



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

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WHAT IS SPIRITUALISM?

A Comprehensive Answer to the Question, In a Lecture
Delivered by Mrs. Helen Palmer Russeque,
at Hartford, Conn., May 7, 1899.

I shall select for my subject this evening: "What are the benefits derived from the knowledge of Modern Spiritualism?"

We have come together in convention to discover, if possible, the merits and demerits which apply to a **THINKER** and a knowledge in what is recognized as an "ism" only 51 years old. Spiritualism proper, is older by far—as old as human consciousness, as old as the prayer of the human soul. It is as old as the cognition of Deity, it is as old as the grief which feels hurt when those we most love pass through the open door into another mansion of God. But in its modern aspects it has come phases to the thinking world that heretofore have rarely been considered.

Spiritualism in its march of progress for fifty years has encountered the same persecutions, having been traced by men who neither believed nor cared to believe anything concerning its actual values. It has been traduced by every opinion that has conflicted with what Spiritualism has presented. Nevertheless, it stands out as the light of the darkness of misrepresentation into the glorious sunlight of God's love and wisdom; and why? Because it is in answer to the prayer of the human heart, "O Father, reveal to me the mystery of life." It has come in answer to the multiplied needs incident to the development of thought and the unfolding aspiration of human intelligence, and to the march of human wisdom as man has reached out for that for which he hungered and thirsted.

Spiritualism appeals in its higher aspects to the wants of every community in the race. It appeals to the needs of every condition of human existence; it belongs to humanity; it is the light of human intelligence. It has not burst upon the minds of the people like a glorious light, to dazzle the intelligence of the investigator; but it has come, the educator, the leader, the light that teaches man how to live. It comes to the world not only to tell man that there is a conscious existence beyond the grave, but that the man who lives beyond the grave is open to the same laws that govern in this life. It is the light that has crossed the threshold from this apartment of God's universe into that which is a little farther on in his progress, he has carried no one with him but himself; he has not changed any more than if he had thrown off an old garment of which he was tired or had worn out. He is the same thinker, the same hungering soul, the same inquiring spirit, the same investigator of divine love, possessed of every attribute of human intelligence and divine love that he possessed here. He is endowed with every condition that exists in this phase of manifested life. He has only left behind him the casement, the shell, the hut out of which he has passed, emancipated from the thralldom of this lower materiality.

I would not for one moment mislead you in the belief of Spiritualists that this life to which you belong is other than a spiritual life. I cannot believe that the flower that emits such fragrance, and that glows upon your vision with the richness of its coloring, the perfection of its form, is other than the product of a spiritual law. I would not say for a moment that any condition of this material world is other than the handiwork of the divine Spirit, or in other words, you might say it is only spiritual made solid, made firm, made practical, utilized because of your lower needs, for the higher unfolding of your spiritual selves. There is nothing in this universe outside God's kingdom, there is nothing outside or beyond his dominion, and he who would degrade any part of the universe in a material condition beyond the reach or abiding place of the divine spirit, would wrench God from the throne which is the home of the creating life of which He is the source.

Spiritualism pertains as much to this life as to the other. It knows no such thing as death; it knows no terminal to material or spiritual existence or manifestation. It knows no such thing as a boundary to the divinity of humanity; it has not numbered the possibilities of human intelligence, nor limited the aspirations of the human intellect; it has not set a cordon about the human race, prescribing its growth; but it has opened the doors to the eternal wisdom of the divine life and there is nothing that exists in the earth below, in the air above, nor in the depths of the sea, nor upon the mountain heights—nothing on earth nor in heaven which is not destined for man to comprehend. This being true, man need not himself about learning something of the divinity which belongs to him and to which he belongs. Allegiance to all that belongs to every human soul binds him not only to that life beyond the stars, but recognizes the unity that exists between this life and the life a little farther unfolded in divine manifestation.

The aspiration of the human intellect possesses an evidential value to the investigator of an immortal progress—the aspiration of the human intelligence is the outbreathing of the spirit toward its own. It is the inquiry of the human mind that leads man to the fountain of things to the source and to the unfolding of every phase of spiritual proof or spiritual manifestation that exists in the universe. It also allies all the laws that exist, together. They are held by the same tie that holds you to the Infinite Spirit who, reigns over, in and through all things.

Spiritualism teaches you of human relationship, the kinship of spirit, the kinship of intelligences, the kinship of races, the kinship of gradations that exist in human progress. Spiritualism tells you that there is no line of separation between one grade of development and another. There is an eternal blend-

ing or unifying of spirit that carries the race onward and upward forever and for aye. The ladder that Jacob saw ascending into heaven, with angels ascending and descending, was only the beautiful type of the links which hold a man to the higher possibilities, to the further unfoldings, to the richer developments and the divine rise of the human spirit unto all that may be, all that can be, all that is.

Spiritualism is by no means the source of all truth. It does not contain all wisdom to-day, but it is on the road to a higher perfection; it confines no soul to any one domain of life; it says to no grade of human society, thus far and no farther shall you move along the heights of wisdom. It proclaims to no class of men the possibility of eternal progress, consigning another part to eternal ignorance. It is not the builder of heaven or hell. It is not that which measures out the justice which every man creates of his own life, of his own action, of his own contemplation of truth. It builds no hell for sin, it creates no paradise for virtue. It is the light that comes up out of the darkness, and although the darkness knoweth it not, it is the power which redeems because it is that which imparts wisdom. It teaches that every man is the creator of his own destiny, he is the arbiter of his own future; he creates for himself his rewards and punishments, or, in other words, he reaps the rewards and punishments of his own life. Pure living, earnest effort, high standards of morality and earnest advocacy of truth, allegiance to a divine love, to a sweeter brotherhood, to a diviner worship of all that is pure and holy, is in itself the creating principle of heaven within, and he who gropes in ignorance, who probes the very depths of crime, who goes down to the depths of sin, is building a funeral pyre for the cross that lives within him, and he must suffer the pangs which he inflicts upon himself, and there is no vicarious atonement for him. Spiritualism destroys vicarious atonement to every thoughtful and reasonable mind, for if you stop to consider for one moment the stupendous injustice which it inflicts upon the human race, then you cannot, and would not if you could, look to the redeeming life and be willing to shirk the responsibilities incident to your growth.

Spiritualism is based upon that love which is eternal, unchangeable, irrevocable and just, forever and forever. It is divine in its application to every human being. It teaches you to seek the cause of evil, to go to the foundations of sin, to probe to the depths every wrong which is the outgrowth of the ignorance of the race; it carries you home to the foundation principles which present such results. What is the consequence of such an investigation? In science you have found that wherever there is an evil, wherever there is a disease, wherever there is a wrong, if you have sought the cause, the remedy is to remove it. A city infected with fever, disease, falling men to the earth, sweeping them away from their earthly life, investigated under the radiant light of scientific inquiry leads you to the source of such an evil, and you find that in a better condition of the sanitary laws that control the circumstances, the conditions, the situation, the locality, are found the redeeming influences that are applied for the redemption from that condition.

So it is with the moral nature of man. If you but look to the sources of evils, if you but consider the foundations upon which the wrongs of the race rest, then you have found the remedy the moment you have made better conditions—a clearer air, a purer atmosphere in which that can grow, and which shall induce a higher moral tendency of that mind.

Spiritualism teaches you that there is no wrong without a cause. Who is at fault if a child born in sin, educated in the dregs of infamy, low down in the very mire and degradation of crime, becomes a criminal? Where is the fault? Will God in his loving justice, in his pure and undefiled laws, in his earnest and everlasting grace—can he condemn his own for such a condition in which he exists, to everlasting agony? This is the most awful blasphemy that man can offer to the divine Father of all life. Spiritualism teaches you that there is no sin without a cause, there is no crime without a foundation, there is no ignorance that there is not a condition which induces it, and without this man cannot see the march of the race and know how to purify, enable, enrich and uplift mankind to higher levels of understanding.

Carlisle says there is something better for man than happiness—it is blessedness. What constitutes blessedness? Unselfish devotion to truth, a reliance upon infinite justice, an eternal trust in infinite love, an absolute confidence in the great universal goodness of the race. But you tell me this is mental science, this is what the mental scientists teach. It matters not—the mental scientists have not all the good, but if it leads you to that altar and you are willing and ready to recognize the universal goodness that involves every condition of human, material and spiritual life, then he has led you to a better understanding of divine love. Spiritualism joins hands with any wisdom upon the face of the earth that brings you closer to truth. If it enters into the church, if it goes into the scientific laboratory, if it opens the door to the home and builds a higher, purer altar, it has accomplished so much, but until it does lead you to the betterment of every condition, it has not fulfilled, will not and cannot fulfill its mission.

Spiritualism again is a divine communion between human intelligences here and hereafter. Spiritualism tells

you that there is no severing of ties by which the human family are bound together. You are unified in your growth, in the origin of your lives, in your mutual interdependence, and you are unified with the divine spirit, a part of this universal whole—every one of you necessary to the place which you fill, in order that this great oneness of all life shall fulfill its inherent prophecy. Death is not to be considered—it is only the Amen to the chapter of experience, it is only the fulfilling of the first law of change that holds you to that eternity which you are facing. Death! Ye who are parted from those who love and whom you love by the thin veil that exists between the higher spiritual and the lower spiritual life, you who are separated from those whom you cherish, and cannot see or hear or feel the consciousness of their

I do mean that he shall know a truer life, that he shall recognize a closer allegiance to divinity, that he shall know that he is the son of God, and in that sonship he is one with all the universe over which he reigns.

Spiritualism tells you that the law which holds the planet in its orbit, the law whose specific gravity draws a drop of water to the earth, the law by which the vibrations of light from a distant planet are brought to your vision, the law which unfolds itself through the developing tree, the law which is made manifest in every condition of growth, is God's law, and it is a law which man can apply to himself for his own benefit.

This, friends, is what Spiritualism teaches. It is what Spiritualism claims, it is what Spiritualism advises every man and woman to earnestly in-

The Divine Plan Appreciated.

The Divine Plan as you call it, is indeed divine, for without it some of us who have to struggle for an existence in this life would never be able to come in possession of such a valuable library as we do, and also The Progressive Thinker, which alone is priceless, considering the knowledge obtained from it in the course of one year, and all for the small amount of \$1. May the angel world ever help you in the good work.

Sterling, Kan. JOHN BEYER.

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presence, remember that you are in God's house, within the confines of his love, in his dominion, and there cannot be anything which is his, or of him, such a thing as death. He who believes this destroys the foundations upon which faith in God rests. When I say "God" I do not create a man, nor a throne, nor a being. I do not formulate any figure, I do not incarnate any spirit that does not require every living thing, every flower, every leaf, every grain of dust, every globe of air, every drop of water, every particle of the material as well as the spiritual universe. I do not mean anything which does not unfold the divine Spirit. I mean everything, and I mean that everything bears his image. If God has created one man in his image, he has created all men in his image. But as the tree presents in its development one deformed branch, or one imperfect or blighted fruit, so does humanity, the fruit of this great life everywhere existent, present the same aspect in its line of development. I do not recognize a higher divinity in this condition of life, inasmuch as the one is tributary to the uses, to the higher application of the other, and thus leads you to a more earnest endeavor to uplift the whole.

Spiritualism does not come into conflict with any religion. Mark what I say, it is nothing that shall conflict with any religion upon the face of the earth. Religion means a higher reading of God's law, a more intelligible understanding of infinite spirituality, a better development of the moral faculties of the human race. Religion does not mean theology, nor theological dogma; it does not mean a creed; it does not mean a formulated faith that is not subject to growth; it does not mean that you shall see so much and no more of God's universe than his dogmatic idea shall formula, or your understanding. Religion is the law which makes the recipient of a higher consciousness than belongs to the lower conditions of animal life. It is that link which holds him to the highest spirituality, it is that chain which binds him to God and which holds his feet resting upon the lower, but reaching up, on and outward, to the higher and better and holier good of this universe.

Spiritualism, friends, has in its presentation to the world many imperfections attending it, but remember that human minds are instruments; every one is a stringed instrument, every human intelligence is only an organ through which a law demonstrates itself. According to the operation of that organ does that law present itself more perfectly. According to the development of the human brain does a higher intelligence unfold more profoundly the interest of humanity. According to a higher consciousness of the rights of man over all the earth is there a better humanity, more equalized justice. According to the understanding of the needs of humanity does that religion, which becomes the practical working power within the intelligence of man, lead you to a better and a holier condition of worship, of truth. I do not mean any worship or bowing down to idols or altars; I do not mean any worship that you shall worship a being beyond the stars; that you shall create a heaven with pealing gates and streets of gold, and that its streets shall flow with milk and honey. I do mean that every human being shall be made the home of infinite love and infinite wisdom; that your souls, the altars of your intelligence, shall be made the thrones of God and godliness.

investigate, that he shall know himself and thus obey the "behests of divine law. Spiritualism to the world is always meant to mean that the human soul is the unfolding of the soul. It knows no creed, no dogma, no ritual, no formula save the recognition of God in everything, and that practically. It does not mean the omnipresence of God which you can evade or evade, it does not mean the omniscience of Deity, that you can overcome or controvert, it does not imply the divine presence, that you can shield yourself from its penetrating gaze, but it does mean and mean anything which does not unfold the divine Spirit. I mean everything, and I mean that everything bears his image. If God has created one man in his image, he has created all men in his image. But as the tree presents in its development one deformed branch, or one imperfect or blighted fruit, so does humanity, the fruit of this great life everywhere existent, present the same aspect in its line of development. I do not recognize a higher divinity in this condition of life, inasmuch as the one is tributary to the uses, to the higher application of the other, and thus leads you to a more earnest endeavor to uplift the whole.

It is beyond the skill of the weather bureau to tell just what it is that makes one winter set in earlier than another. The night hawks and the swallows would seem to teach that there is a steadily accumulating mass of conditions, the presence of the first of which makes itself known to the birds before it does to humans, and that this first manifestation of the gathering of things which, combined, will make an early winter, affects the insect supply. And then the birds go skurrying southward.

The flight of the night hawks was watched from the roof of a North Side building. To the east and to the west, as far as the eye could reach, the birds went by in groups of fifteen or twenty, with a short lateral distance between the groups, but between those following and those preceding the distance was as nothing. It was simply a bird army moving forward in "columns of companies." They fed as they flew, individuals diverging now and then and half turning to catch the luckless insect quarry.

MIGRATION LATER IN 1898.

Last year a similar flight took place over Chicago September 11, more than three weeks later in the season than the migration of this year. Last year the winter was late and open; this year, unless the night hawk was deceived, it will be early and severe.

There is a family of birds called the warblers—one of the largest feathered families in existence and certainly one of the most beautiful, yet comparatively unknown because its members like to stay among the leaves of the trees. For actual beauty of coloring many contend that no bird of paradise can "hold a feather" to these restless little creatures, which now are passing through the city parks and over the city houses by millions. They began their journey two weeks earlier than us usual with the weather or perhaps they were headstrong and did not heed the warning. That was in the spring of 1888. They came a little early and a hard winter spell came a little late. The result was

Personal abuse is very likely to be the only reward, for the noblest and most self-sacrificing acts.

Religion and superstition are convertible terms. There is no religion that is not superstition, and no superstition that is not allied to some religion.

Henry M. Taylor.

The church may be afraid of our future; but that is the church's fault and misfortune, and not ours. And its axletree will grow beautifully less when it has caught up with us.—Buck.

Unfaithfulness in the keeping of an appointment is an act of clear dishonesty. You may as well borrow a person's money as his life.—Horace Mann.

Never to put my hand to anything on which I could not throw my whole self, and never to affect depreciation of my work, have been my golden rules.—Charles Dickens.

BIRDS AND ANIMALS IN SPIRIT LIFE

BIRDS PREDICT EARLY WINTER—SONGSTERS FLY SOUTH THREE WEEKS IN ADVANCE OF USUAL TIME—FEAR THE FROST—WARBLED, SWALLOWS AND MARTINS FULL OF WEATHER WISDOM.

Unless the birds are liars, says the Chicago Tribune, there is going to be an early winter, and doubtless a hard one as well.

The weather-wise farmer, when looking about for signs of approaching "weather thins," usually looks to see what sort of a house the muskrat is building and how thick is the shell of the butterfat. It is seldom that the farmer consults the birds, though if naturalists are to be believed he might well consider them wiser and wiser. The birds are more susceptible to weather conditions, perhaps, than any other living creatures. The reason for this is that upon the condition of the weather largely depends their food supply.

Take the case of a swallow, for instance, a bird that is wholly dependent on small insects for a livelihood. These minute bits of food it takes upon the wing, principally, in the upper atmosphere. At the slightest touch of cold weather this food supply is empty, for under no circumstance will it take food from shrub, tree or ground.

Just what enables the birds to know that an early cold snap is likely no one can tell, but that they know it seems to be proven by the fact that within a short time of the disappearance of the swallows a cold snap of sufficient vim to kill the smaller air inhabiting insects is sure to come.

LEAVE BETWEEN TWO DAYS.

Sometimes the swallows leave early and sometimes comparatively late. This year the vast majority of the members of this family, in which for the sake of convenience are included the chimney swifts and the purple martins, already have gone south, having left Chicago behind two weeks in advance of their usual migrating time.

A short time ago there were hundreds of purple martins flying over the housetops of this city, doing their best to destroy the winged insect crop. At 4 o'clock one day the birds were in evidence everywhere. Next morning there was not one to be seen. After the manner of the old farmers' almanac, the parting twitter of the martins interpreted into words might have been:

"About this time look out for cold." Just at the time of the strange visitation of the millions of caterpillars, if Chicago people had not been so busy looking at the crawling things beneath their feet they might, by looking up, have seen the millions of tiny winged times more interesting and more beautiful. On Sunday afternoon and evening, from 4 o'clock until night's curtain shut out the picture, there passed over the city a procession of birds, each individual sharply but delicately outlined against the sky. Each bird was of the apparent size of a pigeon, though built on lighter lines and with a manner of flight far less laborious.

FLIGHT OF NIGHT HAWKS.

These winged visitors from the North were night hawks, making their journey southward three weeks earlier than is their wont. Some climatic conditions, perceptible perhaps only to them, had sent them on their way when the summer was yet far from spent. The bird is not a hawk in any true sense, for it lives wholly on insects which it captures while flying. So far is it from being like a hawk in structure that its claws are insufficiently strong to enable their owner to grasp a limb after the manner of an ordinary bird. As a result the night hawk, resting by day, has to "lie along the limb lengthways."

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that in the woods of Chicago's suburbs hundreds of stricken little creatures could be seen in an hour's walk. The cold had killed them.

WARBLERS ECHO A PROPHECY.

The warblers, like the night hawks, the martins, and the swallows, are prophesying an early winter, and if one will listen to the notes of these birds he will discover at once that not one of them is a "croaker."

Take it all in all, it is probable that the nest of the robin is easier to find than that of any of the other tree building birds. It is the habit of robins to try to do the best they know how by their country. They believe in large families, and many pairs of robins rear three broods in a single season. Some of the old fashioned ornithologists said that when any pair of robins brought up three sets of young ones in a single summer the winter would be late and warm, but if two nestfuls proved to be the limit for all the redbreasts there would be early frosts, cold weather, and sleighing from Thanksgiving to the spring election.

These statements are very suggestive. That animals are wiser than generally supposed, must be admitted in view of all the facts of the case, and their knowledge would seem to enable them to some sort of a home on the spirit side of life. I believe they are immortal, like human beings.

DIVINE WRIGHT.

COWBOY'S EXPERIENCE.

He Relates Some Interesting Incidents.

In 1890 Mrs. Lou Gardner, a materializing and slate-writing medium, sitting upon her bed, and held many circles, for the benefit of her friends, her neighbors and all who wished to see or investigate for the truth—she did not try to convert any one to the belief, but left it to them to draw their own conclusions of what it was after seeing. We took her to many of our little "stanzas" to test her mediumship. We have had her change clothing, and we always arranged the cabinet ourselves, often having nothing but an old bed-quilt for a curtain. There appeared many good materialized forms; I shook hands with them and heard several of them speak. I saw and recognized some whom I had known in this life. I also had good slate-writing with her; the writings were without pencil. I got many messages from departed relatives and friends, among them was a message from my brother who was killed in the Spanish war. I saw him when he passed over to remember him, and was not thinking of him at the time, besides the medium did not know I had a brother on the other side. This slate-writing was in broad daylight and strictly under test conditions. I was a close observer and nothing escaped my attention. I noticed in particular that the curtain always rolled or flopped back from the corner to the other corner, diagonally across the cabinet, which under the circumstances it was impossible for human hand to do without detection. Now all this was, without hire or pay; she made no charges for holding seances while here.

Mrs. Bessie Sisson, whom I have known from girlhood up, developed in her own family into a materializing medium, and at her home in Chicago, I have seen many fine forms. Mrs. Sisson's character and honor is too high to entertain the idea of fraud.

I have also had fine slate-writings, without pencil, by Mrs. Plink, of Galveston.

The ministers and my friends here think I am partly crazy for believing in such "tomfoolery," as they call it, and some of my friends have great sympathy for me; they fear that if I continue to believe in such I will become a lunatic, and be sent to the asylum. I have investigated and believed for three years, and I think my reasoning faculties all right yet. I sometimes attend church, but I flatly tell the preacher, with whom I am well acquainted, that I do not come to hear him preach, I only go to meet my friends and for sociability.

The Bible says Lot's wife turned to a pillar of salt. Now I might have believed it if it had said she turned to a pillar of sugar—unless woman was very different in that day; if my girl should transform to anything it would be something sweet, not salt.

I admire the bold stand The Progressive Thinker takes against creeds, especially the Catholic priesthood. With best wishes I am, a wicked, ignorant Spiritualist Cowboy.

R. E. SWINNEY.

Smith Point, Texas.

The Angel of Warning.

About sixteen years ago my husband went to his lodge and I asked a lady to come and stay with me till he came back. Darkness came, and I heard the gate slam, so I went out to meet my friend, and there stood a woman with long hair and blue eyes. I insisted on her coming in. She stood and looked at me, but would not come in. In about three minutes my baby pulled at my dress, and I stooped down and took her up.

When I looked again, the woman was gone; I called after her, but no one was near. In three years I lost my child. Ever since, the woman comes to me just before there is a death in the family, and speaks to me. I don't like her presence, at the same time she means no harm. For the past two years I have been a firm believer in Spiritualism. I see other spirits that talk to me, in daytime, and it does not seem so wonderful.

MRS. L. SCOTT.

Galveston, Tex.

Who on earth at this day would pretend to settle any scientific question by a text from the Bible?—Ingersoll.

BODY, SOUL, SPIRIT.

A Hindu Magi Spirit's Explanation.

Bro. A. B. Richmond:—Several years ago, yourself, myself and others held several long talks or arguments in regard to the fact that man nor any other animal had any control what is generally named the involuntary muscles and nerves of our material bodies, and I recollect that your explanation of this fact was that there was one small portion of brain matter located somewhere in the system that was always active and wide-awake, and that natural law or God or whatever power that did rule this matter, kept this one spot in motion as long as life lasted on earth. Well, since that time I have become cognizant of the fact that I could hold a mental converse with an old "Hindoo Magi," spirit, and he has given me the following solution of the "Why does all animal, vegetable or other life continue without any care, or thought, of our own while we were asleep, or awake?" and it is as follows:

Man consists of three distinct portions or parts.

First. The material or physical body, that we use while in earth existence, and this body is what holds us to earth.

Second. The spirit or astral body that enlivens or gives life, power and motion to this material body and makes it a "sensitive machine."

Third. The soul, or intelligence that we call the soul, that guides the combined machine consisting of the material body, and astral or spirit body.

There is but the "one" great mind or soul in the universe, and "man has no individualized soul, but we live and move and have our being enveloped within the all-enveloping presence of the one soul of the universe," and just so much as man's "spiritual body," through his material body, is acted upon and used by, or as much as he uses the one intelligence of the universe, just so much soul he has and no more. So man can lose his soul in this sense. (The spirit or life-giving force is what holds the earthly body and gives it animal life.) Suppose a good, intelligent man in the prime of his manhood so abuses himself by drink, narcotics, and other abuses, that he becomes a senseless, besotted beast in the gutter, his brain-power so exhausted that the spirit can hardly hold on to the bloated carcass and keep life in it. In this condition the soul or intelligence, the one mind, cannot use this useless mass of beotied clay, and therefore the man for the time being has no soul or intelligence; therefore he has for the time being lost his soul through making it impossible for the one mind, one soul of the universe, to act upon his brain through his spirit or life-giving force.

At the moment that conception takes place in the mother's womb, that instant there is animal or spirit life—albeit because there is a condition where the life-giving forces can touch and make life manifest upon the earth plane, but there is no intelligence until a short time after, when there is enough brain to manifest thought. So a child as it grows to manhood receives intelligence or soul just in proportion as his brain power develops under the life-giving forces of spirit, and we dwell surrounded by this life-giving force just as much as we live and move and have our being in the soul or intelligence that surrounds us.

This being the situation in earth life, as I have said before, man is a trine being in his sense; in and as the spirit body is only dual, having a material body enlivened by a spiritual presence and acted upon by a superior or higher intelligence. Well, we will now let him alone until we find him at the last end of earth life, with his material body worn out so that the surrounding spirit forces cannot longer sustain in an earthly existence. What takes place? The spirit—astral body—leaves the old earthly body, and then we have only the astral body, which is the home of the soul, as it is called; in and as the spirit body can be acted upon by the one mind or one soul, it is yet a living being and goes on and on just as well without the old earthly body, and in the ages beyond this astral body is at last worn out and diffused into the arcana of the spirit realm, and what is left of what we once called a man? Some would say, Why, nothing but his soul or intelligence. Yes, no; there is nothing left of the individualized man, for he has all been distributed "back into the realms of nature from whence he came," and as there is nothing left in an organic shape for the great mind or soul to act upon, he has as the minister says, become "one with God," or he has returned to the fountain from whence he came.

There is not one iota of proof that man is immortal in an individualized condition. He may be immortal in the sense that there is "nothing lost" in the universe, but what spirit or what god ever came and reported to man on earth that he had lived to the end of time as an individual soul, spirit or god? None—no, not one; nor can it be proved by any means known to mortal man on earth or in the region that surrounds the earth, that man's soul, spirit, or body is immortal as an individualized entity. We are one with all things eternal, and our bodies, the matter of them, is as old as the eternal hills; our spirits as old as the eternal forces of nature, and our intelligence is as old as the eternal intelligence that is always, and always will be, and we are one with all things in nature, and of nature.

J. W. DENNIS.

Buttalo, N. Y.

Absolute morality is the regulation of conduct in such way that pain shall not be inflicted.—Herbert Spencer.

The savage beasts are not more formidable to men than the Christians are to each other when they are divided by creed and opinion.—Julian.

The deepest controversy that lies before modern society is, Can the social union subsist without a belief in God?—John Morley.

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SATURDAY, SEPTEMBER 23, 1899.

Still Bearing Fruit.

The fathers of the American Revolution, noting the tyranny of the church, and its usurpations of authority, resolved to destroy its power by an eternal divorce of church and state. Though priestcraft has been constantly active trying to regain lost control, it has only slightly succeeded. Every attempt across the friends of liberty to more aggressive action.

The principle involved, we are proud to observe, is extending to other countries. The missionaries, with their meddlesome habits, attempted to introduce the Christian religion into the schools of Japan; but the government has set itself actively at work to defeat the machinations of these disturbers of public tranquillity, so have resolved that secularism shall not be taught in the public schools.

The Imperial Consul of Japan, residing in Chicago, Toshio Fujita, was lately interviewed by a press agent, and said:

"Under the new regulations religion will not be taught in the public schools of Japan. Private schools may, as I understand the rules, teach any religion so long as the peace of the country is not interfered with. The ultimate purpose of the government is to separate church and state in public institutions." The church would never have been the great power it is had it not been the control of civil governments. With the Roman empire the Monarchy and the Supreme Pontiff were centered in the same person. This principle was extended to all the subordinate provinces, so priestcraft and kingcraft aided each other in crushing the people. In due time, when Roman Paganism took on its new name of Christianity, we find the same order of things prevailed, and the supreme head, with the name of Pope, continued its duplicate power, as the viceroy of God on earth, and the civil sovereign of the world. As such he crowned kings or deposed them at pleasure, at the same time holding the keys to heaven in his hand.

The Hog Assassination Confirmed.

In our issue of August 26, under the head of "Now the Hogs," The Progressive Thinker gave an account of the slaughter of swine up in Minnesota for the glory of God, under the direction of a couple of agents of Rev. Dowie, of Chicago, who sport the title of Reverend. A prominent friend of The Progressive Thinker residing in the region where this onslaught upon the Devil in the form of swine occurred, writes:

"The Rev. Holmes, of hog-killing fame, used to be a Sunday School missionary, and Rock county was a portion of his field of labor. Rev. Mr. Graves was also a Sunday School missionary who worked with Holmes. I have met them, and they were quite well known here. The hog-killing episode occurred in Noble county. There are a few of Dowie's agents here. One of them sold all his hogs and bought Angus goats with the money."

In the days of slavery it was no unusual thing for a good Christian slaveholder to ease his pious conscience by selling his slaves to an unregenerate brother, then invest the proceeds in land or other property which would not disturb his guilty conscience. Reformed gamblers, thieves, pirates, rarely or never return their ill-gotten plunder, but use it for the glory of the Lord and his Chief in the atoning blood of Jesus is a pure passport to heaven, why should they deprive themselves of the wealth they acquired while yet in their sins? The virgin born God had paid the debt. Why should they make restitution?

The World Over.

A letter before us from J. A. Balfour, Esq., dated Bombay, India, August 12, says:

"I must thank The Progressive Thinker for Col. Ingersoll's lecture on The Devil. It is a splendid production, and should be universally read. We have just learned by wire that the grand old Colonel is no more. His death is an irreparable loss to the whole world. Others must take up and push forward his good work."

What other death of a person in private life could have awakened similar expressions on the opposite side of the globe, and even secured mention by cablegram?

Prof. Johnson, author of "The Rise of Christendom," wrote from London a letter later:

"I feel great regret, as does every earnest thinker, at the loss of Col. Ingersoll. We had waited to see him and hear his voice in England. He was a fine spirit, and his work cannot be forgotten."

A Volume In Brief.

"Every great change of belief has been preceded by a great change in the intellectual condition of the country in which that change occurred,"—Lockey.

Does such a self-evident proposition need demonstration? When in universal belief the earth was a level plain, surrounded by high mountains on every side to prevent the waters from running off, eternal fires, brimstone fed, were raging underneath, and the heavens were a crystallized vault, with sun and moon moving across the sky, and there was a heaven just above where God and his angels dwelt, how natural then the conviction that the presiding genius "up there" made it his special duty to keep an eye on the doings of men, and make a record of his observations for future use. And as the volcanoes were openings to the fires beneath so they were gateways to hell.

It was during this long period, when ignorance was universal, the entire system of Pagan, Hebrew, Christian and Mohammedan philosophy was founded, with all their pernicious dogmas, substantially identical in character. Familiar with either we are familiar with the whole save slight variations.

With the revelations of science the flat earth was resolved into a globe; the crystallized vault became merely the bounds of vision; the stars, late lesser lights to ornament the sky, became suns to other systems, like our own solar system; and the sun, a living object, worshipped as God himself, became the central orb around which the planets and their satellites moved in ceaseless march; and the moon, God's wife in the Pagan system, became secondary attendant upon the earth, only moving around it in a circle of its own.

But the revolution is coming. It is inevitable. We see it. We know it; yet Nature is seemingly tardy in her movements; so is the growth of ideas whether religious or political.

Using the centuries as milestones along the path of human progress, to mark great events, commencing with the birth of Christ, in 1543, when his system of astronomy, now universally accepted, was first given to the world, and, lo, the change! At that time Catholics were contending with Protestants to preserve their departing power. But the revolution is coming. It is inevitable. We see it. We know it; yet Nature is seemingly tardy in her movements; so is the growth of ideas whether religious or political.

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Agrees With Other Writers.

"Japan in Transition" is the title of a recent volume in which the author takes the reader into the confidence in regard to Japan as it is. He divides the Japanese Christians into sundry classes, as follows:

"1. Professional Christians, who make their living by working for the missionaries.
"2. Interested Christians, who derive material benefits by falling in with missionary views.
"3. Nominal Christians, who have been in contact with missionaries, and who for various reasons raise no objection to being so styled.
"4. Temporary Christians, who are the children and others passing through the missionary schools for the purpose of being educated.
"5. Christians from force of circumstances, the native wives and servants of such of the Europeans as insist on their dependents observing Christianity."

The author says Catholicism and Protestantism have been pitted against each other in a relentless war, with the result that the Japs lost faith in each; that their supposed rush to embrace Christianity was a rush to learn the English language; that when the students at the mission schools returned to their homes they left their Christian teaching with their books behind them. Though the author is an Anglo-Saxon he writes like a Japanese native born.

Dreyfus Convicted.

The Jesuits, who were at the bottom of the prosecution, have a second time triumphed in their determination to exclude Jews from the French army. So by the most unblushing frauds and perjuries can be placed in press dispatches, Dreyfus was convicted on the 6th inst., and was sentenced to ten years' confinement in a fortress. Americans who read in full the reports of evidence used on the trial must place a low estimate on the honesty, else the intelligence, of those who constituted the Court Martial.

Important Point Illustrated.

Captain Ericsson while on earth never saw any visitors except those men who were engaged in his work, says the New York Times. He felt that to see people who called upon him simply in a social way was a criminal waste of time which he could not afford. It is related of him that General McClellan entertained an ardent desire to become personally acquainted with the great engineer whom he so much admired, and employed the services of Mr. Isaac Newton, one of Captain Ericsson's intimate friends, to obtain an audience for him. Captain Ericsson, upon being approached, said that he regarded the general most highly and felt flattered by the request, but he "was too old to make new acquaintances and must beg to be excused."

Although he was not strictly what is known as a "big" man physically, Captain Ericsson was extremely muscular. He was 5 feet nine inches in height, and his average weight was about 178 pounds. There was no superfluous flesh on his body, but his bones were large and his body solidly and compactly built. It is told of him that one day while the Monitor was being constructed in the Delamater iron works, and running across a heavy piece of iron lying on the floor, ordered two workmen standing near him to pick it up and take it over to the other side of the building. The men said that the piece was too heavy for them to lift, and that they would get a hand truck and remove it. Without a word Captain Ericsson stooped over the heavy piece, lifted it up and carried it where he wanted it to rest. The iron was afterward weighed and tipped the beam at 400 pounds.

It was said that the United States Government was still largely indebted to the doctor for his services. He had been the price he demanded for the Monitor, but he had never asked payment for other inventions he subsequently put into the vessel—inventions in the details of the machinery. He had been imported many times by congressmen and senators to permit them to obtain for him some pecuniary recompense for these inventions and for other work done during the war, but always steadfastly declined, saying that those things which he had done represented his share in the efforts to preserve the Union, and that the products of his brain had been freely given.

The above illustration is an important point that should be brought to the special attention of every person. Re-read the following lines carefully:

"Those things he had done represented his share in the efforts to preserve the Union, and that products of his brain had been freely given."

You can discover in the above the important principle underlying it. Within that declaration is enshrined a duty to the world at large which everyone should carefully consider. Each one, whatever his position in life, or how ever multifarious his duties, should do something for the common good of all. When Vanderbilt contributed freely to endow a university in the South, his selfishness for the time being was held in abeyance, and the general good of the world considered. Within a certain period, says the Atlanta Constitution, "private donations to schools and colleges in the north go over \$25,000,000. In the same time in the south barely \$800,000. The best endowed university in the south, the Vanderbilt, got its money from a northern man. The endowment fund of Emory is \$95,000, of which \$73,000 came from a northern man. Every building of Emory, save the two society halls, was paid for by northern money. More money has been spent by northern men for collegiate education for negroes in Alabama than any six southern states have given to collegiate education to whiteboys. The northern Methodist church alone is spending more money in the south for higher education than all the southern states combined give to their colleges. These figures are not only startling—they are significant. In these numerous contributions the principle underlying the statement by Ericsson finds a beautiful illustration. But it should find a more general expression, and not one person who lives, but should feel it a sacred duty incumbent upon him to contribute as far as possible something to make the world better, not only in the present but in the future. By so doing the spiritual philosophy will find you an exponent worthy of it in every respect. That religion or that belief that does not tend to the general good, is of no earthly account; but if earnestly seeking for the welfare of all, under whatever name it may work, it may become a potent factor for good.

What Are the Facts?

The secular press, nothing if not sensational, for years when short of an exciting subject, has wasted its surplus energy on Geo. J. Schweinfurth, whose home is on a farm some five miles south of Rockford, Ill. The locality has been opprobriously designated as "heaven"; the female inmates of the home have been termed "angels," while Mr. S. was represented to have claimed he was the resurrected "Jesus."

Now a change has come over the dreams of the press. It is asserted that Mr. S. has renounced his former claims, and is deeply repentant for his late faith. Not that only, but it is said he is a regular attendant on the religious exercises of the Christian Scientists, at Rockford, and has expressed a desire to connect himself with that new church.

A distant correspondent inquires, "What are the facts in the case?" Mr. S. is only qualified to answer, and to him our columns will be welcome for a pointed response.

In the interim The Progressive Thinker has long since learned that there are two sides to every story, and that a correct opinion cannot be formed on any subject until each side is fully heard. Years ago we took occasion to investigate the pretended assumption that Mr. Schweinfurth was the resurrected Jesus. We found he really claimed that he labored to be like Jesus, by imitating his virtues, and that all beyond this was fiction and nothing else; that his heaven was a well-regulated home, and that he had a large following of intelligent and what appeared to be very worthy people. Beyond this it was not our business to inquire.

A Pointed Question.

It is reported the General Assembly of the United Presbyterians of Philadelphia, by a vote of eleven to one, lately decided in favor of the use of tobacco. An English journal in publishing the news item sagely inquires: "Are the United Presbyterians of Philadelphia filthy Christians?"

Thomas Shorter: A Noble Life Given to Duty.

The announcement in the English Spiritualist pages of the death of Thomas Shorter recalls the long and devoted life of this pioneer in the cause, and the great service he has rendered in bringing it to its present estate. The readers of The Progressive Thinker are inclined to regard all active workers as common brothers and sisters are exceptionally interested in the life career of those who represent them before the world. Spiritualism in England had no more representative man than Thomas Shorter, who wrote under the name of "Thomas Brevier." He illustrates the intellectual phase of the movement in that country and has done as much as any other to propagate its doctrine and maintain its dignity. His contributions to the spiritual press have been constantly marked with broad and comprehensive views, and the kind, fraternal feeling of the true spiritualist and scholar.

He was born in Clerkenwell in 1823. At an early age he lost both his father and mother, and had the family of small children to care for. Hence he had little opportunity for school education. He developed a passion for reading, and eagerly perused every book which came in his way. He had no one to guide him in his choice, and indeed little choice.

He began the battle of life at the age of eleven years as errand boy, at thirteen was apprenticed to a watch finisher, his regular hours being in summer, from six in the morning till eight at night, and in winter, seven till nine. At that time there were no working men's colleges, and the only means of mental cultivation free to him besides the few books his scanty means would buy, was by what is known as mutual improvement societies, attending public meetings, lectures, and coffee houses.

His sympathies became especially enlisted in the Socialist movement, to which the impulse was given by Robert Owen, and the political movements for the enfranchisement of the working classes. At eighteen he became honorable secretary of the friends of the former movement, and was one of the committee of five who drew up the rules for the Bowket Building Society in London. He also joined the People's Charter Union.

The great political events of 1848 called forth the letters on "London Labor and the London Poor," which attracted such wide attention, and gave an impulse to the inquiries into the condition of the working classes and efforts for their betterment. He was active in the co-operative movement, but the time had not yet come for its success, and he was not disappointed in its failure. The movement of "Christian Socialism," as it was called bore fruits, and led to the success of co-operation, and the founding of the working-men's college was a direct outgrowth. He was secretary, and performed the arduous duties of that office until he was by failing sight compelled to resign in 1867.

His attention was directed to Spiritualism in 1862, and becoming a convert, he boldly announced his convictions at a time, when it was far from public honor to do so. He published his investigations and conclusions under the title of "Confessions of a Truth Seeker," in the Yorkshire Spiritual Telegraph in 1866, and became a voluminous contributor to all the spiritual journals. He wrote and published his splendid volume of 500 pages, "The Two Worlds," embodying his careful research. He was not a professional lecturer, yet he appeared often on the rostrum and was an effective speaker.

He was not absorbed in Spiritualism, but was active in many directions. He was sub-editor of the London American during the War of the Rebellion, devoted to the Union cause. He wrote and edited several volumes for home-reading and school purposes. He has been perhaps the most voluminous writer on Spiritualism in England. When the committee of the Dialectic Society began its investigations, Mr. Shorter was one of the first persons to whom they applied for information and advice, and his letter to the committee and evidence appeared in its report.

Considering that all this work for Spiritualism is gratuitous, the honesty and self-sacrifice which has for his many years of life characterized Mr. Shorter is worthy of highest praise. He has been a representative of Spiritualism at its highest and best. By nature spiritual and refined, he was always courteous, affable, fraternal, and to those who opposed him he had no unkind word or epithet. He was always the same—loving, gentle, sympathetic, truly spiritual.

He has given the object lesson of a life worth of imitation. He was me and well, and all that came from him to do, and can have no regret for idle or misspent moments now in that wider sphere of activity to which he has been called. We will not close with the usual phrase that we have lost in his translation. Rather we have gained as he has gained, as earthly life is made opulent by the strength of those on the angelic side.

Important Card of Dr. Peebles.

Drs. Peebles & Burroughs have this day, September 11, 1899, dissolved all medical and business relations of every kind and character. Dr. Peebles having purchased the printing presses and all the office equipment.

Dr. Peebles will remain permanently in Battle Creek, Michigan, where in connection with his able medical and psychic staff of assistants, he will personally supervise all the medical affairs of the office and treatment of patients. The Temple of Health and Psychic Review will be published regularly; also the Better Life.

All communications of a medical character should be addressed to Dr. J. M. Peebles, Box 2421; all communications of a literary character, to Dr. J. M. Peebles, Box 2382, Battle Creek, Mich. J. M. PEEBLES, M. D.

Not Complimentary.

Pearl Geer, of Silverton, Or., wrote the Torch of Reason, that while in New York recently, he called on Edison, the inventor. During the conversation with him Edison said:

"The Bible of Nature is a splendid book if one understands it. Its laws are perfect and grand, and all the prayers in the world can't change them. There is intelligence and law in this world, and there may be supreme intelligence and law, but so far as the religion of the day is concerned it is all a damned fable."

Scholars, inventors, scientists, all in the same boat, and still the world moves on. A reasonable religion based on natural law, such as is Spiritualism, meets with but little or no opposition from the world's thinkers.

Undoubtedly a Medium.

It appears from the Chicago Herald that Little Florizel Reuter, the Chicago boy who entertained President McKinley and his friends at the White House one evening lately, is a prodigy more prodigious than any other in the same category, past or present. He not only plays the most difficult music on the violin with the soul and abandon of a master, but his knowledge and capacities are such as might have put Hadrian to blush when at his very best.

When Florizel was 3 years old—he is now only 8—he began to practice on a tiny violin. At 6 he could play with amazing facility and intonation such pieces as De Berlioz's first and ninth concertos, Proum's "La Meloncelle," Viotti's twenty-third concerto, David's "Petite Tambour" and Alard's "Faust" fantasia. Since that time, under the care of competent masters, he has continued to improve in such manner as holds out the brightest promise for his maturity. He has positive talent for the piano, and under the instruction of Professor Henry B. Roney his voice has been trained to a remarkable proficiency. As long as two years ago he began to compose, and good judges say that these infantile efforts are exceptionally well done and thoroughly original.

If this were all, little Florizel had been wonder enough. But his precocity in other ways, and in a seemingly endless variety of ways, is such as to cause one to be lost in a passion of wonder, and even awe. Florizel can draw with excellence figures of birds, animals, ships, butterflies, trees and human heads. He will recite you dramatic selections from "The Lady of the Lake" and other poems with a fire of eye and stamp of foot that are patents to his own genuine feeling and his appreciation of the lines. In this art he has had no training. The spontaneity of his gestures, inflections and attitudes show him the natural born actor.

Such talents as have been already described are of the artistic order. But Florizel's bent toward science is even more astonishing than his capacity for art. He has memorized the names and locations of the bones of the human body by study of skeletons, and when quizzed in anatomy by physicians has startled them with his readiness of reply. He can name the parts of an engine, either locomotive or stationary, with the ease of a mechanical engineer. In zoology he can pass an examination that would astonish a professor of that science. He knows the Latin and vulgar names of all native birds, and can describe their habits, nests and eggs. Of forty varieties of butterflies he knows the name and peculiarities and he is never so happy as when hunting these gorgeous little creatures.

Yet another suggestion for the good of our Cause: There is a beautiful and excellent little paper published weekly, especially designed to interest and instruct children. It is worthy and should have a large circulation among Spiritualists. In addition to The Progressive Thinker it should be in every Spiritualist family. Send 50 cents to Tom Clifford, 1005 Pearl street, Cleveland, Ohio, and receive the weekly visits, for a year, of "The Lyceum." In every aspect of the matter, this will be a good thing to do.

It is not a matter of mechanical memorization and parrot-like iteration with Florizel. His knowledge he has acquired by reading and observation. He reads political speeches and is a warm admirer of President McKinley and an honored friend of Secretary Gage, who loves him as if he were his own son. Once when asked whether he would sooner wear a turban or a political speech, he said: "Let me hear the political speech. I am for temperance anyhow." Florizel lives with his mother, to whom he is passionately devoted.

An Echo.

On page 86, note, of "Jesus: Man, Myth or God," by Dr. Peebles, we read: "The London Athenaeum, reporting the doings of the British Geographical Society, has the following:

"The first paper was 'A Visit to Yarkand and Kashgar,' by Mr. R. B. Shaw. Tartary contains cities of more than 100,000 inhabitants, where many of the arts of civilization are carried on. Security of life and property exists, the roads are full of life and movement, and in the towns are extensive bazaars, containing rows of shops, where goods of every kind and from every country are exhibited. In Yarkand there are sixty colleges, with endowments of land for the education of students of Mussulman law and divinity, and every street contains a primary school attached to a mosque. The people seem virtuous and happy."

"Gracious Heaven! grant to keep Christian missionaries away from 'happy' heathen Tartary."

Aud, Great God, The Progressive Thinker echoes Dr. Peebles' importunate supplication, to save the heathen from the curse of a modified Roman Paganism.

How Is This?

Title to Catholic church property in the United States is vested in the Bishops of the many dioceses. The transfer of title to his successor is usually made by will. Under the war-revenue law a stamp tax of \$1 is levied on each \$1,000 in value of property thus conveyed on the death of the testator.

The total value of all church property in the United States, as per the census of 1890, was \$779,000,000, of which \$118,069,746 belonged to Catholics. The Commissioner of Internal Revenue has just decided that all this property whose title is passed by will, or otherwise, is subject to this stamp tax. This will net a handsome revenue to the government unless the law is repealed.

Love of Country in Each.

Stephen Decatur, at about the beginning of the nineteenth century, on the occasion of a festival at Norfolk, Va., offered as a toast, which was loudly applauded:

"Our country! In her intercourse with foreign nations, may she be always in the right; but our country, right or wrong."

Somebody half a century later proposed to amend by substituting at the close:

"Our country in the right; in the wrong we'll try to right her."

The Difference.

The island of Sulu, over which now waves the stars and stripes, and the only one of the 800 Philippine Islands where American authority is fully recognized, the people are Mohammedans. They are polygamists and slaveholders. In consequence of the unwillingness of the sovereignty of the Sultan, paying the salaries of the officials, and agreeing that any slave may buy himself for \$20, our flag became paramount.

On the island of Luzon the native population are Catholic Christians, and the Protestant Christians of America, if we can credit the reports of some of the soldiers in their letters home, are making a pastime shooting them, always designating them as negroes.

Col. Ingersoll was right when he said, "War is hell."

Aftermath Thoughts.

The camp-meetings are one by one drawing to a close. That they are a useful adjunct to Spiritualism, no one, perhaps, will deny. To very many they have proved seasons of spiritual as well as physical refreshing. Tired bodies and hungry souls have mutually been benedicted by participation in the advantages the various camps furnish for bodily rest and spiritual enlargement. These things are good to have experienced, and are of fine use in fitting one for better service in personal upbuilding of spiritual life, and the correlated service of building up inner and outer Spiritualism within the range of one's environments and influence in the community where one resides.

There is now the field of inquiry as to the most effective methods and means for the upbuilding of Spiritualism in the world, and especially in the local communities.

Most good as the various camps have done, it is to be feared and regretted that they have failed to excite and use that interest that should be felt and used in the matter of lyceums for the children of Spiritualists.

The Progressive Lyceums should be recognized and highly esteemed as a most efficient means to the growth of Spiritualism, in numbers of believers and in knowledge of its foundation truths. It will readily be recognized that both of these points are essential to the solid upbuilding of our Cause.

Without the training and knowledge acquired in the lyceum, the children of Spiritualists drift away from the facts and knowledge held by their parents, and either become agnostic, materialists, or align themselves with the popular churches and learn to hate and despise Spiritualists and Spiritualism; all of which they may be saved from by interesting them in lyceum work.

The spiritual growth acquired at the camps should not be suffered to die of inaction, but should be added to by active work in the upbuilding of Spiritualism, and there is no more effective way than by heartily engaging in lyceum work, getting children interested and instructing them in the knowledge of the wonderful truths we possess as Spiritualists.

Lessons in the philosophy and ethics of Spiritualism may be inculcated, and the wisdom thus taught, and embodied by youthful minds, will protect them from the assaults of false churchy teachings, through all time to come.

Surely here is a field wide and open, inviting the heartiest and wisest effort of every person interested in the welfare of humanity. It is a field that should not be left uncultivated, nor left to be filled and harvested by those who hate and detest Spiritualism.

Yet another suggestion for the good of our Cause: There is a beautiful and excellent little paper published weekly, especially designed to interest and instruct children. It is worthy and should have a large circulation among Spiritualists. In addition to The Progressive Thinker it should be in every Spiritualist family. Send 50 cents to Tom Clifford, 1005 Pearl street, Cleveland, Ohio, and receive the weekly visits, for a year, of "The Lyceum." In every aspect of the matter, this will be a good thing to do.

IMPORTANT

Notice to Lyceum Workers.

I am informed by a letter from the secretary of the N. S. A. that the Lyceum Association is ordered the use of the hall engaged for the convention by the N. S. A. Friday morning and afternoon, October 20.

The National Conductor, J. B. Hatch, Jr., has accepted the generous offer, therefore the Lyceum convention will occur on that date instead of the day following the adjournment of the N. S. A.

I make this announcement as I had supposed the Lyceum Association would hold its meeting one day later, and had so reported in some of the papers. Lyceum workers, rally your forces, aim to make the meeting a grand success. M. T. LULL, Secretary N. L. S. A.

GOING-GONE.

Moments, months and years—
Swiftly glide away;
Life, a fitful day,
At its close appears.

Going, all is going.
Age that longs to die,
Youth with gloried eye,
Whither all unknown;

Pleasure's beaker flowing,
Fried the vain decoy;
Hope, the slightest boy,
Going all untroving.

Summer's brief success,
Winter's blast and blight,
Full and falling sight,
Peace and love's career.

All the good to prize,
All the ills that pain,
All that seemeth gain,
Vanish from love's eyes.

Passeth every tone,
Every fond desire,
Joy and folly here,
On to the unknown

Going, going, gone,
Hated cooling fast,
Anger's scorching blast,
Passeth as a dawn.

Only faith abides,
Faith that holds in view,
That our souls renew,
As the times and tides.

O, that all were sure,
As in stabled seer,
That earth's sad career,
Had its gladsome cue!

Speak, departing wrath,
Speak, exalted lip,
Touch with finger tip,
Man's benighted fall.

Coldwater, Mich. C. J. THORPE.

Planets and People.

"Planets and People" is the name of a magazine devoted to the science of occult forces, astronomy, vibration, magnetism, life, the mystery of worlds, suns and systems—anything. In its higher aspects is thoroughly considered. It contains Ormsby's Geo-Hello Almanac, a daily guide in all affairs of life. Speculation, weather information, advice on health. Many money-making suggestions. One subscriber writes: "I have saved \$50 in doctors' bills by taking your magazine. It is worth ten times the price for health alone." Subscription \$1. A personal horoscope free to each subscriber. Address the editor, F. B. Ormsby, 355 Dearborn street, Chicago, Ill.

Planets and People.

AFTER THE GRAVE.

What Follows the Change Called Death?

CAMILLE FLAMMARION GIVES HIS VIEWS TO THE WORLD IN REGARD TO THE HEREAFTER.

No; it is not true that I have lost faith in spiritualism. Many newspapers have published a note saying that I had denied what I have written on that subject, but it is not true. Is death an end, or a transformation? Is there proof of the survival of the human being after the living organism has been destroyed? Until now the question has remained outside of the frame of scientific observations.

I have received, in comment on an essay that I published several months ago, a great number of documents having a certain value. They regard realized presentiments, precise premonitions, manifestations of the dead, haunted houses and diverse phenomena that deserve to be studied carefully. The narrators are, naturally, full of illusions, of uncertainty and of hallucinations.

In their entirety they are interesting. If we eliminate the doubtful cases there remains a selection of sincere, honest observations, made by beings perfectly sane. I shall not write here of telepathic phenomena. They are accessible to every man, in good faith. The psychic action of one mind upon another is as certain as the attraction of the sun for the earth or the influence of a magnet on iron.

Apparitions and manifestations after death are not undecidable. But if it is important not to admit a thing which has not been proved, it is also important not to deny anything in prejudice. Two friends had promised each other to meet after death. When the first died, the second waited several days without observing anything. But one night, when she was in bed and her room was dimly lighted, she saw her friend seated in an arm-chair. She wore over her gown a sort of hooded cape which astonished the observer because she had never seen it on the shoulders of her friend. When the vision had vanished, Mme. P. believed that a hallucination had come to her. But the daughter of the dead woman said to her a few days later, to her great astonishment that the dead had been buried in a hooded cape that she wore at night always when she was alone.

The conclusion from this fact seems to be that there was no hallucination, properly speaking, but "suggestion" of the dead, who had shown herself thus as a proof of her identity. This fact occurred at Lyons several years ago. Turquin, a professor in the Ardennes, did not know what fright was. One of his cousins died one evening suddenly at 11 o'clock. The next morning at 11 o'clock he went to the steeple to wind up the clock. He was standing there, gazing at the clock door, and in full light, his cousin in working dress gazing at him. He picked up an iron bar and threw it at the apparition. The bar struck the door and the illusion vanished. But was it an illusion?

Mrs. X., owner of an old, ancestral house, wished to take a photograph of the room which had been the private workshop of her grandfather. The camera was put in place and, as the exposure had to be long because of the dim light, every one withdrew. When the plate was developed, a human form, a shadow, appeared in the grandfather's armchair. An old friend of the family recognized in it the features of his friend, who had died several years before. At first the family thought it was a practical joke, but no body had gone into the room. A long time after a visitor had to spend the night in that room.

He went to sleep early. He awoke startled in the night, believing first that some one was in the room. He tried the door, but he was locked. He had locked it himself before going to bed. He searched in all the corners and found nothing. He returned to bed, but did not dare to sleep again. He learned only the next day, at breakfast, the fact about the photograph. This occurred at Shrewsbury, in England.

These recitals are a very small part of those that have been made to me. I quote them especially, because they appear to me to be sincere and made in good faith. In the greater number of letters that I have received are intimate reminiscences associated with mourning, loss of relatives and friends, great griefs, and there is no place in them for accusations of imposture. Doubtless, no one is forced to admit that these things happened exactly as they are reported. The recitals may have been arranged, finished, exaggerated, and even the memory of them may not be precise. There are, however, many and trivial things among them that seem unwelcome of the grave subject of the soul's immortality.

Most of them are far beneath the infinite splendors that astronomers know. But there is a real background to these impressions, for these sensations, in these observations, and it would be neither logical nor honest nor scientific to eliminate them all, in prejudice, because the explanation of them is difficult.

A certain number of facts may be due to hallucinations; but not all. When an apparition occurs, for instance, in a dress that the observer did not know, and that the dead person wore nevertheless, hallucination or suggestion may not explain it. When a spectre is reflected in a mirror, or leaves an imprint on a piece of furniture, its real existence may not be contested.

When several persons witness the apparition, when they see or hear it, it is difficult to have recourse to hallucination in order to explain it. Photographs of spectres, would, be precious documents if they were scrupulously verified and confirmed.

A child of three, four or five years, who sees an apparition, may not be accused of being the dupe of his imagination. A spectre that leads men to the place where a crime was committed may not be charged with hallucination.

A person who, in bed in a room, sees and is able to describe a being exactly similar to a former tenant of it, unknown to him, dead in that room, must have been served by strange change if he had only an illusion.

Doubtless, these observations have not the exactness of mathematical demonstrations, nor the exactness of physics or in chemistry. There are human elements which may not be weighed and compared. But it would be a grave error to say that recitals of apparitions were only imaginary sensations of diseased minds, especially when it must be

acknowledged that they do not follow, in general, preoccupations of the mind, but present themselves spontaneously to the great astonishment of their observers.

The question is interesting enough in itself to interest a great number of persons. This is why I have wished to submit them to the enlightened and independent readers of the New York Journal. I shall be grateful to those who will convey to me psychological facts that have come to their notice. I shall receive with pleasure their letters addressed to me at the "Observatoire de Juvisy (Seine et Oise), France."

I have not protested against the report that I had ceased to be interested in psychical phenomena, for the reason that it is always unpleasant to talk of one's self to the public, and that an astronomer has little time to lose, terrestrial life being short and his labors absorbing. But I think it is my duty to make clear this misunderstanding.

I am an independent searcher of the truth, who works incessantly, and searches without trying to impose upon the public the results of his investigations, which are unknown to himself. Faithful to my principles of absolute impartiality, I try to study certain problems. I am persuaded in advance that they are much more important than the vulgar truth. After all, we risk nothing in assembling facts. The future will, perhaps, find a solution of the enigma or destroy the illusion about it.

I ask the collaboration of all readers and promise not to be unworthy of it. It is not probable that there can be nothing in testimony as old as humanity. It must be confessed that the testimony has never been carefully studied.

—New York Journal.

NATURE'S FORCES.

Dr. Larson Delivers His First Lecture.

The first of a series of twelve lectures on Spiritualism was delivered before the Temple of Progress, Cincinnati, O., in Odd Fellows' Temple, by Dr. C. D. Larson. He said in part:

"Spiritualism is the doctrine of spirit, the religion of spirituality, the philosophy of life in all its forms and stages, the science of natural laws in all their manifestations. The popular conception of Spiritualism is false—the product of ignorance, prejudice and misrepresentation."

"The universe is one; therefore there is but one primary substance, but one fundamental law. The word spirit is the most appropriate term by which to designate the one eternal substance."

"Vibration is nature's underlying law. Spirit manifests itself through various grades of fineness, produced by vibration. Atoms vibrating at a low rate constitute crude spirit or substance, such as ordinary spirit matter. Atoms vibrating at a high rate constitute fine spirit. The different elements differ from each other not in substance, but in the rate of vibration. Each element is spirit, varying in fineness from its sister elements, and fineness is produced simply by increasing the rate of the vibrations of the atoms. A piece of ice can be changed into water, steam vapor and gas, not by changing its substance, but by increasing the rapidity of its atomic vibrations."

"If the atoms in oxygen were made to vibrate at the same rate as the atoms in nitrogen, oxygen would become nitrogen. Thus one element can be changed into another—a phenomena taking place in nature continuously."

"By the same law a force can be changed from sound into light—a fact well known to the physicists. These facts will be thoroughly elucidated in subsequent discourses."

"All life, all phenomena of life, all its expressions and manifestations, are produced by the one substance—spirit—acting through various grades of fineness."

"Everything in the universe is spirit, either in crude forms or fine forms; either in slow motion or rapid motion. Nature is spirit expressed, visible or invisible, tangible or intangible. Spiritualism being the philosophy of spirit, therefore becomes the most appropriate term for a system of thought, containing the accumulated knowledge of nature. Spiritualism is the aggregation of all truths, discovered or undiscovered. Truths are facts concerning natural phenomena, and all natural phenomena are produced by the one substance—spirit—expressing itself upon its almost numberless plans of activity. Hence the word Spiritualism—boundless in meaning."

"Spiritualism is the mother of all true religions, philosophies and sciences. Every religion of the ages has been simply the result of man's effort to understand Spiritualism; that is, truth concerning life in all its forms and problems."

"A true Spiritualist continually reaches out for knowledge in all the domains of nature, his mind unprejudiced and unfettered. A true Spiritualist is an individual who seeks to understand all phenomena, physical, mental or psychic. The reason why he calls himself a Spiritualist is because all phenomena are produced by spirit."

"The greatest personal benefit to be derived from Spiritualism is the knowledge of the attainment of mastery over self. The power of the higher mind is unlimited, and by training our consciousness to function from the physical plane we can become masters over pain, disease, sorrow, misfortune and all the unpleasant things of life. Through the constant use of the finer forces man can carve his own destiny to a marvelous extent."

"We believe only what we know. What we know we have acquired through rigid scientific methods of research."

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

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

DUAL PERSONALITY.

As Considered by Psychists.

ONE OF THE LATEST HYPOTHESES OF SCIENCE IS THAT EVERY PERSON HAS A SECOND SELF—A SHADOWY IMAGE OF OUR TRUE SELF THAT, IN THE SILENCE OF THE NIGHT, PASSES THROUGH STRANGE SCENES AND HAS SOME QUEER ADVENTURES.

Has every one within himself a double personality? Is there a second self concealed in every human being?

This is a question that is engaging a great amount of attention just now at the hands of the Society for Psychical Research, and some of the results already obtained by the investigation are remarkable, to say the least. One of the latest hypotheses, for example, is that this second self is none other than the dream self—the shadowy image of our true self that, in the silence of the night, passes through so many strange scenes and does such extraordinary things.

The Doppel Ich, as the Germans call it, is Mr. Hyde, in Stevenson's famous story. In many respects, as observed in other ways, it resembles the dream self. Its moral tone is low; it has cunning rather than intelligence; it possesses a most vivid imagination; its memory is keen and its reason dull. Indeed, in all of these points it approximates to the psychical condition of the primitive savage.

A dreamer commits without compunction immoral acts of which he would be incapable in his waking moments; it is Mr. Hyde that is abroad in an imaginary world, unrestrained by proper sense of right and wrong. Likewise, when a man is drunk, the second self appears, and he does things that horrify him afterward—as Dr. Jekyll was horrified at the crimes of his wicked double. This Doppel Ich is the mob self, which gets uppermost in a crowd, so that, like hypnotized persons, they will respond to any suggestion offered by a leader, and will perpetrate cruelties which shock and amaze the individuals composing the mob when the frenzy is over.

At the same time it would be a great mistake to suppose that the second self is always wicked. On the contrary, it often prompts to good, but it is extremely emotional, and has a way of acting upon impulse. A case where it seems to have saved a life is reported by Dr. Richard D. Hull, secretary of the Psychical Research Society, the scene of the occurrence being a Back Bay hotel. It was just before the gas was lighted and was already growing dusky in the corridors when a resident guest stepped out of her own room to go to the elevator. She was advancing precipitately toward it when the sight of a man standing in front of the elevator door caused her to stop short that she might not run into him. The hall was dim, but a window opposite the "lift" showed the form of the man plainly enough. What was her amazement when the elevator came up, brightly lighted inside, to see, first, that the door of the shaft was wide open (having been left so by the carelessness of the boy in charge), and that the entire well was thus exposed. But a second fact was far more startling—there was no man there. Yet the appearance of the man on the lady's mind, and his appearance there undoubtedly saved her from plunging head first down the shaft.

CASE OF "SUBCONSCIOUS SELF."

Many persons would be inclined to call this a ghost, but the up-to-date scientific theory is that the woman's "subconscious self" perceived the open doorway at a distance, and promptly generated the illusory figure to avert the fall. This theory may not be correct, but it is accepted because it is least improbable.

Perhaps the most interesting way in which the second self is expressed is in cases of so-called "duplex identity," and of these one of the most remarkable on record is that of Ansel Bourne, a farmer and itinerant preacher, who, on January 17, 1887, went from Coventry, R. I., to Providence and drew \$55 from a bank. This was the last seen of him for two months, at the end of which time he turned up in Norristown, Pa., keeping a small variety store under the name of A. J. Brown. Of what happened during the two months he never had the slightest recollection. One morning (March 14) he woke up, and himself asked in a strange place, summoned help, and obtained an outline of his recent history. At his request a telegram was sent to his nephew in Providence, and he was returned to the bosom of a family which had mourned him as dead. He said that he remembered nothing after going to the bank in Providence; he had never known a man named A. J. Brown, and he could not imagine why he should have chosen to engage in a business he knew nothing of. On the other hand, the people who had dealings with him in Norristown declared that they had never noticed anything unusual about him.

There was a clear case of a secondary self, separated completely for a time from the normal every-day self, and Dr. Hodgson sought an opportunity to investigate it. Having obtained Bourne's permission, he hypnotized him, and then asked him what his name was. The preacher replied that his name was Albert John Brown, and in response to further questions gave a clear and succinct account—subsequently verified by Dr. Hodgson's own inquiries as to his proceedings during the mysterious two months. After leaving the bank he had gone from Providence to Pawtucket in a horse car, thence by train to Boston, where it occurred to him to start a five-cent store in a small town. He chose Norristown, and there located. The last thing he remembered about the store was going to bed on the night of March 13. He had heard of Ansel Bourne, but had never met him.

This investigation by Dr. Hodgson was interesting chiefly because of its bearing upon the theory, already accepted in some degree, that the self which comes uppermost in the hypnotic state is actually the secondary self—the true Doppel Ich. At any time, by "mesmerizing" Bourne, he could be converted into the other fellow—namely A. J. Brown—but neither had any knowledge of the doings of the other. Fortunately this is not a unique instance, quite a number of such cases of duplex personality being on record.

WHERE "THE OTHER FELLOW" LIVES.

Now, the question naturally suggests itself, Where does this second self reside? It is a mystery, of course, but, in the absence of any certainty on the subject, one is at liberty to offer hypotheses. The latest hypothesis, indorsed by conspicuous authorities in psychical matters, is that the Doppel Ich is located in the unused half of the brain.

As everybody knows, the human organism is constructed in duplicate—that is to say, in two halves. There are two legs, two arms, two lungs, two kidneys, two eyes, two ears and even two brains

in the skull. Looking upon the brain as the prime motor which keeps the machine going, one may liken the body to a sidewheel steamer propelled by two engines, each driving its own wheel. Incidentally it is to be realized the engine on the port side drives the starboard wheel, and vice versa, the right brain governing the left side of the body and contrariwise. However, this likeness of a man to a steamer cannot be used to apply perfectly, unless both halves of the brain—or both brains, if we may so call them—are working with equal energy and in perfect unison, and it is a grave question whether they do so. On the contrary, it would appear as if in most individuals the left brain did the work, the right one being to a great extent idle and uneducated. This is illustrated to a certain extent by the inability of the average person to use his left hand or arm to much effect, the necessary conclusion being that the motor areas of the right brain corresponding to the muscles of those organs are untrained.

It is possible—though only in theory, mind you—that the secondary personality represents the untrained activity of the unused half of the brain. If this be true it would readily explain most, if not all, of the phenomena exhibited by the Doppel Ich. We should, have, then, the idea of a second and poorly educated mind within us, with emotional impulses, ill-restrained like those of a savage, and with a regular and orderly, highly imaginative and with some faculty of judgment. On the other hand many of the brightest ideas that strike us seem to come from within, as if rising out of the "subconscious mind," and in some way the greatest geniuses appear to have derived their inspirations. Mozart, for example, used to say that his finest musical compositions "came to him"; and he did not think them out. Here, then, would seem to be an important contradiction, and one is obliged to admit that the whole question is involved in puzzlement.

LADY FARLEY'S EXPERIENCE.

Many instances are on record where the second self has actually seemed to exhibit a foresight far beyond that of the individual proper. One such case is that of Lady Farley, who in her account of the matter, writes with authority: "I went to the bathroom, locked the door, undressed and was just about to get into the bath when I heard a voice say, 'Unlock the door.' The voice was quite distinct and apart from myself, and yet it seemed to come, somehow, from inside of myself. I was startled and looked around, but, of course, no one was there. I had stepped into the bath when I heard the voice twice more saying, 'Unlock the door.' On this I jumped out of the water, unlocked the door, and then stepped into the bath again. As I got in I fainted away and fell down flat in the water. Fortunately, as I fell I was just able to catch the bell handle, which was attached to the wall just above the tub. My pull brought the maid, who found me, she said, lying with my head under water. She picked me up and carried me out. If the door had been locked I would certainly have been drowned."

The records of the Society of Psychical Research tell of a queer adventure which happened to the wife of a clergyman, Mrs. E. K. Elliott. She says: "I received some letters by post, one of which contained \$75 in bank notes. After reading them I went into the kitchen with them in my hands. I was alone at the time, no one being near me. Having done with the letters, I made a motion to throw them into the fire, when I distinctly felt my hand arrested in the act. It was as though another hand were gently laid upon my own, passing it back. Much surprised, I looked at my hand, and then saw that it contained not the letters I had intended to destroy, but the bank notes, and that the letters were in the other hand. I was so surprised that I called out, 'Who is here?' but there was no body."

A SPIRIT RETURNS

And Is Seen on Board a Ship.

Fred Clayton, of the Big British steamship Afghanistan, at East Central pier in the Atlantic dock, has had experience with ghosts.

"I have had two experiences that I can't account for on any mortal principles," said Clayton. "I was in the bosom's watch on the American ship Joseph B. Thomas, which is partly owned by her captain, W. J. Lermond, of Thomaston, Me. We left Baltimore on February 13 or 14, I forget which, for San Francisco."

"When near the line one evening we saw a man dressed in a soft sweater and oilskins, come down the poop ladder, walk the length of the deck and ascend to the fore-castle head. It was a little singular since no man should travel the deck on the weather side, but everybody thought it was one of the crew."

Presently the lookout on the fore-castle head asked for a relief. I refused to stay at his post, declaring while his knees knocked together, that he had seen a ghost dressed in oilskins strike off the bowsprit into the sea.

"The crew was profoundly impressed, and to the mate next morning Captain Lermond said that one year previously in the same position a sailor clad in soft sweater and oilskins had fallen overboard and been drowned."

"Again I came into the port of London on the steamer Argentina and went aft to get my slip to present to the board of trade. As I was waiting, a man, without previous consideration on my part, said: 'Go home to Portsmouth instead of going to Cardiff.' I had just time to catch the 10 p. m. train for Portsmouth at Waterloo Station."

"When I got home my brother met me. 'I knew you were coming, Fred,' he said. 'Father has just died. Before he died father said that you would be home soon, and to tell you to take care of yourself.'"

—New York World.

CHURCH OF THE SOUL.

A School of Psychosophy to Be Established.

In founding the School of Psychosophy (Soul Teachings), as a system of science and ethics in the various departments of human life, the inspirers of Mrs. Richmond have subdivided the teachings into four distinct series for practical teaching and application; believing that these classifications will best subserve the requirements of both teacher and student, and that they include, when comprehended and applied, the entire range of psychical subjects—beginning where physicists and material scientists cease, and bearing the student forward to the true solution of the problems of human life.

The name or designation of the entire system is Psychosophy (Soul Teachings).

The subdivisions are: Department of Psychosophy (Soul Teachings). Department of Psychopathy (Healing or Spiritual Therapeutics). Department of Psychomancy (Spiritual Gifts and Mediumship). Department of Psychology (Mind, Spirit and Soul).

The board of trustees of the Church of the Soul and the Institute of the directors of the School of Psychosophy. Principal and Instructor—Mrs. Cora L. V. Richmond. Manager—William Richmond. Chairmen of Committees—Psychosophy, Mrs. S. J. Ashton; Psychomancy, Mrs. Ella C. Bushnell; Psychopathy, Dr. Lewis Bushnell; Psychology, Ervin A. Rice; Young People's Department, Chas. M. Wellington; Sunday-school, Mr. and Mrs. A. W. Austin; Philanthropy, Mrs. H. Bushnell.

Terms:—For each course of twenty-four lessons to class of ten or more, \$5 each.

PSYCHOSOPHY.

The department of Psychosophy treats directly of the soul in human embodiment, the relation of the soul to other souls, and to the universe. The course of study will be under the direct supervision of the guides of Mrs. Richmond, and will be in two parts: A primal or essential course of twelve lessons; and an added course of twelve lessons.

The added course will contain the application of the principles to social and other problems in human life, unexplained in any other system of ethics or philosophy.

There will be a special course adapted to young people in order to prepare them for the full course, or for the purpose of forming a basis of true soul knowledge.

A complete series of lessons as taught in the Church of the Soul is being prepared in book form adapted to children and intended to cover a period of four years' instruction in graduated and illustrated lessons.

DEPARTMENT OF PSYCHOPATHY.

This department—named Psychopathy by the spirit of Dr. Benjamin Rush—consists of a series of lessons given by him through Mrs. Richmond, and treats of that branch of therapeutics heretofore unrecognized in medical schools, i. e., the primal points of contact, the influence and possible perfect domination of the spirit over the human organism.

The series will supplement or complete any education that students may have received in anatomy and physiology by adding the essential and necessary knowledge of the spirit and its relation to and its influence upon the body.

There will be a series of twelve primal and twelve advanced lessons. The primal lessons will consist of a complete statement of the psychic globe, the point of contact between the spirit and the body and the influence of the spirit upon the body.

The added lessons will consist of further explanations and applications of Psychopathic therapeutics—with instructions in methods of treatment accompanied by plates and diagrams.

Classes will be organized under a corps of competent teachers who have received the most careful training and are fully competent to take charge of this work.

DEPARTMENT OF PSYCHOMANCY.

This department primarily treats of all subjects connected with spirit communication, the so-called "spirits of the departed" and mortals.

The lessons will show the complete harmony between Spiritualism and Psychosophy (Soul Teachings) and the exact relation they bear to each other. The series of lessons will include: The gift of mediumship, the different phases of mediumship, the relation of mediums and mediumship to disembodied spirits, obsession, mediumship and morals, etc.

DEPARTMENT OF PSYCHOLOGY.

Competent instruction will be given in Rational Psychology, wherein it is taught that: First, The mind is the manifestation of the human soul, expressing itself through the physical brain by means of the spirit.

Second, The phenomena of human consciousness are not the result of physical causes or material forces, but are produced a priori by the human soul, which is the primal entity.

The difference between Psychosophy as generally taught, and Psychology as we teach it, is that the former system studies phenomena to ascertain the cause, while we study the cause which accounts for and explains the phenomena.

Twelve primal or essential lessons will be given to lay the foundation, and twelve added lessons for practical use to students contemplating either the Psychopathic course or the entire system of Psychosophic study, or for any practical department of teaching, since all teachers in any branch of human education should be familiar with the true Psychology.

For further particulars address WILLIAM RICHMOND, 3802 Ridge Avenue, Rogers Park, Chicago, Ill.

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"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Euseby. A work of deep thought, carrying the principles of evolution into new fields. Cloth, \$2. For sale at this office.

"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.

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Sixty thousand copies of the edition of The Progressive Thinker containing Col. Ingersoll's remarkable lecture on the Devil has been ordered from various parts of the country. This is remarkable. No other Spiritualist paper in Europe or the United States ever issued half that number in one edition. To show the wonderful interest this lecture by Ingersoll has caused, we will state that we have received an order for 2,000 copies from New Zealand. These papers are sent out for 75 cents per hundred to one address, or one dollar per hundred to as many different addresses as the purchaser may desire. We can supply on short notice a million of copies. We also now have a supply of Col. Ingersoll's remarkable address given through Mrs. Cora L. V. Richmond, and which we will furnish hereafter at the same price. Please state which number of the paper you want.

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BY DR. J. M. PEEBLES.

AN INVALUABLE WORK! This admirable work contains what a hundred spirits good and evil say of their dwelling-places. It is a book of the future, and it is a book of the present. It is a book of the future, and it is a book of the present. It is a book of the future, and it is a book of the present.

Seeds of the Ages, EMERGING Spiritualism, Past and Present.

DOCTRINES STATED AND MORAL TENDENCIES DEFINED. BY J. M. PEEBLES, M. D. An exceedingly interesting and instructive book. Cloth, \$1.25. For sale at this office.

ANTIQUITY UNVEILED.

The Most Important Revelations Concerning the True Origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If this is the case, this advertisement will deeply interest you, and after reading this brief description you will wish to give the work a careful perusal. Price, \$1.25.

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By Dr. Della H. Starnos, a book of 271 pages. It is really a very interesting and suggestive work. Price, \$1.25. For sale at this office.

STRIKE OF A SEX. By George N. Miller. Dealing with the population question. Paper, 25 cents. For sale at this office.

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

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

.. 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 sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

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

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

Moses Hull writes that he was compelled to almost entirely suspend his Bible lessons during his school and the camps. He had so much time to work on now. Now that camps are over and he has got home, students may expect to hear from him. Also he would like week-day evening work in the vicinity of Buffalo. Such men should not be allowed to lay around loose. There is much to do and now is the time to work.

In criticizing those who believe that Jesus cannot return and communicate with the children of earth, Frank P. Wilmarth writes: "It seems to me just as much a duty to-day for Jesus to return and teach us as it ever was, and if any spirit can come back and give us light and truth I am sure Jesus can through an honest medium. I know that spirits do come and communicate with mediums of different phases, and especially through trumpet mediums, and tell me things I know to be the truth. What is the infinite Creator doing that he will allow for a moment any spirit to come and impersonate Jesus? What is God and Jesus doing that they will allow for a moment any spirit to come and deceive those who are earnestly seeking God's truth? I do not see why Jesus, Moses, St. John, Paul, Peter or any others of the apostles, spirits cannot come and control our mediums of to-day as well as the spirits who have lately passed to spirit land."

On Sunday, September 10, Oscar A. Edgerly spoke and gave tests, in Fraser's Grove, Vicksburg, Mich. He will continue to work in Vicksburg during the remainder of September. Mr. Edgerly desires to make an engagement for October, either in Michigan, Indiana or Ohio. Address him at Vicksburg, Mich. Home address, 42 Smith street, Lynn, Mass.

The Bangor (Me.) Commercial says: "H. D. Barrett, who will shortly go to Chicago to attend the annual convention of the National Spiritualists' Association, will present the following principles to be acted on as a declaration of faith: 1. A universal principle of life diffused or differentiated throughout the universe; 2. Truth, the revealer of life, the glories of wisdom; 3. Immortality, the divine inheritance of the race; 4. Eternal progression, the sublime destiny of man; 5. Spirit return, as demonstrated by multitudes of evidence over all the earth; 6. Sympathy by means of which better conditions are established for man on earth; 7. Love, the lever by which man is lifted to a higher and holier estate upon earth; 8. The principles of the principles presented by President Barrett in Washington, before the Interstate Commerce Commission, and were sufficient for the establishment of half-rates upon all the railroads to delegates attending the National Convention. Mr. Barrett left here Monday for Madison, where he will attend the Lakewood camp-meeting for the last week of it. They have some excellent speakers there this year and among the number Rev. F. A. Wiggin, the well-known lecturer and platform test medium."

Elizabeth Lowe Watson, of California, says: "One of the greatest revivals of Spiritualism is taking place in the West, not convert the human spirit into anything but what it is—even its sins or its virtues remain with it. It does not so much matter what we think or guess of the future, as what we are prepared to do."

Katie B. Smith writes: "There seems to be a revival in Spiritualism at Kenwood Hall, 4308 Cottage Grove avenue. Dr. A. Houghton's lectures are filled with beauty and truth and cause the most skeptical to stop and consider the subject. H. F. Cones is the test medium, and his tests are clear and definite. The hall is filled each Sunday. The afternoon meetings are especially interesting. The ladies are very anxious to ask questions concerning the philosophy or phenomena."

The Los Angeles (Cal.) Express speaks as follows of the Spiritualist camp-meeting: "One of the interesting characters of the camp is a spirit-inspired writer, Mr. Colvin A. Humphreys, who is impelled to poetry by unseen guides. Many of those who stand unseen at his elbow are trained literary men, but one is a little child, babbling rhymes. Mr. Humphreys also paints in the sand, inspired by spirit hands who in the flesh wielded dexterous brushes misty years ago. He paints beautiful landscapes, the original of which he has never seen and the details of which grow up before his wondering eyes. Numerous other of the mediums have strange guides who come to them from the spirit land, many of them wild Indians, who give long, harsh names. Not the Indians of the present day, but the red-men of long ago, before the pale-face slaughtered the buffalo; when Sioux and Comman-

che, Choctaw and Chickasaw owned the prairies."

Mrs. Addie Ballou appeared before the California State Convention and delivered a discourse on "Spiritualism in the Light of Reason, Religion and Research." She deplored that there was considerable spiritual unresearching, especially among those who claim the spirit phenomenon as a fact without being able to demonstrate it. She believed that the religious belief of the Spiritualists is the most consistent with the happiness of man for the reason that "those whom we have loved and who have gone before return in the spirit and let us know of their welfare in the great beyond. This is one of our greatest desires," she said. "It is that which gives us the assurance through nature, rather than demonstration that we are immortal."

"Pratt," writes from Springfield, Mo.: "The Hovey Spiritual Society of Springfield, Mo., hold services at G. A. R. hall, on Commercial street, at 2:30 and 7:30 p. m. Sundays. On Sunday, September 10, C. W. Stewart, of Springfield, Ark., delivered one of his soul-stirring lectures to a good audience. After the lecture Sister Buhland gave a short talk. Brother Wilmarth presided at the organ for congregational singing (the regular organist and choir being absent). Bro. C. M. and Sister Josie L. Folsom, who regularly serve the society here, have been to Clinton (Iowa) camp-meeting, and are now at Marshalltown camp-meeting. They are expected home about October 1. Brother C. W. Stewart will deliver another of his lectures next Sunday, September 17, at 7:30 p. m. All within reach are invited to attend. Let all the Spiritualists in the city come out. There are plenty of them in our ranks to make our meetings very interesting. If they will only not be backward about coming forward. We hope soon to see some of our talent that is now under development, upon the rostrum, teaching the golden truths of Spiritualism to the world."

Mary R. Lindsey writes from Grand Rapids, Mich.: "I have just returned from a nine weeks' sojourn in Iowa, six weeks in Webster City, where I held public meetings, and then being absent in the camp, where I was kept busy and left with regrets. After two weeks' rest at home, I start on the 13th of this month for Port Huron and adjoining towns, where I hope to dispense the bread of life. A new phase of mediumship has been given me, independent voices."

The feature of the evening session of the California State Spiritualist Association was an able address by Mrs. Elizabeth Lowe Watson. She said briefly: "After all of the good things that I have heard from the gifted speakers who have addressed this convention, it seems to me that after all we have seen during this trip, for comfort, and especially through trumpet mediums, and tell me things I know to be the truth. What is the infinite Creator doing that he will allow for a moment any spirit to come and impersonate Jesus? What is God and Jesus doing that they will allow for a moment any spirit to come and deceive those who are earnestly seeking God's truth? I do not see why Jesus, Moses, St. John, Paul, Peter or any others of the apostles, spirits cannot come and control our mediums of to-day as well as the spirits who have lately passed to spirit land."

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ches here. The People's Spiritual Church has resumed its meetings after three months' vacation. Brother George Helms, its pastor, is a good inspirational speaker and very hard worker for the cause. Its Ladies' Aid is doing good work. Brother Wheeler has organized three months ago the Church of Spirit Communism. He is a good test medium and is having full success. With the assistance of his wife, Mrs. M. E. Plashman Wheeler, she being a good trumpet medium also, they are giving general satisfaction. They have a Ladies' Aid, well organized, and are doing a great deal of good."

Miss Leona Wilson, daughter of Mr. and Mrs. Wm. Wilson, and Herbert Jones, of Vicksburg, were married at 8 o'clock Wednesday evening, at the residence of the bride's parents, in Porter township, Mrs. Lucy Williams, of Schoolcraft, officiating.

The Chicago Inter-Ocean says: "John Connolly, a machinist, whose home is on West Erie street, was held to the criminal court yesterday by Justice Ham-burgher on a charge of abandoning his wife, Mrs. Minnie Connolly. Mrs. Connolly told the court that her husband had abandoned her three times before, but had returned and been forgiven each time. This time she did not propose to forgive him, she said, because he told her he left her for another woman to do so. 'My husband has become a Spiritualist,' said the woman. 'He says that the "Great Molokah," or some other "Muck-a-Muck," told him to leave me. I intend that John Connolly shall leave spirits alone long enough to provide for his wife and ten children if there is any law in Cook county that will make him do it.' Connolly had little to say in his own defense, and was ordered to give bonds pending an investigation of the case by the grand jury."

Clara Keefe, secretary, writes: "The Spiritualists of Delphi and vicinity will hold a three days' grove meeting, September 20, 21 and 22, in Pemberton's Grove, near Delphi, Ind. Good speakers and mediums will be present, and an enjoyable meeting is anticipated."

As speaker and test medium, Mrs. Mary C. Von Kanzler is giving the best of satisfaction to increasing audiences under the auspices of the First Spiritual Church of Buffalo, N. Y. Her spiritual engagements with this society of two months, closes with the last Sunday in September. From here she will go to all a two months' engagement with the First Society of Spiritualists in Washington, D. C., also during that time she will speak and give tests every Thursday evening of each week in Baltimore, Md. For further engagements societies and camp-meeting associations are solicited to correspond with her at Fulton, N. Y., P. O. Box 110.

At the morning session of the State Spiritualists' Convention, in the First Spiritual Church of Buffalo, N. Y., a considerable time was given to the discussion of prayer. A number of the persons in attendance wanted to know to whom the chaplain, Mrs. Pruden, addressed the invocation with which the meeting was opened. One woman, who claimed to have been a Spiritualist all her life, stated that persons who asked such questions were always getting the Spiritualists in the hole, that no one could know to whom a prayer was addressed, and no one would know until in the future centuries, people come to the realization of God. She said she had gotten along without God all her life, and she knew that the overruling power would give to each one what he is entitled to without his getting down on his knees and asking for it.

Brother M. F. Everbach, formerly of Seymour, but now of Jeffersonville, Ind., having been ordained to the ministry by the Maple Dell, (Mantua, Ohio) Spiritualist Association, is now willing to serve societies composed of English or German speaking Spiritualists, in any part of Indiana, Ohio, Kentucky or Illinois. Address M. F. Everbach, Seymour, Ind.

Dr. H. C. Andrews writes: "I shall lecture and give tests for the last two weeks of September, at Logansport, Ind., and will answer calls to lecture, attend funerals, solemnize marriages, etc., at any time at reasonable distance. Societies wishing my services can address me at Logansport, Ind., General Delivery. Correspondence solicited; terms reasonable. My permanent address is Jonesboro, Ind., Box 135."

Mrs. Charles Barnes writes from Anderson, Ind.: "We ask space in your paper to notify our friends that Mr. Barnes, the trumpet medium, is down sick and not able to do anything, owing to his hard work and the hot weather and the coming of the harvest. He is not able to meet his expenses, and donations from our friends will be thankfully received until he gets able to work. I, his wife, cannot leave him to earn anything. We hope to hear from our friends. Address us at 3016 East Lynn street, Anderson, Ind."

Mrs. Amanda Coffman writes from Grand Rapids, Mich.: "It was my pleasure to speak at a Spiritualist meeting on Sunday, September 10, at Bankers' Lake, Mich., under the direction of S. Bentley and J. Dewey. The day was dark and cold, but nearly 300 people came from the surrounding towns and country, some driving 12 and 15 miles to attend. The Goodrich and Kleckner Quartette, of Marcellus, favored us with their voices that did justice to the occasion. Mr. Chapman, of Marcellus, acted as chairman, and the renowned materializing medium, James Riley, was present at this meeting. A new organization was started with 50 members. Mrs. Lucy Williams, of Chicago, was the guest of honor. The meeting was a success in every way. The management intend establishing a Spiritualist camp at this place. Their camp for 1900 will open June 1st and close the 18th. Mediums and speakers are engaged. This is a beautiful spot, a natural garden, a cool shady grove on the banks of a beautiful lake."

Will C. Hodge paid The Progressive Thinker force a call on his way to Rochester, Ind., where he will remain for the balance of September. Address for engagements, 40 Loomis street, Chicago.

Dr. Dutton, author of *Etiopathy*, or *Way of Life*, has returned from the East and reports great success and high encomiums of his new book. Societies wishing the services of A. E. Tisdale, the blind orator and medium, may address him at 547 Bank street, New London, Conn., for the season of 1900.

Mrs. A. M. Cooper writes: "No doubt our friends and co-workers will be pleased to know that Englewood is fast becoming very progressive as far as spiritual organizations are concerned. The Englewood Spiritual Society, of 330 N. 3rd street, and Sister Debsen's across the way, have united and organized under the name, The Englewood Spiritual Union Society, at Hopkins' Hall, 500 W. 63d street. Cold courtesy was swept aside, and the realization that in union there is strength, the blessed influence of brotherly love strengthened, and all voices united in praising God for the day long to last. Sunday will be a day long to be remembered, for on that evening all hands were extended, faces beamed with pleasure and satisfaction. The hall

could scarcely hold the large assembly. Sister Debsen delivered an address beaming with words of truth, urging all to hope and be charitable, for the spirit world were rejoicing and helping us. She afterward gave tests, and was assisted by other mediums who kindly lent their assistance. At the close of the meeting, faith, hope and charity manifested themselves, for the assembly all hurried in the hall, and gathered in little groups everywhere, suggesting that they would assist if they could; all of which was kindly accepted with many thanks. All are cordially invited to attend our meetings, and also participate."

Dr. D. M. King is located for the next two weeks at Anna, Gratiot county, Mich. Parties desiring his services will please address him at the above place. Mr. B. E. Lovitt, a splendid magnetic healer, is traveling with the doctor. They will solicit for subscribers to *The Progressive Thinker*. Those that want a visit from these Ohio workers, should address at once, as they are already making engagements.

The Leavenworth County Spiritualist Association will hold their 14th annual camp-meeting, at P. C. Deuel's, between Wallula and East Fairmount, Kansas, October 10 to 16, 1899. Mrs. Emerick, secretary; P. C. Deuel, president.

J. I. Mettler writes: "Enclosed you will find a clipping from the Journal, whose heading is also sent, which shows conclusively that the Christian liar is at work. If such a circumstance ever occurred in Toronto or anywhere else I never heard of it, and I doubt very much whether the song 'Hold the Fort' is 20 years old. Such little plous lies always select some little insignificant paper as this one in which to start on their journey for the benefit of the clergy and cause, but more particularly to injure such a man as Ingersoll. The extract is as follows: 'A correspondent sends to the Daily Mail the following story of an incident which happened some twenty years ago in Toronto: Colonel Ingersoll, the celebrated infidel orator, was delivering a lecture in the theater on a Sunday night. The house, of course, was crammed, and he went on with his clever and humorous speech till he gave utterance to some particularly blasphemous comment, which provoked a riotous outbreak for his denials. In the midst of his brilliant speech a fine voice in the gallery rang out for the well-known hymn, 'Hold the Fort, for I Am Coming.' Instantly the words were taken up by others until the whole company joined in, and Colonel Ingersoll had to retreat ignominiously, without being allowed to utter another word.'"

B. W. Barge writes: "The Society of Spiritual Science of Indianapolis, held their opening meeting on September 3, at the Hotel Hamilton, 121 N. Market street. Mrs. Loe E. Prior on the rostrum. The following named persons have been elected officers of the society: Byron W. Barge, president; Mrs. May P. Medert, vice-president; Bill Weason, secretary; Frank C. Moore, treasurer; Cortland Bull, corresponding secretary; Stanley G. Bell, clerk; Geo. Waessner, Mary A. Abbott, Mary H. Beeson, Alice Gehring, J. C. Kelker, trustees. Mrs. Mary H. Beeson was chosen a delegate to the N. S. A. Convention."

W. J. Colville has been lecturing to large audiences at Skowhegan, Maine. He lectures in Philadelphia, at Casino Hall, 13th street and Girard avenue, the realization of God. She said she had gotten along without God all her life, and she knew that the overruling power would give to each one what he is entitled to without his getting down on his knees and asking for it.

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Mrs. F. M. Logan, one of the old workers in the cause of reform, will reopen her meetings, September 17, at 2 p. m., in Occidental Hall, corner of Larkin and McCullister streets, San Francisco, Cal.

Mrs. N. C. Warn writes from Escanaba, Mich.: "Dr. Carr is filling an engagement here. On Sunday afternoon he spoke from and on subjects presented by the audience. In the evening his lecture on Spiritualism, Its Teachings and Obligations, was an inspirational treat to all his audience. After the lecture Jake, his control, gave 25 or 30 tests, and then returned to his seat. The coming Tuesday he returns to Chicago. His coming among us has awakened an interest that will result in the upbuilding of truth, and the world of our surroundings be the better for it."

T. McAbey writes from Louisville, Ky.: "United in Marriage under the rites of the First Spiritual Church, Mrs. Mary A. Smith and Mr. J. S. Roberts, both of this city, on September 5, in the parlors of Dr. Thomas McAbey. Mr. Roberts is a retired, well-to-do farmer. He came to Louisville and attended some of the Spiritualist meetings, where he met Mrs. Smith. In time they procured the services of Dr. McAbey, pastor of the First Spiritual Church in Louisville. The First Spiritual Church is the oldest Spiritual Society in Western Kentucky, and has not missed one Sunday service for nearly fourteen years. Dr. McAbey has received a minister's certificate each year for eight years, and is the representative from the N. S. A. for Western Kentucky. He also has a certificate from the state to perform marriages. He does not believe in Spiritualists hiding their talent under a bushel, or being compelled to employ ministers to perform marriages and funeral ceremonies, consequently he will officiate at all spiritual marriages and funerals within one hundred miles, free of charge, only requiring expenses prepaid. We are having good attendance and the officers are working harmoniously with the mediums; the principal ones are Mrs. Mary Jewell, Mrs. C. Howard, Mr. Chas. Hoffmeister, and T. McAbey. We are now having word for word taken, and Sunday will be a day long to be remembered, for on that evening all hands were extended, faces beamed with pleasure and satisfaction. The hall

could scarcely hold the large assembly. Sister Debsen delivered an address beaming with words of truth, urging all to hope and be charitable, for the spirit world were rejoicing and helping us. She afterward gave tests, and was assisted by other mediums who kindly lent their assistance. At the close of the meeting, faith, hope and charity manifested themselves, for the assembly all hurried in the hall, and gathered in little groups everywhere, suggesting that they would assist if they could; all of which was kindly accepted with many thanks. All are cordially invited to attend our meetings, and also participate."

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could scarcely hold the large assembly. Sister Debsen delivered an address beaming with words of truth, urging all to hope and be charitable, for the spirit world were rejoicing and helping us. She afterward gave tests, and was assisted by other mediums who kindly lent their assistance. At the close of the meeting, faith, hope and charity manifested themselves, for the assembly all hurried in the hall, and gathered in little groups everywhere, suggesting that they would assist if they could; all of which was kindly accepted with many thanks. All are cordially invited to attend our meetings, and also participate."

Dr. D. M. King is located for the next two weeks at Anna, Gratiot county, Mich. Parties desiring his services will please address him at the above place. Mr. B. E. Lovitt, a splendid magnetic healer, is traveling with the doctor. They will solicit for subscribers to *The Progressive Thinker*. Those that want a visit from these Ohio workers, should address at once, as they are already making engagements.

The Leavenworth County Spiritualist Association will hold their 14th annual camp-meeting, at P. C. Deuel's, between Wallula and East Fairmount, Kansas, October 10 to 16, 1899. Mrs. Emerick, secretary; P. C. Deuel, president.

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