Camp Success.

To the Editor:—Since the publication of my protest in a recent issue of your valuable paper in regard to Camp Monroe, and the people connected with it, Mr. Charles Briggs, editor of the Chicago Herald, and I, have been in communication with him in no way connected with Mabel Aber Jackson, of the element who were endeavoring to white wash her, and furthermore, she, Mrs. Jackson, would not be permitted to hold seances, or in any way take part in the management of said camp. Such being the case, I most heartily withdraw my objection, and wish the management of the camp unlimited success.

HARRY F. HILL.

272 Indiana street, Chicago.

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When you kiss warm lips at a seance, you may know, if you are capable of such a feat, that you are kissing a live, flesh and blood, living, breathing, moving, human being, either the trickster or a confederate. But now, some of your wise (?) readers will call me a liar for making this statement. It is broad, but it is just as true, as anyone will conclude who will pause and reflect, who will view the situation over with intent to ascertain the facts.

These vampires are far better organized to-day than Spiritualists, and into good societies.

Spiritualists are yet floating about in the restless sea of progress, looking for a common purpose upon which to base a central organization, while these people have found it in money, the most arbitrary, the most tyrannical creed and the most powerful organizing force in the world.

These are facts the fakirs recognize and the timid Spiritualists fear to know, and that the masses of believers are coming to realize as a difficult problem for solution, and what the scientists expect from their labors in joining our ranks. The which will not stand the test of science is unworthy of their notice.

My solution is this: If, when by and through the strictest investigation mediums come up and out with a clear record and the seal of the genuine upon them, the National Association, the various state associations and co-operating local societies will put their various seals of approval upon them and say to the world "these are our representatives; they were what we preach," and keep a fund to provide for the emergencies of sickness and want of these representatives, and save the necessity of making merchandise of their gifts, it would give them confidence, prestige and more power for good to the cause, and soon shut out the charlatans.

These are matters of vasty more importance to Spiritualism than a set of principles over which to eternally contend and wrangle; or to know whether Jesus ever existed; whether it shall be necessary to have a succession of embodied spirits; whether or not we have spiritual forms and immortality; whether Spiritualism is a religion or a science; at least it seems so from my personal standpoint. And upon a matter of so much importance it looks wrong to be so reluctant in its agitation, but Spiritualists have ever been inclined to "wait for the spirits to move them" in matters that should depend upon themselves, and have always waited to be goaded and urged.

"Oh, when the right time comes the spirits will take care of that matter," says a sanguine old "phenomeny" hunter; but there may be deceptive, Jesuitical spirits behind the affair, both in the form and out of the form, and unless we begin to demand the truth and nothing more, these Jesuits will break up our cause, at least as a cause. "But their presence proves immortality just the same as the presence of the more intelligent." What besides immortality can be proven by deception, will any sane mortal state? DR. T. WILKINS.

LABOR.

Wishes the Camp Success.

To the Editor:—Since the publication of my protest in a recent issue of your valuable paper in regard to Camp Monroe, and the people connected with it, Mr. Charles Briggs, editor of the Chicago Herald, and I, have been in communication with him in no way connected with Mabel Aber Jackson, of the element who were endeavoring to white wash her, and furthermore, she, Mrs. Jackson, would not be permitted to hold seances, or in any way take part in the management of said camp. Such being the case, I most heartily withdraw my objection, and wish the management of the camp unlimited success.

HARRY F. HILL.

272 Indiana street, Chicago.

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DOES THE SOUL DIE?

Prof. Hyslop Inquires into the Subject of Immortality.

HE TALKS WITH THE DEAD—EXPECTS TO PROVE SPIRITUAL LIFE BY A SCIENTIFIC TEST—NOW CONDUCTING A SERIES OF EXPERIMENTS WITH THE FAMOUS MRS. PIPER AS A MEDIUM.

Professor James H. Hyslop, of Columbia University, is not the first scientist to be fascinated by the weird powers of Mrs. Piper. Mrs. Piper is a spirit medium employed by the Society of Psychical Research, of Boston. For ten years she has baffled the foremost psychologists of Europe and America. The secret of her mysterious power is as hopelessly hidden to-day as it was when Professor William James, of Harvard University, first began his remarkable series of experiments. Mrs. Piper is either the greatest fraud and the most subtle magician that ever lived, or else she has solved the question of all the ages. Professor James Hyslop adopts the last position.

"Within a year," says Professor Hyslop, "I shall prove to the world, scientifically, the immortality of the soul. Through Mrs. Piper I have talked with the dead. I am as certain of their identity as I am of my own identity."

Professor Hyslop is a member of the faculty of philosophy at Columbia University. He is also an associate member of the Society for Psychical Research. Professor Hyslop has been much interested in the experiments of Dr. Richard Hodgson in testing the mediumship of Mrs. Piper. He was of the firm opinion, however, that all phenomena of the case might be produced by thought transference. This is also the view taken by many other scientists. With this hypothesis in mind, Professor Hyslop went to Boston six weeks ago to have a series of sittings with Mrs. Piper. He has now abandoned wholly the idea of telepathy in connection with the phenomena, and affirms without qualification that the dead speak through the Boston medium. "This is the conclusion reached by Dr. Richard Hodgson and the Rev. Minot Savage."

"To satisfy the reasonable demands of skeptics," says Professor Hyslop, "I decided that revelations through Mrs. Piper must meet the following conditions, to absolutely prove her claims: 1. The facts told must be facts which it is impossible for the medium to know or have found out by means of other than spiritual agencies. 2. They must be facts outside the knowledge or memory of the sitters. 3. The facts must be susceptible of proof by ordinary means on this mundane sphere. The revelations made to me by Mrs. Piper, and to others, also, meet these three conditions," says Professor Hyslop. "If the manifestations are due to telepathy, Mrs. Piper has a mind which transcends space and time, a mind that can reach out anywhere in the world or another planet, and pick out the facts wanted. This would be a practically infinite mind, and such a conclusion is more difficult to believe than that she holds communion with spirits."

STRONG TESTS OF MRS. PIPER.
"Instances? Proofs?" repeated the Professor, slowly. "Well, I talked with George Pelham (assumed name), who lived when on earth in New York City. Pelham talked with me about his brother, whom I know. I have also identified twenty-five names of persons not necessary my friends or relatives, all of whom speak from the spirit world through Mrs. Piper. Miss W. and I, through Mrs. Piper, also had an experience with Mrs. Piper which entirely disproves my original theory of telepathy."

"Miss W. had a sitting with Mrs. Piper in which she received a letter from a minister she had known when alive. She was skeptical, however. She told the minister to dictate another letter to some one who should have a sitting at some future time, not appointed. This was done. The letter was addressed to Miss W., at Reading, Mass. Thereafter a year or so she found it. In a subsequent séance she asked the minister why he addressed it there. He replied that Kate Smith had hoped him. Now, she couldn't recollect who Kate Smith was for some time. Then she remembered having known the woman some twenty years back, when she had lived a short while in Reading. The woman had long since died. Now, here was a case where Mrs. Piper's mind, if it followed telepathy, transcended distance, space, and time. In other words, it was infinite. These facts could not have been even in Miss W.'s subliminal consciousness. Again, I myself witnessed the writing of a letter from a dead person, suggesting that flowers be put on a grave at that moment. Investigation showed that at that identical time hundreds of miles away this very act was performed. If telepathy can do this, Mrs. Piper has really an infinite mind, which can reach out anywhere in this world or any other and pick out from any one the facts she mentions."

"When asked whether the dead person talking with him gave her names, Dr. Hyslop replied: 'Not at first, but in a short while they do. It is a strange but deeply significant fact that almost every communication begins with a prayer addressed by the dead to God. Some of these prayers are the loftiest, purest, and most beautiful I have ever heard.'"

PUZZLE FOR THE SCIENTISTS.

Mrs. Piper, of Boston, is a character as mysterious as Melchisedec, the Biblical puzzle. Where she came from nobody knows. For the last fifteen years, however, her life has been lived under a blaze of scrutiny as marked as the twilight upon her earlier history. In 1855 Professor William James, of Harvard, formerly ranking as America's foremost living psychologist, heard of the mysterious clairvoyant power of Mrs. Piper. The woman was the wife of a salesman in a Boston store. She had been seized suddenly with what appeared to be epileptic convulsions. She soon recovered, but it was then that she was employed apparently as a medium by spirits, or, rather, by one spirit.

Professor James felt that he had come upon a mystery worth studying. Mrs. Piper was decidedly different from

the ordinary spirit medium. Professor James interested Dr. Richard Hodgson, secretary of the Boston Psychical Research Society, in the matter. Dr. Hodgson employed Mrs. Piper for the society and she has been under their strict surveillance ever since.

At first, and for several years, Mrs. Piper's control was a queer character in the spirit world; who called himself Dr. Phinuit. Of late the doctor has ceased to come so often, and communications are received frequently from George Pelham, Mr. Hart, Miss Eliza, and others.

A curious thing is that Dr. Phinuit will sometimes be talking, while a second spirit writes on an entirely different subject with Mrs. Piper's right hand, and a third spirit writes a message with the left hand. Thus three distinct spirits will communicate at the same time, on different topics, through Mrs. Piper. The gift of automatic writing was developed to Mrs. Piper six years ago.

Mrs. Piper is a small, delicate woman of middle age. Her education has been limited and her ideas are circumscribed. She has two children. From the first she has attempted no explanation of her extraordinary power. In her normal state she remembers nothing said or done in the trance condition. During all the tests of the last fifteen years she has been apparently the most interested in clearing up the mystery. Until recently, when she had two capital operations performed for tumor, she suffered from ill health. She is now a perfectly healthy person, and it is generally held that the spirit manifestations are more convincing than formerly.

WOMAN'S HONESTY IS INDORSED.
The mooted question concerning Dr. Phinuit has been all along, "Is Dr. Phinuit a secondary Mrs. Piper? Is he not a product of subliminal consciousness, rather than a visitor from other worlds?" Of Mrs. Piper's sincerity there is no question. Every distinguished scientist who has investigated the phenomena is convinced that Mrs. Piper is honest.

For weeks Dr. Hodgson employed a question of telepathy to shadow Mrs. Piper, her husband and her children, to make sure that no information bureau existed by which they obtained family histories and secrets. Nothing of the kind has ever been found to exist. Mrs. Piper's correspondence all passes through the hands of her employees. In 1887 she was taken to England. Her trunks were searched, she was not told the names of persons who had sittings with her, and the strictest watch possible was kept. She astonished and utterly baffled the most skeptical scientists of Oxford and Cambridge. Nearly all, however, rejected the idea of spirit control and preferred the idea of a subliminal consciousness at work and manifesting itself as a second personality, taking the name and acting character of Dr. Phinuit. Others declared upon telepathy with unknown or deceased people. At first in going into a trance state Mrs. Piper appeared to suffer much in the same way that a victim of colic suffers. Her face would become distorted, her eyes roll, her muscles twitch convulsively. At the present time she goes into a trance easily and without manifest discomfort. Reputable physicians have, time and again, certified to the genuineness of her trance. She sits upright in a chair, or reclines, her head resting upon a cushion on a table. "Good day, friends," says a harsh, choppy voice, with a slightly foreign accent. "I am Dr. Phinuit." The manner of her human changes, the muscles of her face become set and she assumes the character of a doctor.

Phinuit claims to be a French physician who lived at Marseilles. Beyond this he can give no satisfactory account of himself. "The records of the city fall to show that a Dr. Phinuit ever resided there or died there. Phinuit is utterly unable to carry on a conversation in French, although he speaks a few sentences with a bad accent. He is evidently an old man and a medical man. Time and again he has diagnosed diseases correctly when the persons themselves were unaware of its existence. PHINUIT IS A PREVARICATOR."

Phinuit is a great liar. That much is admitted by everybody. He is not above "fibbing," as he calls it. Some of the things he has said are so preposterous that the medium and sitters, who Kate Smith was for some time. Then she remembered having known the woman some twenty years back, when she had lived a short while in Reading. The woman had long since died. Now, here was a case where Mrs. Piper's mind, if it followed telepathy, transcended distance, space, and time. In other words, it was infinite. These facts could not have been even in Miss W.'s subliminal consciousness. Again, I myself witnessed the writing of a letter from a dead person, suggesting that flowers be put on a grave at that moment. Investigation showed that at that identical time hundreds of miles away this very act was performed. If telepathy can do this, Mrs. Piper has really an infinite mind, which can reach out anywhere in this world or any other and pick out from any one the facts she mentions."

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Phinuit, it should be explained, acts as spokesman and amanuensis for many acquaintances in the spirit world. He then went on to tell Uncle Jerry's age, his life, which had been a queer raving one. He told especially of Uncle Jerry's tragic death in an accident.

"You'll have to do better than that, Doctor," said Professor Lodge. "I know some of these stories of Uncle Jerry's, and you may have fished them out of my memory." "Well," replied Phinuit in an angry voice, "he says ask your father if he recollects the time they killed a cat in Smith's field, the time they were fishing at — and were nearly drowned." And he rattled off a dozen little tests, known only to Professor Lodge's father, who was many miles away. All his statements were afterward verified. In England, Mrs. Piper gave sittings to scores of people, whom she had never seen, and whose names she never heard. She, or Phinuit rather, told the sitters the names of dead relatives and friends, and gave many characteristic messages from them, mentioning facts which Mrs. Piper could not have known.

DOES ANY QUERER THINKS.

Sometimes Phinuit hesitates over a curious name, remarking, "That's a devilish queer name." "Good Lord, I can't spell that," etc. Apparently spirits collect around Phinuit in the other world just as they would crowd around a telephone station, which was their only means of communication. Phinuit apparently tries his best to accommodate them by sending their messages, and sometimes rattles off a confused medley of remarks.

Sitters say that sometimes it is very much like listening to a mixture of voices over a telephone when the connection is repeatedly interrupted by other talkers. Phinuit describes it as "looking through a keyhole and trying to find out about the people passing backward and forward."

Phinuit has a great scent for relics. Given a snuff box, a handkerchief, anything, he can nearly always identify the dead person to whom it belonged, and send intelligible and characteristic messages. The doctor does not like to be bothered with many foolish and trivial questions. He abominates a sitter who begins with, "What's my name? What's my father's name?" etc. Perhaps Dr. Phinuit's most remarkable characteristic is his marvelous memory. He has remembered a sitter for years and repeated facts and messages which he formerly gave to him. He never forgets a name, apparently, and delights to show his power by recognizing people who speak to him. He is indubitably a very good memory. He is indubitably a very good memory. He is indubitably a very good memory.

The doctor swears a good deal and uses considerable New England slang. One day he answered correctly all the questions put to him by a lady whose husband died not long before, and told her several messages which he claimed that her husband had asked him to repeat. "Wishing for a better test, the lady said: 'Ask him if he remembers a name we used to call him in fun sometimes.' Quick as a flash Phinuit answered, 'Up-and-Dust.' He says it was Up-and-Dust." For a moment the woman was puzzled, for she had a different nickname in mind. Then she remembered that the family had sometimes used this one from a fanciful resemblance to the German phrase, "Ich habe ein Durst," about which there was a family joke.

Another time, as a last test, a Southern woman asked Phinuit to ask her dead husband to answer a question which she had put to him on his deathbed. After a little hesitation the answer was written on a sheet of paper in a hand different from that used by Phinuit. Phinuit explained that the dead husband had written it, and had managed to write the answer himself, as it was of a very personal nature.

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Dr. Hodgson took a writing pad and laid it on top of Mrs. Piper's head, placing a pencil between the fingers. "Hold the hand," said Phinuit. Dr. Hodgson steadied the hand of Mrs. Piper, and after a few moments he wrote: "I am Annie D. I am not dead—I am not dead, but living—I am not dead—good-bye—I am Annie D."

Phinuit began to murmur distinctly, "Give me my hand back; give me my hand back," and he wrote: "Give me my hand back; give me my hand back."

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Pelham appeared again at first, and declared that he could think of nothing more. Presently, though, the hand pushed Dr. Hodgson away, writing "Private" across the top of the page. Pelham then wrote on and on in tremendous excitement, the hand tearing the sheets from the block of paper and thrusting them impatiently at the friend. The gentleman declined to give the substance of the communication, but declared himself fully satisfied. "The doctor does not like to be bothered with many foolish and trivial questions. He abominates a sitter who begins with, 'What's my name? What's my father's name?'" etc. Perhaps Dr. Phinuit's most remarkable characteristic is his marvelous memory. He has remembered a sitter for years and repeated facts and messages which he formerly gave to him. He never forgets a name, apparently, and delights to show his power by recognizing people who speak to him. He is indubitably a very good memory. He is indubitably a very good memory. He is indubitably a very good memory.

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Dr. Hodgson took a writing pad and laid it on top of Mrs. Piper's head, placing a pencil between the fingers. "Hold the hand," said Phinuit. Dr. Hodgson steadied the hand of Mrs. Piper, and after a few moments he wrote: "I am Annie D. I am not dead—I am not dead, but living—I am not dead—good-bye—I am Annie D."

Phinuit began to murmur distinctly, "Give me my hand back; give me my hand back," and he wrote: "Give me my hand back; give me my hand back."

TALKS OF IMMORTALITY.
Pelham appeared again at first, and declared that he could think of nothing more. Presently, though, the hand pushed Dr. Hodgson away, writing "Private" across the top of the page. Pelham then wrote on and on in tremendous excitement, the hand tearing the sheets from the block of paper and thrusting them impatiently at the friend. The gentleman declined to give the substance of the communication, but declared himself fully satisfied. "The doctor does not like to be bothered with many foolish and trivial questions. He abominates a sitter who begins with, 'What's my name? What's my father's name?'" etc. Perhaps Dr. Phinuit's most remarkable characteristic is his marvelous memory. He has remembered a sitter for years and repeated facts and messages which he formerly gave to him. He never forgets a name, apparently, and delights to show his power by recognizing people who speak to him. He is indubitably a very good memory. He is indubitably a very good memory. He is indubitably a very good memory.

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The doctor swears a good deal and uses considerable New England slang. One day he answered correctly all the questions put to him by a lady whose husband died not long before, and told her several messages which he claimed that her husband had asked him to repeat. "Wishing for a better test, the lady said: 'Ask him if he remembers a name we used to call him in fun sometimes.' Quick as a flash Phinuit answered, 'Up-and-Dust.' He says it was Up-and-Dust." For a moment the woman was puzzled, for she had a different nickname in mind. Then she remembered that the family had sometimes used this one from a fanciful resemblance to the German phrase, "Ich habe ein Durst," about which there was a family joke.

Another time, as a last test, a Southern woman asked Phinuit to ask her dead husband to answer a question which she had put to him on his deathbed. After a little hesitation the answer was written on a sheet of paper in a hand different from that used by Phinuit. Phinuit explained that the dead husband had written it, and had managed to write the answer himself, as it was of a very personal nature.

HIS ONE CONSPICUOUS FAILURE.
What would have been the most convincing test ever made, had it succeeded, resulted in utter failure. A Mrs. Blodgett and her sister arranged what would have been a sure proof. On the deathbed of the sister, Mrs. Blodgett, a letter and sealed it. She promised that after her death if she could she would tell its contents to Phinuit. Phinuit in turn was to tell the sister or Professor James and they were then to open the letter and see if the doctor had reported the contents correctly. Not long after the death of Miss H. they asked Phinuit about it. He said that he would try to find out. After several weeks of hedging and fishing, Phinuit gave what he said was written in the letter, declaring he had it directly from Miss H. It did not agree in any particular with what Mrs. Blodgett had written. This failure, however, was not considered particularly significant, as it is well known that Phinuit draws upon his imagination when he gets in a tight place.

George Pelham, another spirit control, warned Dr. Hodgson of this, writing one time: "Phinuit is a mighty good fellow, but exaggerates a little occasionally when he is dull. Better not tell him I say to him."

Sometimes, and very often, Phinuit's talk is of the most inconsequential and tiresome sort. Apparently he feels under compulsion to talk as long as Mrs. Piper remains in a trance, whether he is able to give sitters real information or not. He has often been scolded roundly for this and told to keep his mouth shut if he had nothing to say. "I do the best I can," Dr. Phinuit would reply, querulously. "I can't help it if they don't like it."

Professor James says he found it the best plan to encourage Phinuit to rattle on, as often times he would at last, even on a bad day, say something really important.

Such are the characteristics of Mrs. Piper's personality as is distinctly marked and as different from Mrs. Piper's as that of any other individual. Dr. Hodgson and others have become as familiar with Phinuit as with living friends.

STRIKING REVELATIONS.
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..GENERAL SURVEY..

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

WRITE PLAINLY.

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

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

ITEMS—Bear in mind that items for the *General Survey* will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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

Wanted—The address of Mrs. Maud Lord Drake. Please send card to 305 Telegraph street, Dowagiac, Mich.

Mrs. Cora L. V. Richmond and Her Summer Work.—She left her home in Rogers Park, Tuesday, May 29, for Ottumwa, Iowa, to perform the funeral services of Mrs. Mary M. McCarroll. From Ottumwa she proceeded to Fort Worth, Texas, where she had been long engaged to assist in the dedication of the Spiritual Temple, the first in the state) over whose society Mrs. Jennie Hagan Jackson has been ministering for four months. Mrs. Richmond will remain in Fort Worth during June, visiting other cities or towns on week days. She will return to Chicago about June 26 or 28. She will attend the camp-meeting at Springfield, Mo., the last two weeks in July, going to Cassadaga, N. Y., the first of August. After filling her engagement there and giving class lessons, she will visit relatives in Westchester, New York, returning to the Church of the Soul the middle of September.

Will C. Hodge, having concluded a very successful engagement at Marshalltown, Iowa, will now be found at the camp near Ottawa, Kansas, where he will minister to the spiritual wants of the people.

Prof. W. M. Lockwood is in the city to remain until July 27, and can be engaged to lecture close to or within the city until that time. His address is 491 West Monroe street.

Mrs. F. A. Logan writes from Alameda, Cal.: "I still hold the Circle of Harmony in Occidental Hall, 305 La Grange street, San Francisco, every Sunday afternoon, and if a synopsis were given of the thoughts expressed by a half-dozen speakers, among whom are doctors, lawyers and ministers, it would occupy at least one page of *The Progressive Thinker*."

W. H. Burr writes: "Christus is not a Latin word; nor was it ever a proper name. Christus (Greek) means anointed, and its equivalent is unctus or debitus. No Latin Classical writer ever used Christus. It is monkish and modern. Ergo Tertullian and all the rest of the Latin fathers were Benedictine monks, and well versed in the pretended Greek fathers. If the New Testament was first written in Latin, as Father Hardouin and others maintain, it is difficult to conceive that conflict or rejection was prior to the revival of learning. The Latin Vulgate first printed by the Vatican press in 1590, was corrected and reprinted two years later, the errors being charged to Pope Sixtus or his printers, Jerome, the reputed confessor of the Vulgate, is a monkish myth."

Geo. P. Colby is now in San Francisco, Cal. He will go to Mexico soon. Dr. W. C. Stevens can be engaged for lectures or tests by addressing him at 247 Coale avenue, Grand Rapids, Mich. Terms reasonable.

Mabel Dewey writes from Marshalltown, Iowa: "We wish to report very successful and instructive services at our temple during our engagement, for the month of June, with Brother W. C. Hodge, of Chicago. We have indeed enjoyed a rare treat of practical philosophy of Spiritualism. Our camp opens for campers August 27, and for work, Sunday September 2, and will continue for two weeks. Mrs. Carpenter, Mrs. Weatherford of Michigan, Brother Max Hoffman of Chicago and other noted mediums have signified their intention of attending our camp, and all mediums who expect to be with us should notify the secretary at once. In order that they may be assigned to our programs, which will be made up at once."

Mr. Fosnot writes from Buck Creek, Ind.: "It has been our pleasure to have with us Mr. C. E. Winans and A. Norman for two weeks in our home, the well known materializing mediums of Edinburg, Ind., and we can highly recommend them to those wishing true and honest materialization."

E. W. Wallis, the veteran lecturer and editor, has retired from *The Two Worlds* and accepted a prominent position in London. He has done a magnificent work in England.

W. Schumacher writes: "We have closed our Sunday evening meetings at the hall, 1865 Milwaukee avenue, and will hold the same meetings in the grove each Sunday until September 1."

Mrs. J. Lindsey, of Grand Rapids, Mich., writes: "I wish to say to my many friends through the columns of your paper that during the month of July I work in Webster City, Iowa; from there I go to Clinton Camp."

The Band of Harmony, auxiliary to the Church of the Soul, will give a progressive eucharist at 609 S. Grand Street, St. Paul, Minn., Thursday evening, June 23, 7 o'clock and ice cream served. Admission 25 cents. Prices will be given as usual.

Mrs. A. C. Priest has been holding public meetings in Harmony Hall

forum building, Toronto, Canada, Sunday evenings with good results. She also gives investigating circles and developing circles and private readings, and is doing an excellent missionary work quietly.

J. F. Lentsch writes from Louisville, Ky.: "On Sunday, June 11, the People's Spiritual Church, of this city, closed for two months, as their regular pastor, George Hunschoe, is very much in need of a rest, as he has labored very hard for the last eighteen months, and it is due him to a very great extent that the People's Spiritual Church stands to-day as one of the foremost in the country. Brother Hunschoe's closing remarks were very impressive. He was followed by Mrs. Mary Mann, one of our local mediums. She gave ten very fine tests. Brother Hunschoe will spend his vacation among the lakes of the North and at the sea shore."

A Mississippi paper says: "A place called Alvin, in the State of Mississippi, where down in Texas, is getting extensive, but, in the eyes of some, questionable, reputation for piety. It has been enforcing Sunday observance laws with a vengeance. The latest victim of its streak of goodness is one Henry Bunch, who is in jail working out fine and costs to the amount of \$28. Bunch has an invalid wife, and has been in the habit of doing the housework in the early morning and after highfall. During the heat and burden of the day he follows the vocation of a section hand, and follows it faithfully. Having gotten considerably behind in his housework, on a recent Sunday he started in to do the family washing, but was detected by people attending a neighboring church, and at their instance was arrested, with the result above stated. Bunch's wife and children are penniless and a charge upon the community, but the church people are represented as being happy in having vindicated the law, and made Bunch an example to all 'Sabbath-breakers.' There are in the world a good many slack-twisted Christians, and not a few rigid and really very pious ones, who will be inclined to think that some missionary ought to go out to that Alvin congregation and preach to it from the following text, which though not in the Bible, is widely accepted as pretty sound doctrine: 'Cleanliness, this is a duty, not a sin; cleanliness is, indeed, next to godliness.'"

Hanover writes from Lafayette, Ind.: "The Spiritualist interests of Lafayette were much revived through a recent visit of Mrs. Josephine Ropp. She held a number of well-attended seances. Spiritualists were pleased and our doubting friends given much to reflect over. A return visit from her is expected in August. Her control, Bright Eyes, is always progressive and interesting. We feel the cause of Spiritualism is making steady progress in Lafayette, although there is not the closely organized and persisted efforts being made that characterized us last year, and ought to obtain in Spiritualist circles everywhere."

The Spiritual Research Society has discontinued its Sunday afternoon meetings for the season until September next.

"Member" writes: "Neoga, Ill., is all agog. The woods down in Cumberland county, Ill., are full of Spiritualists. Six months ago Dr. G. F. Dougherty, the founder of 'Kohlitz's System of Treatment,' by the use of 'The Hidden Forces of Nature and Nature's Natural Laws,' set out to introduce Spiritualism in the little Cumberland. Last week a three days' meeting was had. Ralph Smith and Edward Bailey, of Metcalfe, Ill., with their physical manifestations were had in both dark and light seances. Guitars floated, harps and bells followed; spirits came and delivered lectures; hands materialized. All present were made to know there was no death. Representative men of the town were present and convinced of the possibility of spirit return. These mediums are reliable and honest."

D. V. Emmons writes: "Mrs. Marlan Carpenter, of Detroit, Mich., spoke in Masonic Temple, Galesburg, Mich., June 28. She gave one of her non-stirring lectures, the topics were many, but recognized, giving full names and circumstances connected with them while in earth life. A Mrs. Gault, who had only been in spirit life two weeks, came and told her husband that they would celebrate their fiftieth anniversary just the same as they had intended. Mrs. Carpenter meets with a perfect ovation wherever she speaks."

D. N. Freeman writes: "Long may *The Progressive Thinker* live to feed and bless hungry minds and spread the light of knowledge until every soul shall see and know the truth."

Dr. W. P. Phelon expects to spend his summer vacation in Chicago. If any Spiritualist Society within a radius of 75 miles from Chicago should desire his services for Sunday or two during July and August, he will be glad to communicate with them on the matter. The Doctor's lectures are always suggestive and instructive.

Mabel O. McCaslin writes from Lake Brady, Ohio: "The picnic season opened here June 1, and so far has been well patronized. Quite a number of people are here to rest and fish and have a good time generally. Many of the cottage-owners have shut up their city homes and are here now for the season. Preparations for the meetings to begin July 2 are being pushed forward rapidly. Our programs, being made, are being repaired and new ones erected. Several meetings and social gatherings have been held and the mediums here prophesy a prosperous season."

Secretary writes from Wallula, Kan.: "Henry B. Allen, known as the boy medium, has been entertaining us with some of his wonderful musical seances for the past two weeks. Musical instruments float around the room and are played on by unseen hands; also messages are written independently and spirit voices are heard. He will go from here to Ottumwa, June 27, to attend the camp."

W. E. Donney writes: "I have open tests for many persons, given materializations, etc., during the summer. Now is the time for Spiritualists to do effective work by holding open-air meetings. A meeting can be arranged almost anywhere with but little expense or labor. Why are there not many more open air meetings? You can get a grove or a city park for the asking; you can get speakers and mediums at a very low rate of compensation. Everywhere our work is needed. You need only send your work, let us hear from you at once. Address, Blair, Neb."

L. Brooks writes from Battle Creek, Mich.: "A few months ago the only public Spiritualist meeting of which Battle Creek could boast, was the Little

Thought Circle, which each Tuesday afternoon at the homes of its members. It has grown slowly but steadily into a Society—the First Spiritualist Church. The following are its officers: Miss Addie R. Burr, president; Mrs. Mary Beach, vice-president; Miss L. Brooks, secretary; Mrs. Annetta Blakely, treasurer; Mr. A. A. Beach, Mr. Harvey Talmage and Miss Addie R. Burr, trustees. The church room, No. 8 E. Main street, will be dedicated Sunday, July 2, Dr. J. M. Peebles officiating. Services at 10:30 a. m.; dedicatory services at 7:30 p. m."

Thos Harding writes: "The forty-second anniversary meeting of the dedication to freedom of speech of the Free Church of Sturges, Mich., was held on Saturday and Sunday, June 17 and 18. There was a large gathering from abroad, and many states were represented. The speakers were Mrs. Cooley, of Chicago, H. D. Barrett, of Boston, and Dr. Peebles, of Battle Creek. Mrs. Cooley gave some readings from the platonic, and some of the invisibles described were recognized. The moderator was Mr. Thos. Collar, president of the Harmonical Society of Sturges. Mr. Barrett spoke of the necessity for watchfulness; 'eternal vigilance is the price of liberty,' and the liberties of the American people are agitating to put God in the Constitution. He also spoke of the tricks of fakirs who were ruffian enough to put on the cloak of Spiritualism. He explained some of their tricks, told how they were regularly organized, had printed books which gave the names of thousands of Spiritualists and others and explained all the circumstances of the deaths of their friends. He repudiated those who sought to throw the blame of their own evil deeds upon spirits. 'If I do wrong,' he said, 'blame me and punish me; don't say the spirits are to blame.' He dwelt upon the necessity for organization and co-operation among Spiritualists, which was much to the point but too elaborate for a newspaper article. He was followed by Mrs. Cooley, who told of her early experiences in mediumship and how honest mediums are handicapped by humbugs, and said that Spiritualists are themselves to blame as they some times prefer employing those who will 'draw' and disregard the real. A benediction was uttered and the convention broke up at about an hour and a half before midnight."

Dr. Harding, in his lecture at the hall, Forty-third and Cottage Grove, last Sunday, said: "There is a great wave of intellectual and spiritual enlightenment surging over humanity. The bars and bolts of materialism and the fetters of ignorance and priestcraft are falling before the onslaught of reason. The soul of truth in things erroneous is becoming more apparent and the multitude of isms are falling before one grand philosophy, which, in simple, plain, and easily understood language, stands for pure Spiritualism, pure Theosophy, pure Christian Science, and lastly pure Truth. Underlying all knowledge, all revealed religion and all philosophy is an enlightenment which comes at times from the higher self, therefore it behooves us to keep our bodies pure, untrammelled by lust and alcoholic drinks, that they may be temples of that holy ghost (the higher self) which may then develop senses commensurate with the needs of the holy resident, and not be left in the hands of humanity, rather have I found it when I found my own soul I found my God, when I see my spirit I see a reflection or shadow of my soul, when humanity realizes its smallness and largeness in the scale of evolution it will be able to comprehend its citizenship of the universe."

Lecturer Wanted in British Columbia. To the Editor:—The Nainaimo Spiritualist Association desires to correspond with a good public medium, one who can give private readings and lectures. We desire to make an engagement with such a one for a course of lectures running two months. No one need apply who cannot furnish good recommendations showing that they have given satisfaction to other societies. There is doubtless the possibility of some being doing in the city of Victoria, 75 miles distant by rail, and also in Vancouver. In Victoria there is a society, though not as flourishing as we would wish, still a good medium we believe would do well independent of the society. Vancouver, as has been stated before through your columns, has no society and is consequently scarcely if ever free from some faking element, much to the disgust of the friends residing there. We have long wished it were otherwise—long have hoped that a good society might be established, thereby making it possible through the united efforts of the three cities to have a medium reside permanently on this coast.

We have a long day to see the realization of our desires. There is an awakening to be made by some philanthropic soul who is willing to stand the strain that may have to be endured at the outset, and after that, in the language of our Christian friends—will come the harvest; the harvest for the unfoldment and advancement which cannot be garnered in. Address ELIZABETH M. CAMPBELL, Box 204, Nanaimo, B. C.

CAMP MONROE.

Programme of the First Week

July 2.—Conference at 10:30 a. m. Opening lecture and dedication at 2 p. m., by the following well-known speakers: Dr. Emma Nickerson Varne and Dr. White. G. V. Cordingley, lectures and tests. Tests by Mr. and Mrs. Langdon. Concert from 4 to 6 p. m. July 3.—Conference at 9:30 a. m. Lecture and tests by Mrs. Langdon and G. V. Cordingley, followed by other excellent test mediums at 2:30 p. m. July 4.—Conference at 9:30 a. m. Lecture at 2 p. m., by Charles Howell. Tests by Mrs. Langdon, Mrs. De Loux and H. F. Coates. A special programme has been arranged for the evening, consisting of an Indian council and display of fire works, and dance.

July 5.—Conference at 9:30 a. m. Lecture by Mrs. Jean Orr Weber, at 2:30 p. m. Lecture and tests by G. V. Cordingley and Mrs. De Loux. July 6.—Conference at 9:30 a. m. Lecture by Mrs. P. Baldwin at 2 p. m., and Mr. Grupp. Tests by F. Chester and Miss Grace Nichols. July 7.—Conference at 9:30 a. m. Lecture and tests at 2 p. m. by Prof. Grupp. Mrs. Hamilton Gill and G. V. Cordingley. July 8.—Conference at 9:30 a. m. At 2:30 p. m. an open meeting will be held welcoming all lecturers and test mediums. At 7:30 p. m. camp dance. We are desirous of having other co-workers' names sent in for the following week's programme.

G. V. CORDINGLEY.

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

THE NEW MEDICAL LAW

Does Into Effect July 1, 1899

The readers of *The Progressive Thinker* and all healers in the state of Illinois will do well to remember that the new act comes in force on July 1, next. The new act is so worded that it is far reaching in its effects.

Sec. 7 states: "Any person shall be regarded as practicing medicine, within the meaning of this act, who shall teach or profess to treat, operate on or prescribe for any physical ailment or any physical injury to or deformity of another."

Persons to whom the act does not apply are surgeons of the United States army or navy, or marine hospital service in the discharge of their official duties, or to any person who ministers to or treats the sick or suffering by mental or spiritual means without the use of any drug or material remedy.

The fees are as follows: Ten dollars on application for an examination, and five dollars for a license or certificate if issued.

Sec. 9: "Any person practicing medicine or surgery or treating human ailments in the state without a certificate issued by this board, etc. . . . shall for each and every instance of such practice or violation forfeit and pay to the people of the state of Illinois . . . the sum of (100) one hundred dollars."

Sec. 10: "Upon conviction of the offenses . . . shall be committed to the common jail of the county until the fines and costs are paid, and upon failure to pay the same immediately the defendant shall be committed under said order for first offense not more than (30) thirty days, and for each subsequent offense not more than (90) ninety days."

Sec. 2, Line 24: "The examination of those who desire to practice any other system or science of treating human ailments who do not use medicines internally or externally and who do not practice operative surgery shall be of a character sufficiently strict to test their qualifications as practitioners."

It seems to me that all healing mediums "who treat or profess to treat" with their hands, or passes in any way, or by inducing or causing a cold, or headache, are included under the act.

I have, with considerable trouble, ascertained that it is not the intention of the State Board of Health to put the applicants under a most severe test, but to ascertain how far they are capable of carrying into effect what they profess to do, and for which they charge a fee.

Such being the case, and it seems to me most probable, I use all healing mediums, or persons "who treat or profess to treat," to make their application, and in due course present themselves for examination.

It is only fair that if a fee is paid, proper value for such fee should be given, and if the healer cannot give such value, then he or she ought to be ruled out of court. W. YATES, 4006 Calumet ave., Chicago.

Spiritualist Training School.

Maple Dell Park, Mantua, Ohio, as its name indicates, is a picturesque spot, and beautifully shaded by many noble maple trees. The river which bounds one side of the park, is supplied with boats, which furnish a pleasant pastime to those who enjoy a row upon the water.

There is a much larger attendance of pupils than at any former session, and all who are acquainted with the teachers, Moses and Mattie Hull, Mrs. Jahne, and Prof. King, can readily understand the inspiration they give their pupils to make good use of the time spent at this school. We regret to say that one of the teachers, A. J. Weaver, found it impossible to attend the school, on account of the serious illness of his wife.

The spacious hotel which is upon the grounds, is ably managed by a capable and faithful woman, an advanced Spiritualist, and they do all they can for the comfort of the pupils who board with them. Several of the cottages are occupied by teachers and pupils.

The 22d of June was the anniversary of Mrs. Hull's birthday, and Mr. Hull pleasantly surprised his wife and others by inviting all upon the grounds to a bountiful supper in the large dining-hall of the hotel. The tables were beautifully decorated with flowers, and the supper was a most delicious one. The supper was followed by "toasts," and each member of the company was called upon for a short speech. Mr. Hull, as master of ceremonies, made a few remarks in his happy manner, and was followed by Mrs. Hull who showed her appreciation of her husband's efforts to make each returning birthday a pleasant morn in her life's journey.

When Prof. King was called upon to respond to the toast, "Maple Dell Park," he was immediately taken possession of by one of his Indian contacts, who in a pathetic manner related the trials and sorrows of his people when the white men forced them to leave this beautiful maple dell which we now occupy, and which was dear to their hearts, and move onward to new scenes and homes, only to be driven out again and again to make room for his white brethren. How well we should love the noble sons of the forest, who after enduring all the sufferings that our race have placed upon them, are willing to come back to us, and by their strong, magnetic influence, open up a way for us to communicate with our loved ones who have passed from our mortal sight.

After supper the company adjourned to the open air, where the evening was pleasantly passed with music, singing and recitations. Mrs. Hull was the reciter of several beautiful poems. The day will be remembered as one of the pleasant ones in life's journey. The utmost harmony prevails in our school, and we hope that many who read this article will be inspired to swell our ranks another year. This school is destined to become a great factor in bringing Spiritualism upon that high plane of purity and brotherhood which it must occupy. The states of New York, Pennsylvania, West Virginia, Ohio, Indiana and Michigan are well represented at the school this year.

MARY A. INGALLS.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"The Development and Its Development." By W. H. Beck. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

TAKE YOUR CHOICE.

Four Sets of "Principles."

To Local Societies:—Kindly read and compare the following four Declarations of Principles and submit your choice to the N. S. A. Convention, to be held in Chicago, October 17, 18, 19 and 20, 1899. MARY T. LONGLEY, Sec'y. N. S. A.

By Hon. H. D. Barrett, president of the N. S. A.: "I respectfully recommend the following for your consideration: Spiritualism stands for (a) a universal principle of life; (b) Truth, the revealer of that life, and the gleaner of wisdom; (c) Immortality, the divine inheritance of the race; (d) Eternal progression, the sublime destiny of man; (e) Spirit return, a demonstrated fact in nature; (f) Sympathy, the principle that unites the race on earth; (g) Love, the lever by which men are lifted out of sin and ignorance and higher and holier conditions brought in among men."

"This is the declaration I once made in an important case in this city some years ago. It stood the test then, and I see no reason why it should not do so again."

Declaration of Principles presented by the committee on Resolutions, E. W. Fox, chairman. We, as Spiritualists do not believe in a creed to be used as a test of fellowship, but the following is a Declaration of Principles most commonly accepted by us:

Resolved, that Spiritualism rests on science, and that it has scientifically demonstrated the following facts, viz.: 1. That there is an objective spirit-world of varying grades enveloping the earth, which is as tangible and real to those living in that world as the earth to us.

2. That it is peopled with men, women, and children who previously were inhabitants of this world.

3. That there are laws in nature which, when understood, enable those people to hold communion with those still in the flesh.

4. That so-called death marks no change whatever upon individual character, but that one enters the spirit-world in the spirit body as absolutely the same person in all respects that he was in life.

5. That the full and most important consequences of earth-life are not and cannot be experienced on earth, hence, without knowledge revealed from the future world one knows not and cannot know fully how he ought to live, nor the truths he ought to teach while here.

6. That in the spirit world the way is open for each one to advance in the scale of life in proportion as he discovers and obeys the laws of soul-growth.

7. Spirits uniformly testify that their future condition would have been greatly improved had they investigated and understood before leaving earth the facts and principles of spirit return.

8. That on the question of who, what or where God is, Spiritualism gives us no absolute, final and demonstrated knowledge, but leaves it for each one to determine, by the light of his own understanding. It is not a part of Spiritualism to dogmatize or state theories, but simply to state demonstrated facts.

Declaration of Principles as adopted at the Golden Jubilee:

1. We acknowledge an unlimited intelligence in the universe, in which we are all partakers.

2. The highest expression of this unlimited intelligence we recognize in the reason and intuitions of the human soul.

3. We recognize nature as one infinite whole, and her phenomena as the expression of life, energy and intelligence inherent in the constitution of things.

4. Spiritual phenomena through the ages have demonstrated that man is a spirit, and the change called death is one of the evolutionary steps in his progressive development.

5. We maintain the truth of spirit communion, and seek to aid in all possible ways its practical demonstration.

6. Intercourse between the living and the so-called dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life and further opportunities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human being.

We endorse the objects expressed in all noble reforms, as illustrated in the following:

1. In the effort to secure equal justice for all races and classes and both sexes.

2. To protect innocent and helpless childhood by educating parents in the laws and duties of life and love, by which the home may become the center of purity, fidelity and mutual devotion and helpfulness.

3. By treating all sin and crime as a disease, and establishing schools and asylums for their proper treatment and permanent cure.

4. By encouraging temperance in all things, and relying on moral and social education as the remedy for all forms of abuses.

5. By co-operation and fraternization as the remedy for political and industrial evils.

6. By recognition of the Brotherhood of man, and loving toleration of all differences of faith and practice in religion.

7. By teaching and cultivating reverence for truth and a sacred regard for the interest, rights and well-being of every child of nature.

8. By persistent, orderly efforts to improve ourselves, and especially by cultivating a closer relation with the spiritual universe, and obtaining a practical knowledge of the higher life by unfolding our own spiritual natures and will long be remembered as one of the pleasant ones in life's journey.

9. By inspiring all men with faith in themselves and confidence in the eternal order of nature, as a perpetual incentive to courageous effort and success in well-doing.

Declaration of Principles as adopted by the State Association of California, September, 1898:

Whereas, Spiritualists believe in liberty, and will not be bound by dogmatic creeds, and will be subject to revision and change by the people—or their representatives—assembled in an orderly manner for that purpose.

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

of existence and the religion of humanity.

2. Life.—Life is universal and eternal. Organic life manifests itself as intellect, sensibilities and will. The unity of life involves that common sympathy among men which creates the desire for communion with our fellows, and enables us to communicate with those who have passed to the other side.

3. Mission.—The mission of Spiritualism in the world is, primarily, to establish a rational religion in the minds of men, founded upon the operation of nature's laws; to wage an educational warfare upon ignorance, superstition and all forms of supernaturalism; and in consonance with universal brotherhood, to establish the solidarity of the human race through the dissemination of a knowledge of man's relation to his fellow man—to this end, being in active sympathy with all genuine reforms looking to the betterment of the social conditions of humanity, including the elevation of woman.

4. Delity.—Alexander Pope, the poet, gave expression to the most comprehensive definition of delity and man's relation thereto, in these words: "All are but parts of one stupendous whole, Whose body nature is, and God . . . the soul."

5. Creation.—There are two fundamental elements in nature which are immortal and indestructible. They are called "matter" and "spirit." The various phenomena of the universe are differentiations of these primary elements. Change, adaptation and evolution are the three great factors in the progressive economy of nature.

6. Progression.—The watchword of Spiritualism is "Eternal Progression." This is a progressive universe; this is a progressive world, and man is a progressive being. Speculations, opinions and theories, in regard to methods, are of secondary importance.

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

8. Man's Individuality.—The paramount tendency of evolutionary development is to the individualization of the human spirit as an immortal entity, and this individuality being attained, the soul must assume the responsibilities of eternal existence, and by taking advantage of opportunities will be enabled to rise to heights of great mental and spiritual unfoldment.

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

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

11. Mediums.—The agents through whom the spirit world communicates are called mediums, and may be classified as follows: Inspirational speakers and writers; test mediums, or those through whom direct personal messages come; mediums who heal the sick through spirit aid; physical mediums for the production of objective phenomena; and various other classes of mediums through whom are produced many other manifestations on the physical and mental planes.

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

13. Organization.—Spiritual societies should be formed upon a spiritual basis. Character and usefulness should be the qualifications for membership, and financial considerations should be secondary.

THE QUESTION SETTLED.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's best works. It contains all the material that the reader is enabled to secure the two books combined at the same price as was formerly asked for them separately. This volume contains 422 pages and is handsomely bound in cloth, and contains an excellent portrait of the author.

THE QUESTION SETTLED.

Is a careful comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's clear, logical and convincing arguments, with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of humanity (the moral tendency of the Bible, the doctrine of angel ministry, the spiritual nature of man, and the objectionable features of Spiritualism, are all

Ingersoll On "The Devil."

We will fill all orders for The Progressive Thinker containing the lecture by Col. Ingersoll, Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.



SUMMER MONTHS

June, July and August, are the most depressing for sick folks. You need the watchful care of a good physician now if you ever do. Why not consult at once

DR. G. E. WATKINS,

If you are under the care of some good physician and are getting better do not write us, but if you are not receiving the benefit you should, write us.

PAIN

is nature's warning that something is wrong. Thousands have been cured by our treatment. Why can't you also be restored to health?

RURAL HEALTH HOME.

is now open and many patients are coming and going daily. We can accommodate fifty patients in this New England Health Home. We are usually crowded during July and August. It is well to write and secure your rooms ahead. Terms are from \$7 to \$15 a week. This pays for all treatments, including baths, massage, magnetic and psychic treatments. Carriage rides free to patients; beautiful drives. It is the best Spiritualist sanitarium in the world to-day. Send for the pamphlet called

A CLOUD OF WITNESSES

proving that the new methods of cure are the best.

Why not try our methods of curing disease? Let us help nature to effect a cure in your case. Write to-day sending us your age, sex, name in full and leading symptom.

DR. G. E. WATKINS,

Ayer, Mass.



A Letter

To the Sick

who are my patients, and those who are not. We desire to say that June 15 closes our 12th year of medical practice. In that time I have diagnosed 21,630. I have treated over 19,000 sick folks. Some 10,000 remained with me until cured. Something over 1,000 only took treatment one month, then left me to take cheaper treatment. I have had 8 deaths; these deaths occurred, however, after calling in their home physician, through the advice of friends. The rest are still taking treatment or quit treatment, through one reason or another. Three hundred or more, perhaps, continue for a while, stop treatment, and then began again after trying other physicians. I failed to cure. I now believe that I have the largest practice of any one physician, and to-day I can say that I believe I owe this large practice and grand success to the fact that I do my own diagnosing and prepare all medicines myself. I do not trust these two important matters to any one else. I take a vacation once a year and during that time I employ only one physician, who never puts up a drop of medicine without consulting me by letter or by wire.

I have now returned to my country home at Ayer, Mass., where all letters should be sent. The Sanitarium or Health Home is now rapidly filling with patients, and no doubt I shall have to greatly enlarge the Home next year. Dr. Avery, who has been with me two years is at the Home all the time, day and night, while I make regular daily visits.

At this Home we are trying to cure the sick without medicine, and we are succeeding beyond our expectations.

The Home has been a success from the start, but I desire to acknowledge that I owe its success in great measure to Dr. Avery's kind attention to the patients there. At the Home we give psychic, electric, magnetic and massage treatments, and baths of all kinds.

Those who may desire to know further of the Home can do so by sending us their names, and we will take great pleasure in sending them full information. Those who cannot come to the Home this summer should write us, sending us your age, sex, and leading symptom, and we will at once diagnose your case and send you same by return mail. While we do not advertise to treat cases for less than the medicine costs, we wish all to write us who are sick and who are not receiving benefit from their present treatment; and even if you are poor we shall be pleased to do all we can for you. Owing to the fact that we have now a nice income from our placer mines, we can afford to treat the poor now for less money than we ever have. So write us, no matter how poor you are. For those who are well-to-do the old prices will remain the same. Kindly address all letters to

DR. G. E. WATKINS, Ayer, Mass.

PRAYER ANSWERED.

Pious View of Prize Fighters

It seems, says the Chicago Tribune, that the father of James Jeffries, the new heavyweight champion pugger, is a minister of the gospel. The Los Angeles dispatches show his reply to be of the sort that is not scared out of working order by a sight of the devil or the prize ring. He has for some time been saying that God would be on the side of Jim if he wished his son to win. When the news of his son's victory came he is reported as saying: "I think our prayer has come to be verified, and I believe God's will was in the ring-side." The champion's mother is also confident that "Jim's victory is for some good purpose."

In the face of this fine combination of parental loyalty and thoroughgoing piety it seems rather cynical to quote Napoleon's aphorism about God and the strongest battalions. Napoleon's theology, however, seems to fit the case. In the words of the hymn, "I was not made for sin, but to be used by God." The champion's mother is also confident that "Jim's victory is for some good purpose."

Before taking his medicine Fitzsimmons said: "From the first I have believed I had one of the easiest careers of my whole pugilistic career before me. I admire Mr. Jeffries' grit and know him to be a deserving young fellow, but he has undertaken a little too much. He must bite the dust." After taking his medicine he said: "I have believed I had one of the easiest careers of my whole pugilistic career before me. I admire Mr. Jeffries' grit and know him to be a deserving young fellow, but he has undertaken a little too much. He must bite the dust."

The senior Jeffries may be more firmly convinced than ever that the prayer of the righteous man availeth much, but he will make little headway in persuading the world that there is any divine element in prize fights. The betters and gamblers who run them belong to the other camp. They are of the sons of Belial.

Though prize fighting is a disgrace to modern civilization, yet we here have a devout father praying that his son may win—and he does win. Verily the days of barbarism are not yet over, though this earth has been existence for millions of years. U. SEBUSTIAN.

PASSED TO SPIRIT-LIFE.

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

E. D. Shaw passed to the higher life, May 21, full of the true honors won by a faithful and noble life. In addition to his many virtues and talents, Mr. Shaw had the poetical gift to a marked degree, and the columns of the spiritual press have often been scintillated with his poetic effusions and given pleasure to receptive minds. He was a patriot giving years of his life to the service of his country, and ever showing his devotion to his flag in lofty song, and heroic deed. He was also a Spiritualist of pronounced convictions, and it was his earnest desire to be let free from his suffering body, that he might have the privilege of working with humanitarian souls from the spirit side, in their labors of love for humanity. For years he has been a sufferer from physical ills, but has bravely done his part in life, and sung his songs of inspiration and cheer, waiting for the angel of change to take him home. He has gone to his reward, and the blessing of loving hearts follow him.

MARY T. LONGLEY, Washington, D. C.

Mrs. Nettie Best Baker, wife of George Baker, of Chicago, passed to higher life, June 13, 1899. Remains were brought to Vicksburg, Mich., her childhood home. Funeral held June 16, at the home of R. Baker, deceased father-in-law. Mrs. Lucy J. Williams officiated. The discourse was a beautiful presentation of spiritual philosophy. The many flowers sent them by her friends showed the esteem she was worthy of.

MRS. H. M.

Passed to the higher life, from Blair, Neb., on June 19, Mrs. Nelson Tremaine, at the age of 70 years. Mr. Tremaine has enjoyed the consolation of Spiritualism during the later part of his life on earth, one of his daughters, Mrs. Annie Buchanan, is widely known as a slate-writing medium. He leaves a widow and ten children to mourn his loss. Mr. Tremaine was a respected member of the Blair Spiritual Society. Funeral services were conducted by the writer, assisted by Mrs. Bonney and Mrs. Alford.

W. E. BONNEY.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:—Your remedies and system of psychic treatment have helped me more than any I have ever used and I have tried many. Please send remedies for another month. GEO. L. SOPRIS, Denver, Colo.

Please try my remedies, Elixirs, Magnetized Compound and system of psychic treatment. If not satisfactory I will refund the money, \$1.00.

Clinton, Iowa. B. F. POOLE.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in 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 15 cents.

DR. G. E. WATKINS, Ayer, Mass.

REMARKABLE OFFER

For a Short Time Only.

To those writing us, giving us name, age, sex and one leading symptom, in their own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"Foods for the Sick and How to Prepare Them"

A valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency—concise, yet plain and readily understood, and

WOMAN:

A medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer.

It has cost us hundreds of dollars to publish these volumes. They are nicely illustrated and are standard works.

A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

DRS. PEEBLES & BURROUGHS,

Battle Creek, Mich.

Sunday Spiritualist Meetings in Chicago.

Church of the Star of Truth, Wicker Park, No. 601 West North Avenue. Services at 7:45 p. m., Mr. and Mrs. William Lindsey.

The Spiritual Investigating Society meets at 2222 Cottage Grove Avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The Progressive Spiritualist Church, V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph Street. Services at 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph Street every first and third Thursday of the month, beginning afterwards at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides.

Mrs. Ashton. Always an interesting programme. All are welcome.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at 1785 N. Hoyne Avenue.

The Christian Spiritualist Society holds meetings in Hygela Hall, 404 Ogden Avenue and Robey Street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Forty-third Street Christian Spiritualist meetings will be held in Kenwood Hall, 4308 Cottage Grove Avenue, each Sunday, 3 p. m. Conference and tests at 8 p. m. Lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 10 South Hoyne Avenue, near Lake, at 8 p. m. Sarah E. Brownell, pastor.

The West Side Spiritualist Society holds services every Sunday at Hopkins Hall, 528 W. 63d Street. Conference at 3 p. m. Lecture and musical spirit messages and tests by the pastor, Mrs. Lora Holton, at 7:30 p. m. Seats free.

The West Side Spiritualist Society has consolidated with the First Ecclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison Street and Call. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

The West Side Spiritualist Society meets at Occidental Hall, corner of Adams and La Salle Streets, and are permanently located at Van Buren's Opera House, Madison Street and Call. Services at 3 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

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

We cannot keep a standing notice of meetings and circles held at private residences. We have no space for that purpose.

INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms. The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad, and I may convince them of the truth of spirit return.

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Belvidere Seminary.

The full term of this home-school for youths of both sexes will begin September 20. Location healthy and beautiful. Admits prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its government is based on the Golden Rule, its coercive force is, therefore, the law of love; its motto, "He that ruleth his own spirit is greater than he that taketh a city," hence, in principle, its management is opposed to war, capital punishment and injustice, in all the relations of life. Spiritualists and all progressive people are cordially invited to co-operate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate.

References.—H. D. Barrett, editor of the Banner of Light; J. R. Francis, editor of The Progressive Thinker; Mrs. W. P. Prior, Salem, Oregon, and others. For circulars address Seminary, Belvidere, New Jersey.

"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.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, bound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is so fully and so graphically set forth in the records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Cosmical Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 253 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King, in three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

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

"The Religion of the Future." By S. J. Well. This is a work of far more than ordinary value, and by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehensible. It is especially adapted for use in Children's Schools. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter—Through Organic Processes, or How the Spirit Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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

"The Universe." What Force is the Beginning of Creation? What Force is the Creation of the Earth? The Beginning of Life. Immortality. The Substance of Its Environment. Psychic Science. What the "Soul of Things" is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"The Influence of the Zodiac upon Human Life." BY ELEANOR KIRK. This is the only book which states the simple principles of the Zodiac in simple terms, making the entire matter clear to the average understanding. This volume indicates the location, characteristics and influence of each sign, the Zodiac, giving the signs which govern the government, the signs and colors associated with them, and the signs and colors associated with the different domains. The characteristics of children born in different domains, and the conditions to be observed in their care and education. The personal ability and talent of the individual with reference to domestic, social and business success. This work is the result of profound research, and in its preparation the author has been largely assisted by J. C. Street, LL. D.

Bound in Special Cloth, \$1. Price, \$1. For Sale at This Office.

"FAITH OR FACT." Illustrating conflict between credulity and vitalized thought, etc. By Henry A. Tabor. With a preface by J. C. Street, LL. D. Cloth \$1. A valuable work.

"The Influence of the Zodiac upon Human Life." BY ELEANOR KIRK. This is the only book which states the simple principles of the Zodiac in simple terms, making the entire matter clear to the average understanding. This volume indicates the location, characteristics and influence of each sign, the Zodiac, giving the signs which govern the government, the signs and colors associated with them, and the signs and colors associated with the different domains. The characteristics of children born in different domains, and the conditions to be observed in their care and education. The personal ability and talent of the individual with reference to domestic, social and business success. This work is the result of profound research, and in its preparation the author has been largely assisted by J. C. Street, LL. D.

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