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

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## A CYCLE OF PROGRESS. INFINITE INTELLIGENCE

Do Men Appreciate the Ad- A Leading Question for Dis- Barbarity Toward Mediums. They Are Crucially Analyzed. vancement?

Standing at the bler of my aged grandsire about fifty years ago, I wept for the departure to some unknown goal of a good man; and as my thoughts wander back to those scenes to-day I can but feel pity in my heart for this ex-soldier of the great Bonaparte that he did not live to see the progress of this world for the next fifty years, and be a soldier still in the pioneer army of progress. He was born A. D. 1770, but about his individual experience I shall not speak at this time, only review the age in which he was born, and the astonishingly rapid strides since in all that appertains to human progress.

At that date feudalism reigned in nearly every country in Europe; a soldier was courtmarshaled and shot if daring to kiss his wife good-bye in passing his humble home; every letter passing beyond local limits was opened and passed through the censor's hands; every child must be baptized and confirmed or be outlawed; every poor man leased land his grain could rot on the ground if his peer demanded his services; tallow candles, and later whale oil, was used for light, and peat for fuel. The lords and peers were richthe rest were poor. Food was coarse. and in certain sections very scant Wooden-wheeled plows, homemade harness, brush fences, adobe dwellings, blacksmith-made nails, knives, spades and other hardware was used everywhere. The postman in his two-wheeled lumbersome cart, and with his horn, carried the country's mail. Except in cases of soldiery, not one man in a hundred left his local limits during life, and haunted his old home after he was dead. The teacher and preacher were revered and considered the only knowing ones. One-third of the time was wasted in creedal training in the public schools, and the balance of time spent in rudimentary training, while only one in twenty learned to read and write, and that was about the status of the whole of Europe. Mesmerism was diabolism, and a pet dog was more thought of than a philosopher. An Israelite was considered a more despicable creature than a cannibal. Spain was the greatest power in Burope Portugal and Holland were mighty, Rome had about a quarter of a century yet to dictate to the Latin nations, while the middle German states, England, Scandinavia and France were less menacing powers, restless but harmless. At that age (and until Napoleon's time) there was not a single organized army in the world governed by exact military rules. Thinking and reasoning on religious topics was considered a crime beyond redemption, and a fearful hell used as a scarecrow for old and young was assiduously held up as the final abode of the thinker. All cloth was manufactured in a primitive way, and the carding, spinning, weaving and

knitting was taught to all. Creeds and servitude had stunted aspiration for beauty, and cramped the inert forces from expression, while dialectal localism grew nearly to the extinguishment of exact languages in parts remote from city centres. Matches were unknown then, and flint and punk used for lighting purposes, while the flintlock on cumbersome firearms was considered far ahead of the club and battle-ax. The transportation of that age was more primitive than during the pride of Greece and Rome, 2,000 years prior; and the world may as well have been flat for all they knew or cared.

Such were the conditions surrounding

our forefathers 130 years ago. But where are we to-day? The civilized world has made greater strides in progress since than it did since the time of Homer, 3,000 years ago, and in spite of all our restlessness and striving for | centuries?" gain, opulence power and honor, let us bless the star of our destiny that we ference, if Mr. Loveland cannot. We author of the book mentioned, on Ribe to be much less than that of the Metho- death ends all, and a lesson which have lived in this progressive cycle, and witnessed these grand revolutions from mental dormancy to the age of reason and active progress. We can travel 70 miles an hour, and as much in one day at that same rate as it would take our forefathers 84 days to accomplish. We can record our modern oratory and its music in the phonograph for our progenitors to listen to its reproduction in ages hence, and can wire our thoughts across the continent or around the world in a few seconds. We can converse with friends through the telephone over a thousand-mile wire as readily as if meeting face to face; and as natural as finite intelligence, at least | that wretched people in connection | notion of what a little it takes to confinally, the stars, believed by our forefathers to be tiny specks, placed above | acter" of the proof that there is Infinite | to do with it." There was a prominent us for our special use to light the world | Intelligence? What is the character of | physician in Ribe, but he was not on moonless nights, can to-day be measured by our telescope and analyzed and | bee or a beaver? Simply we see activi- | that Maren about thirtee years ago explored by our spectroscope. The wonderful workings of applied electricity same everywhere in nature, from the be went therefore to the authorities 80,000 Christian Scientists, but their have already revolutionized many industries, and, although grand and great symmetrical organization of crystals, in which he, among other things, acthe electrical discoveries may appear. and its utilization acknowledged. weknow but the a-b-c of its unknown possibilities. It may yet be drawn from | him that there is not the shadow of evi- | mouth with a shoe and nearly choked the sun and earth to move every machinery on this tiny planet, and the life | that the heavenly bodies begun and conand toil in the coal mines may some day be entirely dispensed with for heat and motive purposes, and the great power of electricity take its place. As man is essentially an earthly pro-

duction with an indwelling activity or see where he will land. He complains exactly the same, neither better nor life (like the rest of earth's vegetation) of unproved assumptions. He has got there are and will be great changes in to assume a far more unreasonable Salem and other eastern places where him also. His selfishness will diminish hypothesis in accounting for the bewhen he finds that there is something ginning of planetary motion without in- uals and tortured them in every possihigher than mere greed to satisfy, and something grander than the decorations | was at the helm. I am interested in fore it is unnecessary to enter into any | the list, even the before-named Dismodern vanity endows its heroes with. Man will learn to be more plain and the trial. SAMUEL BLODGETT. wholesome in his living, more decorous in his attire, more kindly disposed towards his fellow man, and more desirous to surround himself with nobler, compilation by J. W. Nixon, of psychic superstition which was then prevailing them looking after 758 souls and doing truer and higher sanitary conditions in literature, most given by spirits in Europe. Vampire stories and demon order to cultivate a more perfect body through and by means of full form vis- possession were well-known here. Apthrough which an indwelling soul can lible materializations, at scances of a parent death was, in the time of the much abused Jews, whose religious dismanifest its fullest possibilities; and he certain Psychic Research Society, witches in this country, looked upon may in time adopt the motto of the known as the Aber Intellectual Circle, with the same eyes as by the supersti- 3,000 years, with a membership of less as he eats dead carcasses."

Vocatello, Idaho. C. J. JOHNSON.

### BURNED WITCHES.

cussion.

because others were weeping weeping pears to be the leading question among days could produce sufficient cause for Spiritualists. We want the truth, and bloodshed, murder and poison, in the nothing but the truth, and as much of reason of otherwise sensible and intelfacts would not warrant us in believing, both among the peasantry and people that I apprehend would not be demoralizing. I do not realize that it all suffering with confused ideas and ment in nature, so far as it has been is not present. was a serf to the titled peers, and if | traced to its source, is directed or pro- | A witch-trial of a very peculiar kind fact, I do not wonder that the kickers | court of Brabant. A farmer from Vildo not kick with any definite aim.

Infinite Intelligence does not exist well enough. His neighbor was a all shrink from. The statement that could produce evidence." The neighargument is needed on the negative side." Had he and all others who saw through Bible falsities rested there, how long do you suppose it would have in the year 1894. taken to make a beginning to undermine it? And suppose the people who did not believe in human slavery had acted on such a supposition, that they had nothing to do till slavery was attempted to be proved to be just and right, how long do you suppose slavery | especially in the years 1572-1652 that would have existed? It is certainly in- the craze was at its highest. In these cumbent on those Spiritualists who do leighty years people went insanc for not believe in Infinite Intelligence to fear of witches. The description of the give reasons for their disbelief ..

Infinite Intelligence does not exist, but t would be well to try and show, also, that such a belief is superstitious and degrading. Try and make it appear that Phomas Paine was a superstitious man, and degraded by his belief in a Deity. tific attainments, and in every other witchcraft, were in Ribe considered to way, those Spiritualists are who have be caused only by these gnomes, and in passed away from the God idea. I be- mostly all cases by women. And the lieve they will not go far in these direc- | "guilty" were not treated with much tions before they will realize their in- lenity. A number were thrown into sufficiency. But I can tell them they prison, very few came out alive; some must move along these lines before they of the accused died on the rack in terwill make any inroads on the ranks of | rible agony-of one of them we hear believers. I pity Mr. Loveland's dis- that she, although already dead, did crimination if he does not see a very not escape being burned. Burned alive great difference between the Infinite | were at least fourteen unfortunate wo-Intelligence that Spiritualists believe in, | men and perhaps still more. The most and the Jewish or Christian God.

Let them not only try and show that

very green glasses. He may not like all the manifestations of nature, and man part of Yylland. And then when we as a part of nature, but I suppose he, as | read of her with the idea that we are even the degraded among mankind will real witch, how surprised we are when

do not understand all the manifesta- witches, gives her this testimonial, that tions of nature, but the more we under- hardly ever has a person more innocent stand the less we see to complain of. than Maren Splids been burned for We see that man does not progress witchery. She only had one fault, it much unless he has lots of difficulties to was impossible for her not to "talk contend with; and we see that men in back." It was her lively tongue that vigorous health are so constituted that | caused her ill-fortune. The reason that they can enjoy their struggles and tri- she was accused was this: A wretched umphs in meeting and overcoming these person by name Didrik Taylor was difficulties. Seeing this, we have a right | taken sick and while vomiting "threw to infer that it is really better for him | up a big slimy piece which moved | within the year of 8 per cent. and vet that these difficulties lie in his way.

supernatural being?" I answer, no. Infinite Intelligence is be caused by any natural sickness, but subjects give one a rather bewildering as far as we know. "What is the char- with Satan must have had something stitute a church in modern times. the proof that there is intelligence in a lasked. It next occurred to Didrick ties that look like design. We see the had promised him "a misfortune," and movements in our solar system to the with a complaint about Maren Splids, Probably Mr. Loveland does not see it. | cused her of having in the nighttime for the good reason that he has trained fallen over him and blowed into his himself to not see it. But I can tell throat, and furthermore squeezed his dence, either scientific or otherwise, him to death. tinue their revolutions without, and des- selves in the olden times with witches, titute of some guiding intelligence. Let | devils and evil spirits. Innocent cats, him try and frame a reasonable sup- dogs, hares and other animals were position, leaving out intelligence, for suspected. They saw deviltry everythe beginning of planetary motion, and where. In the United States it has been telligence, than to suppose intelligence ble way, all this is well-known, thereseeing him, or any other person, make details concerning it. Yet I will re-

507 pp. octavo. For sale at the office of vampire ghosts. CARL SEXTUS. The Progressive Thinker. Price \$2.

Grafton, N. D.

Very few people can imagine, if they have not studied these horrible stories,

Whether there is or is not, now ap- how apparently dead people in the old it as we can learn. But there are some | lectual men. Apparent death was things that we may believe that the therefore the most suspected condition, would harm any one to believe in In- sick brains. The air was almost as if finite Intelligence, even provided it be pregnant with insanity. But civilizaan error. I know well enough what tion is advancing with the times, and as some would say, that such belief is enlightenment and reason increases superstition, or at least tends to make | there will no longer be any cause among one superstitious, yet I do not see any the lower ranks of the people for their evidence that such is the case. It ap- kind of madness. It is certainly also in pears to be mostly a question of how time, in the countries where enlightensuch facts as we have appeal to one's ment among the peasantry is at its lowconsciousness; it certainly is not a est, superstition stands in the front matter that has been scientifically dem- rank alongside the brutal instincts of onstrated in the negative. So far as | man. Outbreaks of barbarism and science relates to the question modern | deeds of violence without reason are discoveries tend to show that Infinite | the natural results. With the ignorant, Intelligence is probable. Every move- animal instinct is the dominating, man

For any one to attempt to show that that he undertook. He knew the reason would be a task that I do not wonder witch! "He knew it for certain, and those who advocate Infinite Intelligence | bor heard this and brought complaints. are on the affirmative, and it is for In the court-room the farmer declared them to prove their position, and in the | that he had a very sure case. A cerabsence of such proof the presumption | tain night a black cat had jumped into is that they are wrong, is not relevant his bedroom through the window and to a case like this, where the great ma- he had seen very plainly that the cat ority already believe in its existence. | had the face of his female neighbor. Neither are these parties consistent in This was for him more than proof that holding to this position. They know she was a witch. But fortunately for enough to see that Thomas Paine was | the woman the court did not consider technically on the negative, but they this evidence very strong and sentenced would not have honored him for simply | the farmer to eight days' imprisonment proclaiming, "You Bible believers have for blackmail, "Aha!" said the clever not proved that the Bible is true, and farmer, "I knew that she would only because you have not proved it, the pre- | do me still more harm." The judge was sumption is that it is false, and no not of the kind that ruled in the Middle Ages; he was a man and a cultured one a man who was conscious of a responsibility that rested upon him as a judge

Denmark as well as most other of countries in Europe has also had its witches and witch-trials. Ribe has the reputation of being "perhaps the Danish town in which the greatest number of witches have been burned." It was horrors which took place in the Ribe trials fill a rather large volume which is very tedious to read, but also very instructive. We find here all that is essential for such trials; mishaps in the kitchen and in the field, accidents in the workshops and on the sea, diseases with men and animals—all such afflictions, Try and show how superior in scien- which can easily be explained without notorious of all these witches is Maren I do not know as I can help him any, | Splids (married to a tailor and saloonbut I can tell him he is looking through | keeper Splids) whose reputation has been living in Ribe and in fact in most well as other Spiritualists, believes that | going to make the acquaintance of a finally progress and become good and we see that she has been a real woman. happy. Is there not some difference accomplished in her home, faithful to between a God that will not only per- her husband, and clever, so that she mit, but ensure this, and that "old God | for a long time knew how to defend which the church has forced on us for herself so that her judges had to give up the trial; but finally, after the most I rejoice that others can see the dif- inhuman tortures she was killed. The around in the bowl as if it had been liv- have in their whole twelve varieties He asks, "Is there any proof of a ing." The bishop and several other

priests in Ribe declared this could not this many souls divided into a dozen In this manner they amused them-

worse. The notorious witch-trials in they burned witchery-accused individ- ministers. The Baptists have 49,721 mind the reader that the witch-trials here in America were just as cruel and ridiculous as in Europe; they were in 11,594 churches and 11,144 ministers-Rending the Vail: This volume is a every direction a true copy of the usual eccentric Train. "Man is not civilized so | the medium being William W. Aber. | tious of Europe-a person possessed by | 1.043,800, sustain only 570 churches and

Cripple Creek, Colo.

### THE CHURCHES.

SOME ANALYZED CHURCH FIG. URES ILLUSTRATING THE STAT-US OF THE VARIOUS RELIGIOUS DENOMINATIONS.

Following its annual custom, the Independent, an undenominational religious journal, recently printed a summary of religious progress in this country during 1899, which reveals some curious and some unexpected facts, says the Chicago Chroniele. It has been said often that religious organizations have been losing ground for some time. It appears, however, that while the esimated increase in our population since 1890 has been about 20 per cent that of church membership has been about 24 per cent. This may or may not mean an increase in real religious strength, but it certainly indicates in-creased ecclesiastical weight in the community rather than any falling off. In the details of numerical gain or loss in the several denominations curious facts are found. Thus the highest

percentage of increase in membership is found among Reformed Catholics. who have increased 50 per cent within the year. But this takes on quite a different color when it is seen that their entire membership is only 1,500. The next largest rate of increase, 21 per cent, is among the Arminians, and here again the whole number is but 8,500. a gain of 14 per cent and an aggregate strength of 80,000. Yet, curiously enough, they are credited with 12.000 'ministers," more in number than those of any other denomination except Bantists and Methodists. Thus it takes 12,000 ministers to take spiritual care of 80,000 Christian Scientists, while 33.088 ministers looked after the interests of nearly 4,500,000 Baptists, and 36,424 ministers shepherd more than 5,750,000 Methodists. This looks as if Christian Science must be a very expensive kind of faith, though it is modified a little when one sees that while they have only 497 churches the Baptists have nearly 50,000 and the Metho-

dists more flan 53,,000. It is curious to find that while the net increase for the year among Baptiststhirteen varieties of them-has been 89.201, that of the Methodists-seventeen varieties—has been only 33,051, though the latter outnumber the former more than 2,500,000. The Baptist rate of increase has been for the year 2 per cent and the Methodist only one-half of per cent, while the Lutherans, with a membership of a little more than 1,500,000, have increased 2.6 per cent, and even the Episcopallans-two varieties-popularly supposed to be little if at all, better than stationary, have in-

creased 1½ per cent. Another case of growth, surprising to many, no doubt, is that of the Disciples of Christ, (presumably the sect commonly called Campbellites), who have grown 8 per cent in 1899, and now number 1,118,396 members. As if in reply to the loudly voiced fears of certain alarmists, it is found that the Catholics—three varieties—though aggregating 8,446,301 members, or nearly 2,750,-000 more than the Methodists, the next largest body, have grown within the

year only six-tenths of 1 per cent. It is noticeable that the Congregationalists, who promised fifty years ago from a New England point of view (at least in conjunction with the Unitarians) to dominate the land, grew last year but three-tenths of 1 per cent, and, alone among the larger denominations, have more ministers than churches, sharing in that peculiarity with the Christian Scientists, the Latter Day smaller denominations. This rate of growth is the smallest shown, among those that show growth at all, except the two-tenths of 1 per cent shown by Friends, or Quakers. The Presbyterians, whose rate of increase once seemed dists, show what may be said to be unexpected vigor, with a growth of 1.2 per cent among the twelve varieties of "Regulars" and of 1.4 among the three varieties of those known as Reformed Presbyterians. One of the oddities of State Spiritualists Association of this growth aspect of the case is found in the Mennonites, who are credited with sustaining twelve different varieties or subdivisions and with a growth varieties only 57,948 members. To find

Probably the most curious side of these statistics is found in the differing proportious of ministers and members and churches. As remarked before, it takes 12,000 ministers to take care of sect is young and green. And yet Presbyterians support 13.970; ministers, or one to every 131 members; the Baptists | sired. We will supply some advertising 33.088, or one to 134 members, and the Methodists 36,424, or one to 159 members. Even the Episcopalians sustain one minister to every 142 members, while among the Congregationalists the proportion is as close as one to 111. From this latter it widens to one to 176 among the Disciples of Christ, where such meetings are urged upon you to arthe tax seems to be lighter than in any other Protestant body of considerable proportions. Each one of these denominations supports also a number of churches strangely larger than that of churches, the Methodists 53,023, the Presbyterians 17,271; and so on through ciples having 10,298.

On the other nand, the Catholics, with nearly 8,500,000 members, support as the tables call them-every one of it quite as thoroughly as the Congregationalist looks after his 111. Even the

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### NATURAL LAWS.

rialization.

Some of our Spiritual brothers are denying materialization, upon the basis that it conflicts with natural law. This ls an obstacle that many people, myself included, have come into contact with, but over thirty years ago I became convinced that I had not been looking deep enough into natural laws, so I looked around, and what did I see? Water materialized into snow, and dematerialized back into water. I saw ice materialized and dematerialized. I saw fire materialize and as rapidly dematerialize, I learned that my own voice was materialized sound. I saw the meteoric ball falling to the earth, but owing to the density of the air and its great speed, it vanished (dematerialized). I learned that light was materialized by the friction of the force passing back and forth through our dense atmosphere. I have seen heat dematerialize copper and zinc, and materialize brass out of the compound, and I have seen the chemical action of soda and Baker, of this city, whose term of serv- who was incessantly talking in a bossy muriatic acid dematerializing these two | ice expired January 28. The subject of | manner, and who he explained being in compound. I have seen the boy with his soap bubbles. I have seen the monarch of the forest destroyed by the instantaneous materialization of a force called lightning, which force dematerialized so quickly that the human Christian Scientists are credited with eye could see nothing but the effects of that incomprehensible force. wrowth and decay are the law and

order of nature. The growth of the granite rock takes an inconceivable length of time, and its disintegration is equally slow. The mushroom springs up at night, often to die during the succeeding day. So growth and decay are after all only different terms to express

materialization and dematerialization. Everything we see in nature is subject to this absolute law. Things come and go-some very slowly, others very rapidly. The workings of the law of nature seem infinite in their varieties. No two things are just alike, but everywhere and in all substances we find an infinite dissimilarity. Therefore nature presents to the human mind an infinitude of varieties, some of which are so very old that we have no conception of almost like the flash of lightning. All are the result of growth and decay, and all are but parts of one infinite whole; hence if there was no materialization of the human spirit, nature would be deficient and therefore no infinitude.

So you see, my good Spiritual brother,

that when you deny that spiritual materializations are in accordance with natural law, you set a limit to nature's laws, which would destroy its infinitude. So to me materialization is a solid fact, because nature teaches it in everything, and phenomena demonstrates it conclusively to me, for I have seen many phases of it during the past thirty-six years of investigation, and vet we understand not one of these grand laws in nature which lie back of and produce growth and decay, or materialization and dematerialization. For thirty-six years I have been investigating natural laws and spiritual phenomena, and could tell of many experiences with materializations and partial materializations, in all of which have learned how little we know, and what a great future we all have ahead, before we are able to unlock nature's storehouses of knowledge; and until then let us not assume to deny spiritual materialization, for it is possibly the grandest manifestation of spiritual identity which has ever come to bless the children of earth. It seems to me to be one of the greatest links in the Saints, or Mormons, and a few of the | chain of spiritual phenomena, and surely those of us who have had the sacred privilege and inexpressible pleasure of meeting loved ones gone before and caressing and talking with them, have received a lesson never to be forgotten; a lesson that banishes the fear that demonstrates that question of questions, "If man die shall he live again?" Shell Lake, Wis. G. L. JONES.

### Minnes ta.

The missionaries and organizers of the State Spiritualists Association of Minnesota, have outlined the following and elsewhere. as their prospective route for meetings. Their time is nearly all engaged until April. It is necessary to secure them in advance of time desired; and they must make engagements en route in order to economize expense of railroad travel. Their services are given at heavy expense to the State Association, and without a positive compensation from the localities they visit.

We ask you to furnish them with a hall, entertainment, local advertising. and let them take collections. Door fees may be taken and shared if deposters to announce their coming. During April their route will be in the Eastern and Southern part of Minnesota. During May, in the Northern and Western part of the State. June will be subject to call. Both June and July will be good grove-meeting months and range for soon as possible. You must apply soon to secure them. Every locality, large or small, will be

visited, if so requested. While we have their services during these months, keep them actively endresses of Spiritualists anywhere in Minnesota. Fraternally. C. M. E. RIDGE, Sec'y.,

509 Northwestern Bld'g., Minneapolis,

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and First. The Philosophy of Cure. (Inlecturer, and these three addresses on cluding Methods and Instruments)." cipline has been the marvel of at least | the occasion of and pertinent to the By E. D. Babbitt, M. D., LL. D. A Jubilee of Modern Spiritualism, are very instructive and valuable work. It well worthy of being preserved in this should have a wide circulation, as it ing no theory but demonstrated fact tasty form, in print. Price, 35 cents. | Well fulfills the promise of its title. For sale at this office.

### CLEVELAND, O.

To the Editor:-I feel confident that all encouraging reports concerning the advancement of Spiritualism at this Spiritualism.

In this city of over four hundred thousand souls there are, it is estimated, about ten thousand who are Spiritualists, but of this number perhaps not five opposition from church and press, Spiritualism is rapidly gaining a foothold among those who are liberal in their views, and even among the church-goers it is assuming quite significant recognition.

A glorious revival of interest is being manifested in the West Side Free Thought Society of Spiritualists in this city. We have lately been blessed into the Phenomena of Spiritualism." Plainly did it appear in this lady's invaluable exposition and exegetical disquisition that they of Bible times who were divinely endowed with spiritual gifts, received the phenomena of mediumship simply and naturally, not regarding them as supernatural or miraculous, but as the normal result of the unfoldment and development of the spiritual nature. Clearly was it brought to our mental vision the truth inculcated by Jesus that the great spirit of the universe, ever active and ever present, bestows blessings upon man through agencies, and these agencies are both mortal and spiritual. With this grand truth they of the apostolic age were inspired. It was with them neither idle dreaming nor vague fancy. nor the dull, cold formalism of a past age; it was a living faith, a present reality, a conscious witness. And signs and wonders followed.

Not alone is Mrs. Alice Baker an interesting speaker. but a wonderful trance medium, as well. Hers is a soul their age, while others come and go full of "the milk of human kindness," and her work here is certain of resulting in great good, both to the society and to the cause so dear to the hearts of all of us. Mrs. Baker is open for engagements to lecture, and any wishing to secure her services may address her at 16 Willard street, Cleveland, O. ELVER J. HULL.

> From the N. S. A. Headquarters. To the Editor:-Fraternal greetings to

extended to us by the spiritual press. we are deeply grateful. I am happy to report that the N. S. A. is receiving recognition and respect from all quarters, including the various organizations, and bodies of secular and religious standing. We are not making effort to cater to these, but are pursuing our own work, and are standing for true Spiritualism in public and private, and the work of the National Association is judged by ery delectable sensation, every exhibar-

The Home fund is steadily increasing, contributions are daily coming in; the widow's mite" is as welcome as the donation of the wealthy. The kindly words of sympathy and good cheer that come with the money bring a sunny influence to this office, that is deeply ap-

A kind friend in Southern California promises to send the last five hundred dollars needed to make up the ten thousand called for. The First Spiritual Church of Pittsburg, Pa., takes the lead of societies that have collected funds for the Home, and many societies have done well. The following friends have been appointed special agents for the subscriptions, and to receipt for donations: Jennie Hagan Jackson; J. A. Buckwalter, of Royersford, Pa.; Mrs.

Lizzie Brewer, Cassadaga; Estelle Metzgar Hamsly, Evansville, Ind.; Stella Fisk, Keokuk, Iowa; Sadie J. Clifford. Sandy Point, Me. These agents will be at various camps the coming summer, and will work for the N. S. A., there

Speakers and mediums who have registered their ordination at this office, or who intend doing so, are notified that the registration fee is one dollar a year. Those who wish to register are requested to send a copy of the ordination paper for filing in this office.

The cause is flourishing in this city; the meetings of the First Society are free to the public, and the large Masonic hall is thronged on Sunday evenings: the morning service is well attended, and the lyceum is doing well. Mr. Grumbine has done a good work nere. A. E. Tisdale is following with grand lectures, and in January Dr. Schlesinger is giving fine demonstrations of his mediumship. All together, the management may be congratulated on the work of the society, and its good MARY T. LONGLEY, Sec'y. N. S. A.

### Important Question.

600 Penna Ave., S. E. Washington, D. C.

Spiritualists-do you send your children off to school-to seminary, or college? If so, where? Does some one say, it does not concern you? It does gaged. Write to us and say what you | concern me; whatever concerns a hucan do. also send us names and ad- man being on earth concerns me, for we are all parts of a universal whole. The Belle-Bush sisters' are Spiritualists. All branches are taught in their seminary; the government is of the golden rule character, and the charges are reasonable.-Dr. J. M. Peebles.

> "Human Gulture and Cure. Part For sale at this office. Price 75 cents.

Materialization and Demate- Spiritualism Rapidly Caining. Religion - Philosophy - Science.

> I resemble Solomon, not in the numpoint in the great Middle West will be ber of my wives, for he had seven hun-welcomed by all earnest readers of The dred, while I have none, but because in Progressive Thinker, and all who are man of my dreams there is also much interested in the beautiful philosophy of var. However once in a long while

> I retired one night after meditating on the creed question. I awoke from a vivid dream of seeing an ugly monster. hundred are brave enough to assert A number of people debated if it were their independence and openly declare alive. I struck it two blows, dividing themselves as such. But in spite of all it into three parts. The head jumped about in an active manner.

> Another night after reading about the "science" of Spiritualism, I dreamed of a wonderful seance. Immediately I was employed with a multitude of laborers in digging the foundation trenches of an immense structure. We jostled and crowded each other uncomfortably. One in authority spoke to me. He advised me to pay no attention to deed, by having with us, Mrs. Alice "that old Irishman," pointing out one this latitude. I was also cautioned against two men who came among us but were strangers, not workers; and who said much about hypnotic experi-

ments. In this dream some spirit wanted to impress me with the state of Spiritualism considered as a science. We are yet only at work on the foundation. Careless use of important terms is enough to prove that it is no elaborated science yet with most of us. The word religion is used to convey such varying concepts that one of the scribes recommends its disuse altogether. - Let him beware of the fate of "Ye ancient mar-

And I had done a hellish thing: And it would work 'em woe. For all averred I had killed the bird That made the breeze to blow.

After trying to find out by the context what various debaters, .. pro and con mean by the word, should one ask me if Spiritualism be a religion I should say emphatically, "No." Should another put the same conundrum. I would "roar you as gently as any sucking dove," "yes." In the meaning of another I can only say my brain was saturated with religion and Spiritualism provides an antidote. Like a famous politician I may be considered neither orthodox nor heterodox, but paradox.

Perhaps in the sweet bye and bye the

term will be obsclete. It is certainly used to bind a grievous burden of error on our backs. Spiritual development has been represented as depending on you and the readers of The Progressive | so many and so varied forms, ceremo-Thinker, from the officers and constit- | nies, dogmas and theological concepts, uents of the N. S. A. For all courtesies | all embraced in the term religion; and the word is associated with such unnatural practices, such cruelty, venom and persecution that I almost shudder to write it until I reflect that through the mists and fogs of every religious system burst in fitful gleams the same spiritual sun as warms the heart or illumines the intellect of the modern Spiritualist. Who can read the imperfect Bible without being aware that evating experience possible to us in greater measure was tasted by the fathers; and who a sensitive himself that has any conception of the difficulties spirits must encounter cannot discern and reading between the lines know that the inspiring spirits of old labored to convey to mortals in allegory and symbolism a purer, sweeter gospel than the superstitious sensitive would allow to be authorized by himself or his gods. The theologian recognizing a faint smell of the "bread from heaven" denled to no humble, patient aspirant of any race, place or time and confessing it denied to himself becomes as wise in ascribing causes as the Dutch emigrant who, being asked to comment on the late war, replied: "Vell, vat you oxpect of der Spanish; dey don'd drink beer." Using the term religion in a free, ordinary spirit I suppose that history deals with no people of spiritual zeal who were so free from religion as the primitive Christians, although this liberty was soon bartered in the desire to make proselytes. They for a while observed any or all forms as inconsequential. Ere long they became enslaved to the same forms and ideas as they once said Christ died to save them from. Do I wish then, to be called a Christian Spiritualist? Quien sabe. At a re-

cent anniversary, after the Pilgrim Fathers who come next to the church fathers had been eulogized into myths, one proposed a toast, "To the Pilgrim Mothers, who, in addition to the ordinary hardships of pioneer life, had to endure the society of such insufferable prigs as the Pilgrim Fathers." This is too severe, but long ago the gentle Hawthorne said, "Let us thank God for the Pilgrim Fathers, not forgetting to thank Him also that we are removed a few generations from them." These words fairly express my attitude toward the early and the late Christians as historical characters; but as living spirits who have learned something during the last two thousand years I hail them as the guardian angels of this freer, clearer dispensation foreshadowed by their own and prophesied in the book of Revelations.

A child enters this spirit zone we call the physical world. In a fair environment it soon responds to the strange influences about it. We all admire.

It is fearless, bright, happy, beautiful. But where in all the universe so irreligious a thing? Here is a teacher sent to instruct us regarding the proper attitude upon awaking to the realities of another spirit zone. "And a little child shall lead them." Look around and see that the strongest and most satisfying demonstrations of spirit power to-day come through those who accept the experiences of spirit life so. Verily he that receiveth the kingdom as a little child is greatest therein. This statement be-

will remain one of the basic principles

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

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Do Men Appreciate the Ad- A Leading Question for Disvancement?

Standing at the bier of my aged grandsire about fifty years ago, I wept because others were weeping-weeping for the departure to some unknown goal of a good man; and as my thoughts wander back to those scenes to-day I can but feel plty in my heart for this ex-soldier of the great Bonaparte that he did not live to see the progress of this world for the next fifty years, and be a soldier still in the pioneer army of progress. He was born A. D. 1770, but about his individual experience I shall not speak at this time, only review the age in which he was born, and the astonishingly rapid strides since in all that appertains to human progress. At that date feudalism reigned in nearly every country in Europe; a sol-dier was courtmarshaled and shot if daring to kiss his wife good-bye in passing his humble home; every letter passing beyond local limits was opened and passed through the censor's hands; every child must be baptized and con-

firmed or be outlawed; every poor man said poor man had a small patch of leased land his grain could rot on the ground if his peer demanded his services; tallow candles, and later whale oil, was used for light, and peat for fuel. The lords and peers were richthe rest were poor. Food was coarse, and in certain sections very scant Wooden-wheeled plows, homemade harness, brush fences, adobe dwellings, blacksmith-made nails, knives, spades and other hardware was used everywhere. The postman in his two-wheeled lumbersome cart, and with his horn, carried the country's mail. Except in cases of soldiery, not one man in a hundred left his local limits during life, and haunted his old home after he was dead. The teacher and preacher were revered and considered the only knowing ones. One-third of the time was wasted in creedal training in the public schools, and the balance of time spent in rudimentary training, while only one in twenty learned to read and write, and that was about the status of the whole of Europe. Mesmerism was diabolism, and a pet dog was more thought of than a philosopher. An Israelite was considered a more despicable creature than a cannibal. Spain was the greatest power in Europe, Portugal and Holland were mighty, Rome had about a quarter of a century yet to dictate to the Latin nations, while the middle German states, England, Scandinavia and France were less menacing powers, restless but harmless. At that age (and until Napoleon's time) there was not a single organized army in the world governed by exact military rules. Thinking and reasoning on religious topics was considered a crime beyond redemption, and a fearful hell used as a scarecrow for old and young

knitting was taught to all. Creeds and servitude had stunted aspiration for beauty, and cramped the inert forces from expression, while dialectal localism grew nearly to the extinguishment of exact languages in parts remote from city centres. Matches were unknown then, and flint and punk used for lighting purposes, while the flintlock on cumbersome firearms was considered far ahead of the club and battle-ax. The transportation of that pride of Greece and Rome, 2,000 years

been flat for all they knew or cared.

Such were the conditions surrounding

was assiduously held up as the final

abode of the thinker. All cloth was

manufactured in a primitive way, and

the carding, spinning, weaving and

our forefathers 130 years ago. But where are we to-day? The civilized world has made greater strides in progress since than it did since the time of mit, but ensure this, and that "old God for a long time knew how to defend those that show growth at all, except meeting loved ones gone before and Homer, 3,000 years ago, and in spite of all our restlessness and striving for centuries?" gain, opulence power and honor, let us bless the star of our destiny that we ference, if Mr. Loveland cannot. We author of the book mentioned, on Ribe have lived in this progressive cycle, and do not understand all the manifestawitnessed these grand revolutions from mental dormancy to the age of reason and active progress. We can travel 70 miles an hour, and as much in one day at that same rate as it would take our forefathers 84 days to accomplish. We can record our modern oratory and its music in the phonograph for our progenitors to listen to its reproduction in difficulties. Seeing this, we have a right ages hence, and can wire our thoughts to infer that it is really better for him up a big slimy piece which moved across the continent or around the that these difficulties lie in his way. world in a few seconds. We can converse with friends through the telephone over a thousand-mile wire as readily as if meeting face to face; and as natural as finite intelligence, at least finally, the stars, believed by our forefathers to be tiny specks, placed above us for our special use to light the world Intelligence? What is the character of physician in Ribe, but he was not on moonless nights, can to-day be measured by our telescope and analyzed and explored by our spectroscope. The wonderful workings of applied electricity same everywhere in nature, from the he went therefore to the authorities have already revolutionized many industries, and, although grand and great the electrical discoveries may appear, and its utilization acknowledged, we for the good reason that he has trained know but the a-b-c of its unknown possibilities. It may yet be drawn from him that there is not the shadow of evi- mouth with a shoe and nearly choked the sun and earth to move every machinery on this tiny planet, and the life | that the heavenly bodies begun and conand toll in the coal mines may some day be entirely dispensed with for heat and motive purposes, and the great power of electricity take its place.

duction with an indwelling activity or | see where he will land. He complains life (like the rest of earth's vegetation) of unproved assumptions. He has got there are and will be great changes in to assume a far more unreasonable him also. His selfishness will diminish | hypothesis in accounting for the bewhen he finds that there is something | ginning of planetary motion without inhigher than mere greed to satisfy, and something grander than the decorations modern vanity endows its heroes with. Man will learn to be more plain and wholesome in his living, more decorous in his attire, more kindly disposed towords his fellow man, and more desirous to surround himself with nobler, lozz as he cats dead carcasses."

Wocatello, Idaho. O. J. JOHNSON.

A CYCLE OF PROGRESS. INFINITE INTELLIGENCE

cussion.

Whether there is or is not, now appears to be the leading question among Spiritualists. We want the truth, and nothing but the truth, and as much of it as we can learn. But there are some things that we may believe that the facts would not warrant us in believing, that I apprehend would not be demoralizing. I do not realize that it would harm any one to believe in Infinite Intelligence, even provided it be an error. I know well enough what some would say, that such belief is superstition, or at least tends to make one superstitious, yet I do not see any evidence that such is the case. It appears to be mostly a question of how such facts as we have appeal to one's consciousness; it certainly is not a matter that has been scientifically demonstrated in the negative. So far as science relates to the question modern discoveries tend to show that Infinite Intelligence is probable. Every movement in nature, so far as it has been traced to its source, is directed or produced by intelligence. In view of this fact, I do not wonder that the kickers do not kick with any definite aim. For any one to attempt to show that

Infinite Intelligence does not exist would be a task that I do not wonder all shrink from. The statement that those who advocate Infilite Intelligence are on the affirmative, and it is for them to prove their position, and in the absence of such proof the presumption is that they are wrong, is not relevant to a case like this, where the great majority already believe in its existence. how long do you suppose it would have in the year 1894. taken to make a beginning to undermine it? And suppose the people who did not believe in human slavery had acted on such a supposition, that they had nothing to do till slavery was attempted to be proved to be just and give reasons for their disbelief.

Infinite Intelligence does not exist, but is very tedious to read, but also very that such a belief is superstitious and sential for such trials; mishaps in the degrading. Try and make it appear that kitchen and in the field, accidents in the Thomas Paine was a superstitious man, workshops and on the sea, diseases with and degraded by his belief in a Deity. tific attainments, and in every other witchcraft, were in Ribe considered to way, those Spiritualists are who have be caused only by these gnomes, and in

passed away from the God idea. I be- mostly all cases by women. And the lieve they will not go far in these directions before they will realize their in- lenity. A number were thrown into sufficiency. But I can tell them they prison, very few came out alive; some must move along these lines before they of the accused died on the rack in terwill make any inroads on the ranks of | rible agony-of one of them we hear believers. I pity Mr. Loveland's dis- that she, although already dead, did crimination if he does not see a very not escape being burned. Burned alive great difference between the Infinite | were at least fourteen unfortunate wo-Intelligence that Spiritualists believe in, | men and perhaps still more. The most and the Jewish or Christian God.

I do not know as I can help him any, but I can tell him he is looking through | keeper Splids) whose reputation has age was more primitive than during the | very green glasses. He may not like all | been living in Ribe and in fact in most the manifestations of nature, and man | part of Yvlland. And then when we prior; and the world may as well have as a part of nature, but I suppose he, as | read of her with the idea that we are well as other Spiritualists, believes that going to make the acquaintance of a even the degraded among mankind will real witch, how surprised we are when finally progress and become good and we see that she has been a real woman, happy. Is there not some difference accomplished in her home, faithful to between a God that will not only per- her husband, and clever, so that she which the church has forced on us for herself so that her judges had to give the two-tenths of 1 per cent shown by caressing and talking with them,

> I rejoice that others can see the diftions of nature, but the more we under- hardly ever has a person more innocent stand the less we see to complain of. We see that man does not progress much unless he has lots of difficulties to contend with; and we see that men in vigorous health are so constituted that they can enjoy their struggles and triumphs in meeting and overcoming these He asks, "Is there any proof of a

supernatural being? I answer, no. Infinite Intelligence is as far as we know. "What is the charmovements in our solar system to the with a complaint about Maren Splids, symmetrical organization of crystals, in which he, among other things, ac-Probably Mr. Loveland does not see it. | cused her of having in the nighttime himself to not see it. But I can tell dence, either scientific or otherwise, him to death. tinue their revolutions without, and destitute of some guiding intelligence. Let devils and evil spirits. Innocent cats, him try and frame a reasonable sup- dogs, hares and other animals were position, leaving out intelligence, for suspected. They saw deviltry every-As man is essentially an earthly pro- | the beginning of planetary motion, and | where. In the United States it has been

Rending the Vall: This volume is a compilation by J. W. Nixon, of psychic truer and higher sanitary conditions in literature, most given by spirits in Europe. Vampire stories and demon order to cultivate a more perfect body | through and by means of full form vis- | possession were well-known here. Apthrough which an indwelling soul can lible materializations, at seances of a parent death was, in the time of the manifest its fullest possibilities; and he certain Psychic Research Society, witches in this country, looked upon may in time adopt the motto of the known as the Aber Intellectual Circle, with the same eyes as by the superstieccentric Train, "Man is not civilized so the medium being William W. Aber. I tious of Europe—a person possessed by 507 pp. octavo. For sale at the office of vampire ghosts. CARL SEXTUS.

The Progressive Thinker. Price \$2.

was at the helm. I am interested in

seeing him, or any other person, make

the trial.

Grafton, N. D.

SAMUEL BLODGETT.

### BURNED WITCHES.

Barbarity Toward Mediums.

Very few people can imagine, if they have not studied these horrible stories, how apparently dead people in the old days could produce sufficient cause for bloodshed, murder and poison, in the reason of otherwise sensible and intellectual men. Apparent death was therefore the most suspected condition, both among the peasantry and people in the higher walks of life. They were all suffering with confused ideas and sick brains. The air was almost as if pregnant with insanity. But civilization is advancing with the times, and as enlightenment and reason increases there will no longer be any cause among the lower ranks of the people for their kind of madness. It is certainly also in time, in the countries where enlightenment among the peasantry is at its lowest, superstition stands in the front rank alongside the brutal instincts of man. Outbreaks of barbarism and deeds of violence without reason are the natural results. With the ignorant, animal instinct is the dominating, man is not present.

was conducted recently before the court of Brabant. A farmer from Vilvorde was unfortunate in everything that he undertook. He knew the reason well enough. His neighbor was a witch! "He knew it for certain, and could produce evidence." The neighbor heard this and brought complaints. In the court-room the farmer declared that he had a very sure case. A certain night a black cat had jumped into his bedroom through the window and he had seen very plainly that the cat had the face of his female neighbor. Neither are these parties consistent in This was for him more than proof that holding to this position. They know she was a witch. But fortunately for enough to see that Thomas Paine was | the woman the court did not consider technically on the negative, but they this evidence very strong and sentenced would not have honored him for simply | the farmer to eight days' imprisonment proclaiming, "You Bible believers have for blackmail. "Aha!" said the clever not proved that the Bible is true, and farmer, "I knew that she would only because you have not proved it, the pre- | do me still more harm." The judge was sumption is that it is false, and no not of the kind that ruled in the Middle argument is needed on the negative Ages; he was a man and a cultured one side." Had he and all others who saw a man who was conscious of a responthrough Bible falsities rested there, sibility that rested upon him as a judge

Denmark as well as most other of countries in Europe has also had its reputation of being "perhaps the Danish town in which the greatest number of witches have been burned." It was right, how long do you suppose slavery especially in the years 1572-1652 that would have existed? It is certainly in- the craze was at its highest. In these cumbent on those Spiritualists who do eighty years people went insane for not believe in Infinite Intelligence to fear of witches. The description of the horrors which took place in the Ribe Let them not only try and show that I trials fill a rather large volume which it would be well to try and show, also, instructive. We find here all that is esmen and animals—all such afflictions, Try and show how superior in scien- which can easily be explained without "guilty" were not treated with much notorious of all these witches is Maren Splids (married to a tailor and saloonup the trial; but finally, after the most inhuman tortures she was killed. The witches, gives her this testimonial, that than Maren Splids been burned for witchery. She only had one fault, it was impossible for her not to "talk back." It was her lively tongue that caused her ill-fortune. The reason that she was accused was this: A wretched person by name Didrik Taylor was taken sick and while vomiting "threw around in the bowl as if it had been living." The bishop and several other priests in Ribe declared this could not be caused by any natural sickness, but that wretched people in connection with Satan must have had something acter" of the proof that there is Infinite | to do with it." There was a prominent the proof that there is intelligence in a lasked. It next occurred to Didrick bee or a beaver? Simply we see activithat Maren about thirtecal years ago ties that look like design. We see the had promised him "a misfortune." and

fallen over him and blowed into his throat, and furthermore squeezed his In this manner they amused themselves in the olden times-with witches, exactly the same, neither better nor worse. The notorious witch-trials in Salem and other eastern places where they burned witchery-accused individuals and tortured them in every possitelligence, than to suppose intelligence ble way, all this is well-known, therefore it is unnecessary to enter into any details concerning it. Yet I will remind the reader that the witch-trials here in America were just as cruel and ridiculous as in Europe; they were in every direction a true copy of the usual superstition which was then prevailing

Oripple Creek, Colo.

THE CHURCHES.

They Are Crucially Analyzed. SOME ANALYZED CHURCH FIG-URES ILLUSTRATING THE STAT-

US OF THE VARIOUS RELIGIOUS DENOMINATIONS. Following its annual custom, the Independent, an undenominational religious journal, recently printed a summary of religious progress in this country during 1899, which reveals some curious and some unexpected facts, says the Chicago Chroniele. It has been said often that religious organizations have been losing ground for some time. It appears, however, that while the estimated increase in our population since 1890 has been about 20 per cent that of church membership has been about 24 per cent. This may or may

not mean an increase in real religious strength, but it certainly indicates increased ecclesiastical weight in the who have increased 50 per cent within the year. But this takes on quite a different color when it is seen that their entire membership is only 1,500. The next largest rate of increase, 21 per cent, is among the Arminians, and here again the whole number is but 8,500. Christian Scientists are credited with a gain of 14 per cent and an aggregate strength of 80,000. Yet, curiously enough, they are credited with 12,000 "ministers," more in number than those of any other denomination except Bautists and Methodists. Thus it takes 12,000 ministers to take spiritual care of 80,000 Christian Scientists, while 33,088 ministers looked after the interests of nearly 4,500,000 Baptists, and 36,424 ministers shepherd more than 5,750,000 Methodists. This looks as if Christian Science must be a very expensive kind of faith, though it is modified a little when one sees that while they have only 497 churches the Bap-

tists bave nearly 50,000 and the Methodists more than 53.,000. It is curious to find that while the net increase for the year among Baptiststhirteen varieties of them-has been 89,201, that of the Methodists-seventeen varieties has been only 33,051. though the latter outnumber the former of increase has been for the year 2 per cent and the Methodist only one-half of per cent, while the Lutherans, with a membership of a little more than 1,500,000, have increased 2.6 per cent, and even the Episcopallans-two varieties-popularly supposed to be little if at all, better than stationary, have in-

creased 11/2 per cent. Another case of growth, surprising to many, no doubt, is that of the Disciples of Christ, (presumably the sect commonly called Campbellites), who have grown 3 per cent in 1899, and now number, 1,118,396 members. As if in reply alarmists, it is found that the Catholics-three varieties-though aggregating 8,446,301 members, or nearly 2,750,-000 more than the Methodists, the next largest body, have grown within the

year only six-tenths of 1 per cent. It is noticeable that the Congregationalists, who promised fifty years ago from a New England point of view (at least in confunction with the Unitarians) to dominate the land, grew last year but three-tenths of 1 per cent, and, alone among the larger denominations, have more ministers than churches. sharing in that peculiarity with the Christian Scientists, the Latter Day Saints, or Mormons, and a few of the smaller denominations. This rate of growth is the smallest shown, among Friends, or Quakers. The Presbyterians, whose rate of increase once seemed to be much less than that of the Methodists, show what may be said to be unexpected vigor, with a growth of 1.2 per cent among the twelve varieties of "Regulars" and of 1.4 himong the three varieties of those known as Reformed Presbyterians. One of the oddities of this growth aspect of the case is found in the Mennonites, who are credited with sustaining twelve different varieties or subdivisions and with a growth within the year of 8 per cent, and yet have in their whole twelve varieties varieties only 57,948 members. To find this many souls divided into a dozen subjects give one a rather bewildering notion of what a little it takes to constitute a church in modern times.

Probably the most curious side of these statistics is found in the differing proportious of ministers and members and churches. As remarked before, it the localities they visit. takes 12,000 ministers to take care of 80,000 Christian Scientists, but their sect is young and green.. And yet Presbyterians support 13.970; ministers, or one to every 131 members: the Baptists 33,088, or one to 184 members, and the Methodists 36,424, or one to 159 members. Even the Episcopallans sustain one minister to every 142 members. while among the Congregationalists the proportion is as close as one to 111. From this latter it widens to one to 176 among the Disciples of Christ, where the tax seems to be lighter than in any other Protestant body of considerable proportions. Each one of these denominations supports also a number of churches strangely larger than that of ministers. The Baptists have 49.721 churches, the Methodists 53,023, the the list, even the before-named Disciples having 10,298.

On the other hand, the Catholics, with nearly 8,500,000 members, support 11.594 churches and 11,144 ministersas the tables call them-every one of them looking after 758 souls and doing it quite as thoroughly as the Congregationalist looks after his 111. Even the much abused Jews. whose religious discipline has been the marvel of at least 3.000 years, with a membership of 1.043.800, sustain only 570 churches and

(Continued on page 7.)

NATURAL LAWS.

rialization.

Some of our Spiritual brothers are denying materialization, upon the basis that it conflicts with natural law, This is an obstacle that many people, myself Progressive Thinker, and all who are included, have come into contact with, interested in the beautiful philosophy of but over thirty years ago I became convinced that I had not been looking deep enough into natural laws, so I looked around, and what did T see? Water materialized into snow, and dematerialized back into water. I saw ice materialized and dematerialized. I saw fire materialize and as rapidly dematerialize. I learned that my own voice was materialized sound. I saw the meteoric ball falling to the earth, but owing to the density of the air and its great speed, it vanished (dematerialized). I learned that light was materialized by the friction of the force passing

A glori creased ecclesiastical weight in the community rather than any failing off.

In the details of numerical gain or loss in the several denominations curious facts are found. Thus the highest percentage of increase in membership is found among Reformed Catholics, substances and materializing a third compound. I have seen the boy with his soap bubbles. I have seen the monarch of the forest destroyed by the instantaneous materialization of a force called lightning, which force dematerialized so quickly that the human eye could see nothing but the effects of that incomprehensible force. wrowth and decay are the law and

order of nature. The growth of the granite rock takes an inconceivable length of time, and its disintegration is equally slow. The mushroom springs up at night, often to die during the succeeding day. So growth and decay are after all only different terms to express materialization and dematerialization. ject to this absolute law. Things come | this grand truth they of the apostolic and go-some very slowly, others very age were inspired. It was with them rapidly. The workings of the law of nature seem infinite in their varieties. No two things are just alike, but every- | age; it was a living faith, a present rewhere and in all substances we find an | ality, a conscious witness. And signs infinite dissimilarity. Therefore nature and wonders followed. presents to the human mind an minitude of varieties, some of which are so I teresting speaker. but - wonderful very old that we have no conception of | trance medium, as well. Hers is a soul their age, while others come and go full of "the milk of human kindness," almost like the flash of lightning. All | and her work here is certain of resultare the result of growth and decay, and ing in great good, both to the society more than 2,500,000. The Baptist rate | all are but parts of one infinite whole; | and to the cause so dear to the hearts hence if there was no materialization of all of us. Mrs. Baker is open for enof the human spirit, nature would be gagements to lecture, and any wishing deficient and therefore no infinitude. So you see, my good Spiritual brother, at 16 Willard street, Cleveland, O. that when you deny that spiritual materializations are in accordance with natural law, you set a limit to nature's laws, which would destroy its infinitude. So to me materialization is a solid fact, because nature teaches it in everything, and phenomena demonstrates it conclusively to me, for I have seen many phases of it during the past thirty-six years of investigation, and yet we understand not one of these to the loudly voiced fears of certain | grand laws in nature which lie back of and produce growth and decay, or materialization and dematerialization. For thirty-six years I have been investigating natural laws and spiritual phenomena, and could tell of many experiences with materializations and partial materializations, in all of which I have learned how little we know, and what a great future we all have ahead, before we are able to unlock nature's storehouses of knowledge; and until then let us not assume to deny spiritual materialization, for it is possibly the grandest manifestation of spiritual identity which has ever come to bless the children of earth. It seems to me to be one of the greatest links in the chain of spiritual phenomena, and surely those of us who have had the sacred privilege and inexpressible pleasure of received a lesson never to be forgotten;

Shell Lake, Wis.

a lesson that banishes the fear that

death ends all, and a lesson which

demonstrates that question of ques-

tions, "If man die shall he live again?"

G. L. JONES.

State Spiritualists Association of Minnes ta.

The missionaries and organizers of the State Spiritualists Association of Minnesota, have outlined the following as their prospective route for meetings. Their time is nearly all engaged until April. It is necessary to secure them in advance of time desired; and they must make engagements en route in order to economize expense of railroad travel. Their services are given at heavy ex- per for filing in this office. pense to the State Association, and without a positive compensation from

hall, entertainment, local advertising. and let them take collections. Door fees may be taken and shared if deposters to announce their coming. During April their route will be in the Eastern and Southern part of Minnesubject to call. Both June and July will be good grove-meeting months and such meetings are urged upon you to arrange for soon as possible. You must apply soon to secure them.

Every locality, large or small, will be visited, if so requested. these months, keep them actively engaged. Write to us and say what you Presbyterians 17,271, and so on through | can do, also send us names and ad-Minnesota. Fraternally,

C. M. E. RIDGE, Sec'y. 509 Northwestern Bld'g., Minneapolis Minn,

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the By E. D. Babbitt, M. D., LL. D. Jubilee of Modern Spiritualism, are very instructive and valuable work. It well worthy of being preserved in this i should have a wide circulation. as it tasty form, in print. Price, 35 cents. | well fulfills the promise of its title. For sale at this office.

### CLEVELAND, O.

Materialization and Demate- | Spiritualism Rapidly Caining.

To the Editor:- I feel confident that all encouraging reports concerning the advancement of Spiritualism at this point in the great Middle West will be welcomed by all earnest readers of The Spiritualism.

In this city of over four hundred thousand souls there are, it is estimated about ten thousand who are Spiritualists, but of this number perhaps not five hundred are brave enough to assert their independence and openly declare themselves as such. But in spite of all opposition from church and press, Spiritualism is rapidly gaining a foothold among those who are liberal in their views, and even among the church-goers it is assuming quite significant rec-

A glorious revival of interest is be-Mrs. Baker's discourse January 21, was "The identity of Scriptural Phenomena to the Phenomena of Spiritualism." Plainly did it appear in this lady's invaluable exposition and exerctical dis- who said much about hypnotic experiquisition that they of Bible times who | ments. were divinely endowed with spiritual gifts, received the phenomena of mediumship simply and naturally, not regarding them as supernatural or miraculous, but as the normal result of the unfoldment and development of the spiritual nature. Clearly was it brought to our mental vision the truth inculcated by Jesus that the great spirit of the universe, ever active and ever present, bestows blessings upon man through agencies, and these agencies Everything we see in nature is sub- are both mortal and spiritual. With neither idle dreaming nor vague fancy. nor the dull, cold formalism of a past

Not alone is Mrs. Alice Baker an into secure her services may address her ELVER J. HULL.

From the N. S. A. Headquarters. To the Editor:-Fraternal greetings to you and the readers of The Progressive | so many and so varied forms, ceremo-Thinker, from the others and constituents of the N. S. A. For all courtesies extended to us by the spiritual press. we are deeply grateful. I am happy to report that the N. S. A. is receiving recognition and respect from all quarters. including the various organizations, and bodies of secular and religious standing. We are not making effort to cater to these, but are pursuing our own work. and are standing for true Spiritualism in public and private, and the work of the National Association is judged by its results.

The Home fund is steadily increasing. contributions are daily coming in; the widow's mite" is as welcome as the donation of the wealthy. The kindly words of sympathy and good cheer that come with the money bring a sunny influence to this office, that is deeply appreciated.

A kind friend in Southern California promises to send the last five hundred dollars needed to make up the ten thousand called for. The First Spiritual Church of Pittsburg, Pa., takes the lead of societies that have collected funds done well. The following friends have been appointed special agents for the N. S. A. They are authorized to solicit subscriptions, and to receipt for donations: Jennie Hagan Jackson; J. A. Buckwalter, of Royersford, Pa.: Mrs. Lizzie Brewer, Cassadaga; Estelle Metzgar Hamsly, Evansville, Ind.; Stella who were so free from religion as the Fisk, Keokuk, Iowa; Sadie J. Clifford. | primitive Christians, although this lib-Sandy Point. Me. These agents will be erty was soon bartered in the desire to at various camps the coming summer. and will work for the N. S. A., there

and elsewhere. Speakers and mediums who have registered their ordination at this office, or | said Christ died to save them from. who intend doing so, are notified that the registration fee is one dollar a year. Those who wish to register are requested to send a copy of the ordination pa-

The cause is flourishing in this city the meetings of the First Society are free to the public, and the large Ma-We ask you to furnish them with a sonic hall is thronged on Sunday even ings: the morning service is well at tended, and the lyceum is doing well. Mr. Grumbine has done a good work sired. We will supply some advertising | nere. A. E. Tisdale is following with grand lectures, and in January Dr. Schlesinger is giving fine demonstrations of his mediumship. All together sota. During May, in the Northern and the management may be congratulated Western part of the State. June will be on the work of the society, and its good MARY T. LONGLEY. Sec'y. N. S. A.

600 Penna Ave., S. E. Washington, D. C. Important Question.

Spiritualists-do you send your children off to school-to seminary, or col-While we have their services during | lege? If so, where? Does some one say, it does not concern you? It does concern me; whatever concerns a hu man being on earth concerns me, for we dresses of Spiritualists anywhere in are all parts of a universal whole. The Belle-Bush sisters are Spiritualists. All branches are taught in their seminary; the government is of the golden rule character, and the charges are reasonable.-Dr. J. M. Peebles.

> "Human Culture and Cure. Part First. The Philosophy of Cure. (In cluding Methods and Instruments). For sale at this office. Price 75 cents.

## WHERE ARE WE AT?

Religion - Philosophy - Sci-

I resemble Solomon, not in the number of my wives, for he had seven hundred, while I have none, but because in many of my dreams there is also much vanity. However once in a long while I do meet with one that is not all a dream. How about these?

I retired one night after meditating on the creed question. I awoke from a vivid dream of seeing an ugly monster, A number of people debated if it were alive. I struck it two blows, dividing it into three parts. The head jumped about in an active manner.

Another night after reading about the "science" of Spiritualism, I dreamed of a wonderful seance. Immediately I was employed with a multitude of laborers in digging the foundation trenches of an immense structure: We jostled and crowded each other uncomfortably. One in authority spoke to me. He advised me to pay no attention to "that old Irishman," pointing out one who was incessantly talking in a bossy manner, and who he explained being in the employ many years, was allowed this latitude. I was also cautioned against two men who came among us but were strangers, not workers; and

In this dream some spirit wanted to impress me with the state of Spiritualism considered as a science. We are yet only at work on the foundation. Careless use of important terms is enough to prove that it is no elaborated science yet with most of us. The word religion is used to convey such varying concepts that one of the scribes recommends its disuse altogether. - Let him beware of the fate of "Ye ancient mar-

And I had done a hellish thing: And it would work 'em woe, For all averred I had killed the bird That made the breeze to blow.

After trying to find out by the con text what various debaters, pro and con mean by the word, should one ask me if Spiritualism be a religion should say emphatically, "No." Should another put the same conundrum I would "roar you as gently as any sucking dove," "yes." In the meaning of another I can only say my brain was saturated with religion and Spiritualism provides an antidote. Like a famous politician I may be considered neither orthodox nor heterodox, but paradox.

Perhaps in the sweet bye and bye the term will be obsclete. It is certainly used to bind a grievous burden of error on our backs. Spiritual development has been represented as depending on nies, dogmas and theological concepts all embraced in the term religion; and the word is associated with such unnatural practices, such cruelty, venom and persecution that I almost shudder to write it until I reflect that through the mists and fogs of every religious system burst in fitful gleams the same spiritual sun as warms the heart or illumines the intellect of the modern Spiritualist. Who can read the imperfect Bible without being aware that every delectable sensation, every exhilarating experience possible to us in greater measure was tasted by the fathers; and who a sensitive himself that has any conception of the difficulties spirits must encounter cannot discern and reading between the lines know that the inspiring spirits of old labored to convey to mortals in allegory and symbolism a purer, sweeter gospel than the superstitious sensitive would allow to be authorized by himself or his gods. The theologian recognizing a faint smell of the "bread from heaven" denied to no humble, patient aspirant of any race, place or time and confessing it denied to himself becomes as wise in ascribing causes as the Dutch emigrant who, being asked to comment on the late war, replied: "Vell, vat you oxpect of der Spanish; dey don'd drink beer." Using the term religion in a free, ordinary spirit I suppose that history deals with no people of spiritual zeal make proselytes. They for a while observed any or all forms as inconsequential. Ere long they became enslaved to the same forms and ideas as they once

Do I wish then, to be called a Christian Spiritualist? Quien sabe. At a recent anniversary, after the Pilgrim Fathers who come next to the church fathers had been eulogized into myths, one proposed a toast, "To the Pilgrim Mothers, who, in addition to the ordinary hardships of pioneer life, had to endure the society of such insufferable prigs as the Pilgrim Fathers." This is too severe, but long ago the gentle Hawthorne said, "Let us thank God for the Pilgrim Fathers, not forgetting to thank Him also that we are removed a few generations from them." These words fairly express my attitude toward the early and the late Christians as historical characters; but as living spirits who have learned something during the last two thousand years I hall them as the guardian angels of this freer, clearer dispensation foreshadowed by their own and prophesied in

the book of Revelations. A child enters this spirit zone we call the physical world. In a fair environment it soon responds to the strange influences about it. We all admire.

It is fearless, bright, happy, beautiful. But where in all the universe so irreligious a thing? Here is a teacher sent to instruct us regarding the proper attitude upon awaking to the realities of another spirit zone. "And a little child shall lead them." Look around and see that the strongest and most satisfying demonstrations of spirit power to-day come through those who accept the experiences of spirit life so. Verily he that receiveth the kingdom as a little child is greatest therein. This statement being no theory but demonstrated fact will remain one of the basic principles

(Continued on page 7)

## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea,

LETTER NUMBER NINE.

to make you and others clearly under- experience precisely as it occurred to stand. There may be those who do not me, thinking it certainly could not fail understand it well, but there are many to interest the people of earth. It was who do not, and it is this:

vened between the earth and the near-j quently did it. I knew that my son est planet, there would be no distance would have to suffer much in consetronomers tell you that there are mill- commanded it, and I obeyed, and the ions of miles intervening between the consequences were as I expected they earth and the planets. What constitutes | would be, or as wiser spirits than mythese miles, do you think? Not entirely self told me they would be. My bethe earth's atmosphere, for that does loved son lost all his former prestige, not extend even one thousand miles. together with the financial benefit ac-Then what is it that lies between? cruing therefrom: slanderous tongues There must be millions of miles of assailed him and his great powers as a of miles of distance.

comprised within all spaces and dis- his father, who had but lately entered tances between the globes or spheres of the celestial world, wished to help that more material matter; but we have same world and tell them something of | thought even that he thinks. The pure planes and never ending planes of ex- this higher life, they turned upon my eyes of the angel mother, the observing isting things. I am well aware that the innocent son and rended him. human mind can scarcely grasp it, and He knew no more of this life than celestial life, besides all the heavenly

sensitive plate of the photographer.

on earth, also in the spiritual world: thoughts have been impressed upon life. the medium being about the same.

Now there is one other question that on the earth." I wish to touch upon, and that is the Country," and other books, our medium at an end. did not know that there was such a per-

theory over two thousand years ago. I not possibly reach them. If they could wrote "The Discovered Country" about not see you, you were not; or, at the twenty years ago, and my medium had very best, so far away that to know not, at that time, read a word of Aris- anything about you was impossible. what hosts he shall meet just at that totle, and knew nothing whatever of his And so your messages were flung away ideas of atoms. I, Franz Petersilea, without being opened or read; your chil- tween this earth life and the world of wrote the book, through my medium, by dren refused all knowledge that you what is called automatic writing—that might be able to impart to them; and, is, the medium was in a comatose or if added to this, you had taught them partially unconscious condition—and I, to do this very thing before you went finding my opportunity, seized the hand away, do not you think you would be and wrote the book, at this time not grieved-sorely grieved-and would not being able to use the brain as a camera you justly lay the blame to yourself? -the camera being, at that early date, Suppose that you availed yourself of too obscure or clouded by errors and the telegraph and telephone—the Atlanfalse teachings.

member, everything that I have tried to stations and on hearing those raps or do would be in vain. Mr. Babbitt is clicks they should laugh and sneer and right when he says that the higher vi- say: "Do you think that my mother brations here within the ethereal atmos- would condescend to such purile methphere, cause the 'spirit to remember ods as clicks and rappings?" with greater distinctness than before. The higher vibrations bring out the pic- and scorn them yourself before you tures wherewith memory is stored, went, and by so doing you could not

life may be compared to an indistinct or | you feel? partially faded negative that the pho-

tinction between our images of memory well and happy, what you are doing, cents. For saie at this office.

here and when we were there. Now, in the book which I wrote called There is one point that I should like | "The Discovered Country," I wrote my my duty to write it, or so I felt; and if | voice of his beloved mother through the Distance is simply that which lies be- my soul sternly told me what I ought to | telephone, and he could doubt no longer,

something or there could not be millions piano virtuoso were now passed by as of no account. This grieved me much, Now, my son, I will tell you, for I am even as a spirit, for I had given a large a spirit dwelling within this substance, part of my earthly life, and all the and this substance is the ether, or the means at my command, to educate and ethereal atmosphere. Atmosphere may put the finishing touches to this child of not be, and is not, the proper word, but genius. He had been put under the ether or ethereal substance is, for if best masters of music that Germany ethereal substance can be measured and | could afford, such ones as Moscheles, calculated by miles, it certainly is of Liszt, and many others, and at a very vast importance, and if all space is early age he astonished even them he was driven forth as an outcast and filled by this ethereal substance—a sub- with his wonderful facility and correct stance that can be weighed and meas- interpretation of the higher class of ured-think you that these vast dis- music, and when he played from the tances have nothing at all within them? great master, Beethoven, they were en-Oh; quite the contrary. They hold the thusiastic in their praises of his inspirasublimated essences of all things that tional rendering of the great composer's grow or live on the earths, besides the music. How little they then compreelementary principles that produce all hended that the great master himself material things. The elementary prin- was filling his youthful frame, and ciples first exist. They take form with- touching with his spiritual fire the brain has the higher spiritual intelligences at in the material and those forms then of this sensitive pupil. How ready the exist as forms within the ethereal or world was then, after his return to celestial world. The spiritual world is America, to fall at his feet, so to speak, not composed of spheres alone, but is in adoration of his genius; but, when I,

there are millions of spirits whose they did, but he was a great sensitive, hosts. minds cannot grasp it as yet; but there and as I had always controlled him is room enough, time enough, through- when I was in the body, I found on out eternity for all to live, for all to leaving it I could still control him and grow, for all to become wise, for all I did not hesitate to do so; but twenty eventually to be Gods in their own years of earthly time have passed into eternity since then, which seems but All spiritual forms arise up and away a few days to me, owing to clearer and from the material, but before rising higher vibrations, and still my son has they often make themselves both seen not been reinstated in public opinion. and felt. A dying rose, as it arises | Mothers say, "Oh, he is a Spiritualist! from the material, is materially sensed | We don't want our children taught by a by its perfume, which is really the spir- | Spiritualist, even if he plays like an anitual substance, of the rose arising, on gel-even if the spirits of Beethoven, its way to fairer climes. The spirit of Bach, Handel, Haydn, Mozart, Rubina man or woman often makes its pres- stein, Wagner, Chopin, Liszt, or any and nothing more. ence known in a very material and other of the great masters are really ansensible way. Sometimes it is seen, imating him." Mothers, listen to the sometimes felt, sometimes by the sense voice of a father who loved his son as of hearing, and sometimes a combina- much, and perhaps more, than you do God. Twas in the shape of an invocation of all three-seeing, hearing, and your children-who still loves him as tion at the opening of the services. sensing-before it arises to fairer you will still love your children when Now, while it was all very nice in fact. climes; and after it has once arisen, it you, too, shall come here to be with us it was not a truthful scene in any may and can return and manifest its in the spiritual realm. Do you know sense. First, the speaker knew nothing presence in various ways as conditions what it means to be a Spiritualist? If about a God. Second, he did not tell permit; but we consider the best way you do not I will tell you. It means all the truth when he tried to make us beof all is by the art of thought photogra- that is good, pure and holy. It certain- live there was a God. Third, and I phy-using the material brain of a me- ly means this to my son. It means that | knew that he lied all the time he was dium as a camera and from thence im- heaven can communicate with earth. It addressing an imaginary God. Fourth, pressing the sensitive spirit of the me- means that the souls of the departed I don't know anything about a God, dium, which may be compared to the great and gifted ones, who once dwelt and I know that he does not know. I would like to pause here for a mo- your children to be great, gifted, pure, | truth and truths from nature's laws, yet ment to address one who is well-known and good. It means heaven. It means one cannot attend a Spiritual meeting knowledge, wisdom, love and truth. It without having a lot of rot about things

your spirit, or brain, or both. All here- How will you feel, oh mothers, when in written, up to the present moment, you come here, to find that through was written before our medium saw your own neglect and wrong teaching, your article in The Banner of Light, in you cannot reach the children of your | rot about a God again, and also a half answer to Mr. Dawbarn. Do not be love, for you purposely kept the knowl- hour wasted upon the subject of imat all surprised at this, my dear sir, for edge of the truth from them when you mortality; while any person of any comspirits hasten to correct erroneous were with them in the body. You mon sense knows or ought to know that ideas as soon as possible and they can taught them to despise one whom you mortal knows nothing-just nothingfind the proper channels through which called a Spiritualist. Oh, you will, as I about an eternal life. We of course to do so. Our medium has just read did, shed many bitter tears of regret- know of a continuous life beyond this your article and at once exclaimed: you will strive to undo the wrong one of earth, but when you talk about "Oh! now people will think that I ob- which you did, and find, as I have a life eternal, that is all orthodox rot tained my ideas from Mr. Babbitt." | found, that in trying to do so you will | But let us hasten to say, that this is not be the means of bringing your children heard from the eternal end of time, and the case. Spiritual ideas and answers into disrepute and financial ruin. Oh, this makes it an utter impossibility to to all sorts of questions are given you will say, as I have said: "If I had prove that man's soul or spirit exists through various mediums at the same but informed myself on this great and forever, and I ask, and I again ask. time; and, at the very moment that you important subject and taught my chilwere writing your article to the Ban- dren the truth when I was still with ner of Light, we, were also writing them in the form, my soul would now through this channel almost identically be singing for joy;" but the stern dicthe same thing, your plane and that of tion would be: "Return, O, Soul, and do the work which you failed to do when

There is no escaping it. The law is atomic theory. This theory was not immutable, unchanging; for, unless this taken from your book by our medium. were so, all progression, either on earth evening I attended yet another meet-At the time of writing "The Discovered or within the celestial world would be ing, and a certain "controlled" speaker

Suppose, oh, mothers, you were to we came to the "hour when we had to son as Mr. Babbitt in the world-had leave your loved ones for a season and enter the dark valley and shadow of not at that time ever read one word of go to a foreign land to pay a visit- to death," etc., etc. Only think of ityour writings. No, my friend; we tell see new sights never to hefore-to three meetings in one day, and at all of you the truth. Truth given by spiritual hear new sounds never heard before—to them I had to listen to some kind of beings to the earth is given through have delightful experiences never had orthodox rot. "Dark valley and the various channels at the same time, the before—that you had left your heart at shadow of death." Indeed, not any mediums not knowing or ever hearing home with your loved ones-your chil- "dark valley for me." Twice within the of one another. This should be evi- dren, and husband, mayhap—how it last twenty years have I been told that dence to those of earth that these would delight you to write to them and I was dying, and at these times I came things are really from a spiritual tell them all about the wonderful so near the border line that divides the things you had seen and heard-how two realms of life that I entered into a Now, Mr. Babbitt, respected sir, you you would like to tell them of the beau- region of light, supernal light, where are as fine a medium as exists on the tiful country you were in and wherein were the friends that stood upon the earth to-day, and many, very many it differed from the one you had lefthigh intelligences use your brain and how you would like to tell them how spirit to give beautiful and grand truth much you still loved them, how much up the struggle to hold on to earth life, to the lower world; but there are a few you thought about them and of the gifts | my nervous system relaxed and the others who are used at the same time, you meant to send them-suppose, when cause, a mechanical obstruction, was and are as much surprised as yourself, they received these letters they should when they find that others have re-sneer and say they did not believe a ceived the same thing at the same time. word of it-did not believe the letters But, my dear sir, Aristotle, the old were from their mother-it was all non-Grecian philosopher, taught the atomic sense! Letters from a far country could of death." Light, light from the spirittic cable telegraph, and your children Now, if I, as a spirit, could not re- heard the clicking of the receivers at the

And you had taught them to laugh now when you so much desired it, get a The wearled brain of one in the earth word to them of any kind. How would

Perhaps one of your children would tographer with his art, or knowledge inform himself or herself a little on the rather, must bring out bright and clear; subject of rappings, clickings and mesand this is what the higher vibrations sages, or even go so far as to give a do for us. Our ethereal atmosphere is little thought to telepathy, or thought as clear and sparkling as is possible for transference, and that child's mind human beings to conceive, and our should reach out lovingly, longingly tomemories are just as much clearer than ward you in the distance, and that formerly as our atmosphere is clearer child should say: "Oh! mother! How building." By E. D. Babbitt, M. D. I want to see you, or if I cannot see you | LL.D. A most excellent and very valu-A man looks in water and his image is how much I should like to hear from somewhat blurred and distorted, he you. I would like to know where you, of Fine Forces, and author of other imclearly, and there is precisely that dis- I want, oh, so much, to know if you are | ence, Beligion, etc. Price, cloth, 75 | fitness of things.

and all concerning you and the new country you are visiting. Now I am going to receive and read these messages that they tell me you have sent. I am sure I shall know my own mother's writing and the way she expresses herself, and I shall feel her love for me in these messages if they are really

from her." And when he had read your letters and messages, he knew at once they. were from his own dear mother, for no other could or would write to him like that; also, he should listen to the telegraph dispatches, and hear the distant of the dispatches and letters, what would you think, or how would you feel. if these who would not believe, thrust the one who did out from his home. branded him as an idiot, or a credulous fool, and would allow him no privileges that by right belonged to him, and he went forth nearly heart-broken at their treatment and unbelief, also by treating him as they had done they had robbed him of the very means of existencethey had taken the very bread from his mouth, simply because he in his generosity had tried to put the bread from heaven into their mouths-or, rather. the mouths of their minds. He had tried to make them happy in the knowledge he had to give them and in return branded a Spiritualist, so that the sneers of those in his profession might tear his sensitive heart and rend his soul asunder with grief.

the world is all one family. No one is so capable of teaching your children as the sensitive, inspirational, one, who could be more careful of the morals of your daughters and sons as the one who knows that eyes of the pure angels are upon him at all times and know all that he does, every act he commits, every eyes of his father long since within the

THE END.

thodox Rot.

I wish to write of what I know, and not of what I believe. A belief, unless it is founded upon perfect knowledge, is to me moonshine-simply moonshine

Last Sunday morning I attended Spiritualistic meeting and listened to an eloquent address to an imaginary on earth, can be with and influence Spiritualists pretend to stick to the Mr. Babbitt-Dear Sir:-My medium means all that is virtuous, and it means that we know nothing about thrust is much concerned because the same happiness, immortality - everlasting upon his senses, while all the time he knows the whole matter is a guess.

In the afternoon I attended another Spiritualistic meeting, and there was where I heard the same old orthodox again, for no man, woman or child ever what spirit, soul or God ever came and imparted to man the fact of an eternal life? None-I can truthfully say none.

Then before I left the meeting some crank began to advocate the matter of reincarnation - another Theosophical fad. My stars! are all of our Spiritualists cranks, without common sense? It seems at times that they are. In the started off with the remark that when farther shore to welcome me. My sickness was of a nature that when I gave removed and I came back to earth life again. And I have yet to find a departed one that told me that they had ever entered a "dark valley or a shadow. ual realm above us is what man's soul enters into when he leaves this mortal form, and as he enters that other life great gate that opens so lightly bespirit. Father and mother will be there, sister and brother will be there, and wife and children shall greet us and welcome us home in the light, the spiritual light of a spiritual universe J. W. DENNIS. Buffalo, N. Y.

### SOUL COMMUNION.

There steals an influence o'er me, From whence I cannot tell. Which o'erwhelms all my being. A sweet ecstatic spell.

My soul is alive with music That softly floats to me From radiant angels gathered Just over the crystal sea.

Airs of heaven o'er me stealing Entrance my senses quite; I'm lifted out of the darkness Into a world of light.

And on this mount of glory, The earthly senses bound. I'm filled with a sense of gladness, Of joy and peace profound: Chicago. MRS, JACOB GRUPP.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upable work, by the Dean of the College

A Supposed Case and Its Development,

Suppose the universe, man with the rest, wiped out and an ocean 'not of water, but of Being, God or Divinity Now can you conceive of mobile eleeverywhere A mingle man comes into ments and atoms, as necessarily they existence. No matter what the process were mobile when they aggregated into by which ha cange-whether evolution, worlds, without conceiving of a medium sense he is altogether divine, since there and is that medium, some more eleis nothing else of which he can be. But ments and atoms? If you say it is ether tween. For instance, if nothing inter- | do, I felt compelled to do it; and conse- | but knew that you were communing | he is limited in space and therefore has | which persists in all space both where with him, and in his satisfaction and form, is solid, has color and the other the universe is and where it is not, then delight he should tell his brothers and physical proportions; also his peculiar we say that is what we mean by the between the earth and that planet. As | quence, nevertheless my soul sternly | sisters of the fact and show them some | kind of thoughts, emotions and voli- ocean Divine-only you pretend to know but in all men the human and divine are blended. No matter how many removes we are now from the "beginning" the principle is the same, inheritance perfecting the chain. Not only in man but in an things the individual nature and the divine are

blended; for in the ultimate analysis all things come as our supposed first man came, divine on one side but demarked from the divine by their properties as individuals or things. In the light of waat we have said

spiritual attribute as well as without tions; and without Being, God or our Now this is what you are doing, oh, tribute, which admits as accidental atmothers, fathers, brothers, sisters, for I tribute matter as well as spirit, and can serve as subject for all phenomena indistinctly."

Now suppose our first man, or even a man in this age, felt that he was in oneness with him, and no one living need of repairs or enlargements and he manifested in the universe, in other sysprayed for them; he would expect the tems of existence, and we may suppose improvements to come as the edifice originally came, from the ocean divine which persists in all space, and not down from a local heaven by telephone. Whether such prayers are answered we determine in the scientific way, or by experience and observation. In this view of the dual nature of all

> things and the mutual relations of the individual and the divine we may understand how God is the world, yet is not the world; how the world is God, in everything that is and that happens; in Milwaukee county. Scientists attend alone to the individual or thing as we have seen it de- cate by the clerk of courts is an indicathe individual.

and smashes his hat down over his duty? eyes he perhaps says, "the devil," when really the snow was but acting out its nature under the circumstances, and without any regard to the parson's wishes or comfort. It was not treating the parson with any sort of brotherly love, nor as it would want to be done

Mineral and vegetable things act out their individual nature without any sort of regard for the wishes or welfare of other things. The same is in the main true of the animal. What we call had men fall under the same category Hence there is much "evil" in the land. the "Devil" is to pay and "hell" is in the individual nature of things, but not | and the exemption of church property in the divine nature of things or men.

'competition?" The divine nature in lower existence | versal throughout Christendom. The and bad men seems not to be able to willingness of some radicals, who are stand any sort of lack with the im- advocating the complete secularization pulses of the individual nature, which of the state, to accept a license to perimpulses are of the selfish character. form, by reason of their religious office, The impulses of the divine nature can- the ceremony of marriage, adds to the not be selfish in any man since the Di- | many strange inconsistencies which are vinity is the same in all men and characteristic of transitional periods things. In divine nature all men are like the present. These inconsistencies, brothers.

be good the divine nature is making a toms, with the acceptance, wholly or in stiff fight against the selfish impulses of | part, of later conceptions, more or less the individual nature, or against the in conflict with the old order of things, "devil" and "hell" in his nature.

Our divine nature is the only and pri- the evolutionary process. mary savior. But there have been diverse "secondary" saviors: men in whom the divine nature dominated and who aided the divine nature of other men to dominate them. Of these Christ is the most prominent and successful in the Western world; Gautama and Mahomet in the Eastern. But every man in whom the divine nature dominates for any good things-in religion, poli- Each heart bath troubles of its own; tics, learning, or what not-and who uses his influence to have the divine nature of other men dominate in the same direction is a "savior" to the extent of his saving influence.

But why did the divine ocean, or God, create the world at all? Pantheists say it is an emanation and at death man is reabsorbed. In that case God or our ocean divine seems to be amusing himself at man's expense; there is no margin of profit in that arrangement for man, for if this life be all it is poorly "worth the living"

Hegel says man is the self-development of the Absolute (our ocean Divine)

and that the purpose of God in creating the world is to view himself objectly, whereas as, the ocean Divine he could only know himself subjectly or in consciousness. In that case man's identity or personality will hardly end at what we call death, but is likely to continue to all eternity. God is not likely to repent himself or change his mind as to viewing himself objectively. In this life we view God objectively as manifested in the universe and not as absolutely he is, for the parson tells us God is "incomprehensible," and Spencer has said he is "unknowable." In the next life with greater capacity and larger opportunity we shall view God objectively in a higher manifestation, still not as absolutely he is. But after passing through a number of ascending heavens or systems of existence our nature will be so divine that we may look on the "face" of God, yet live. We calculate that even the parson with all his professions of holiness, and enrontery, could not do that in the next life; even

Divine to start with? Why not the universe itself be eternal, with never a beginning" nor an end? Well, that is not the teaching of science, especially and At Home or Traveling

of geology, and astronomy supposes that in Nebula we have an instance of how the planets and stars of the universe "began." But says some one, the elements, the atoms, are eternal and the worlds are but the groupings of these. creation or hiself development-in one in which to exist and move? What was tions-in all of, which he is clearly de- what ether is and we don't. The trouble marked or differentiated from the with evolutionists is that they stop beocean Divine or God and is altogether | fore they get back to hardpan. An human. Therefore not only in Christ evolution which begins with the elemental earth and engs with the earth of to-day is an evolution in mid-air and

anchored at neither end.

When you come to think about it, the belief in Being, God or Ocean Divine (it doesn't matter about names) is an absolute necessity to your belief in any thing. Without it you logically and necessarily end at total skepticism, which says: "Neither I am, nor does aught I or mine exist." This is the experience of philosophy and is what common sense experience teaches. All we know of a thus far we can understand what an physical thing is its properties, form, oriental religion means when it speaks | solidity, color and the like; all we know of "Being (our Ocean Divine) without of mind is thoughts, emotions and volisensible or physical attribute, but Divine ocean, these groups of properwhich lends itself to every possible at- ities are all there is of either one. It requires the idea of our Divine ocean, or the divine half of the individual, to give it body, substance or reality; backbone as it were.

> And Being, God, our Ocean of Divinity, necessarily has all the intelligence an intelligence exclusively its own. F. J. RIPLEY.

### IMPORTANT ACT.

Secular and Religious Marriages.

The papers state that Mr. Soubron, yet not God. We can also understand speaker of the Freie Gemeinde of Milwhy the race differentiates itself into | waukee, Wis., has been authorized to two great classes, Contemplationists perform marriages and other religious Exceedingly Weary of Or- and Scientists. The Contemplationists, and civil ceremonies, and that this is under which class our religionists the second time that any other person properly fall, attend exclusively to the I than a regularly ordained clergyman divine side of things and see God alone has received a certificate of this kind No doubt the issuance of this certifi-

> marked in its properties from the dl- tion of increasing liberality. Certainly, vine, and the Individual is everything so long as the clergy are authorized to and does everything. One seeks the will perform the marriage ceremony noof God; the other the laws of nature. | body should object to extending this Both right; both wrong; because both privilege to a Freethought lecturer. At take a partial view of a whole truth. the same time Freethinkers should bear We might say both are Contemplation- in mind that the rightful functions of a ists; one contemplates God, the other, state are secular and not religious, and that it can consistently and justly deal If the world is altogether divine in its | with marriage only as a civil institution. origin and nature how do you account The only persons the State should aufor "evil?" This question is of long thorize to perform the marriage cerestanding and great difficulty, and the mony are civil officers. If parties wish. efforts of the Biblical writers and the in addition to this legal ceremony, cerechurch to solve it are amusing. In this monies under the direction of a clergyaccount the Devil is responsible for man or a Freethought lecturer, they evil. But as God made the Devil in full | should be, as they are, at liberty to view of all the consequences, he does have them. But under a secular govnot, relieve the situation. Therefore ernment no marriage should be legalthe "only son" is sent "to save the ized by any other person than a secular world against evil or the "mistakes of officer. When an ordained clergyman God in its creation. But even it this or a lecturer for a liberal society perplan of salvation" made all men good, forms the ceremony of marriage, he knocking his selfish nature and conduct | does so by virtue of his religious office, into "pi," still a large amount of evil and he performs a religious exercise. is left unaccounted for, earthquakes, But what has a secular government to tornadoes, floods, fires and all that. No | do with religious exercises, except to matter how full the parson is of grace, protect all in the right to have them acif the snow slides from the house-top cording to their ideas of propriety or

With the religious ceremony of marriage I find no fault. It accords with most people's conception of the importance and solemnity of the relation and responsibilities of wedlock. The secularization of government does not imply the secularization of the people; it means simply that the state shall bave only secular officers and secular functions, leaving all matters religious and spiritual to individuals and societies; interfering only when the rights of Individuals or societies are imperilled.

Clerical marriages by the authority of the state are in keeping with the appointment of chaplains by legislatures from taxation, with a number of other But how was God going to obviate vestiges of that union of church and state which was once entire and uniwhich result from the persistence, in a But in good men and those trying to modified form, of old ideas and cus-B. F. UNDERWOOD.

### GRIEVE NOT, WEARY HEARTS.

Oh, weary hearts of earth, grieve not. Voice not your sorrows, pain nor care, For suffering, woe and bitter wrongs Exist about us everywhere.

The ills of life are hard to bear: Be not a coward in the strife, But willing to accept your share. See! Justice holds aloft the scales,

And though our burdens heavy seem

Life's pleasures weighed against its ills But make the latter lighter seem. Were this not so, how few would live 'Mid want and woe to labor here. Rut cast aside their earthly garb

To enter on a higher sphere.

The law of compensation rules Throughout all nature's broad domain And that which seems a total loss May prove, at last, our greatest gain, Our sorrows and our trials all Are lessons which we should not

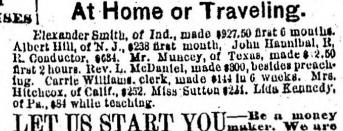
They often teach us truths sublime, Which, while ascending, we must learn. Oh, blessed souls, together bound ..

Through wisdom, by fraternal ties. Embracing all of life on earth, And all that in the future lies. Know we are one with all that is:

Deem not my words an idle dream: Eternal progress is our fate, Forever nearer the Supreme. And we shall yet evolve, unfold

Our being's part we call divine. Look up! rejoice that life is one With God, all may be ours in time. LAURA L. RANDOLPH, M. D. St. Louis, Ma.

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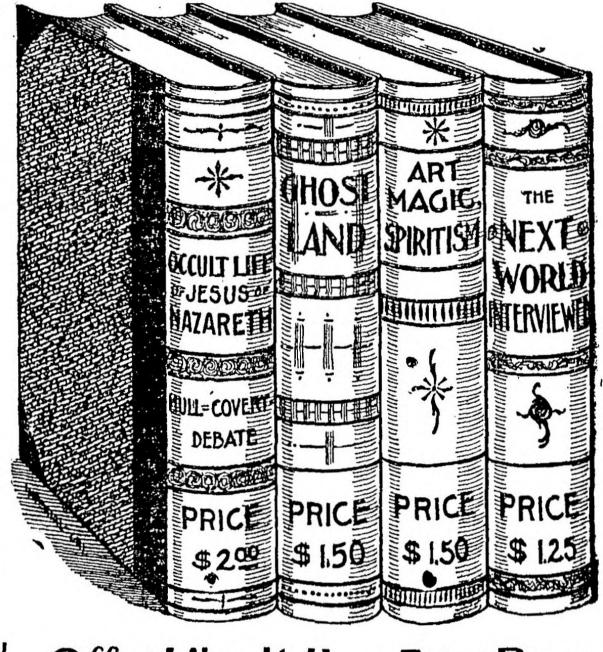
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#### QUESTION ANALYZED. THE GOD

An Address to the Readers of The Progressive Thinker, by J. S. Loveland.

what we must now determine.

THE ORIGIN OF THE IDEA.

discussion, is the origin of the idea. If consciousness. Crude and coarse at equilibrium is never absolute. If it had talked a lot of made-up stuff, made it was anything pertaining strictly to first, it has grown and changed as the But as it assumes considerations which distinguishes the various tribes and are above and beyond nature, we must nations from each other. Man has made vary our reasoning to meet the de- all the Gods, either in his own image or of an infinite being, for motion is mands of the case. The question to be that of some other being of nature. As answered is, whence originated the idea he has grown, the Gods have grown, of God? In answer, I submit that it but have never possessed anything or (2) it was evolved in the thinking essential character, man and his Gods mind of man. Perhaps some may think have always been alike. And necesthat the first chapter of Genesis sug- sarily so, for conception of anything gests such a revelation. But it does not. totally unlike himself is impossible to It simply narrates that God appeared to man. He can comprehend nothing thought in the mind of God, or it must Adam and Eve as a man. Talked with which, in essence, is not natural. if evolved by the human mind, it would vary just in proportion to the difference in the evolution of the various nations and tribes. History shows most conume to describe the differences of the from the highest conceivable intelli-

upon the earth. If revealed, the primitive notion would be perfect; but if evolved, there would be continued improvement and change. If revealed, the same forms of idea would characterize all of them.

Gods, though it seeks to claim Mono- "paralogisms," that is, defective or thism on the plea that its three are only false inferences.

the same time, while the Semites, pro- or touch each other. genitors of Arabs and Jews, were no

wise in advance of their fellows. We are now prepared to point out the

Man is a being of ideas or mental con-, without developing the God idea in cepts. That is, there are certain im- some form And the influence of heredpressions on his conscious selfhood ity, co-operating with environment, ture herself never employs. Nature which represent actual or supposed ex- would naturally perpetuate the notion istences, most of which are external to down through the centuries' slow, evohis selfhood. Among these ideas is that lutionary growth. And this necessity man life, hurting through the air, but of something, real or imagined, which of attracting the idea of will or person- the basic potencies are found in her is termed God. Whether this idea rests ality to all showings of power, by the organization, and man uses them for might have an experience, but I did. upon reality or imagination is the queschild mind, makes man a natural God his purposes.

On August 11, 1899, I paid gate fee and upon reality or imagination is the ques- child mind, makes man a natural God his purposes. tion pressing for solution in thinking believer until reason is so far unfolded minds. By the grace of the Editor of as to show him the folly and falsity of field of vegetable and animal life. We The Progressive Thinker, I propose to his childish philosophy. But the argu- can find traces of mechanical causation il's battle-ground. "Is this the Devil's make a somewhat exhaustive statement | ment for theism based on this fact of | therein, but entirely distinct principles | As it belongs to the realm of ideas, it just as logical as it would be to take a may not be amiss to submit that con- horse from the country into a city, and the action of energies entirely unknown fessedly all our ideas are impressed because that horse was filled with ter- in the sphere of strict mechanical acupon us from without through sensa- ror at the sight of a street car, thinking | tion. The conversion of food into blood, tion; or, they are developed in the mind it a live being, gravely argue that street flesh and bones is something more than itself by the process of reasoning; or, cars were living entities. The wind, mechanism. Volition enters only inthey are perceived directly by the mind the thunder, the sun and moon were to | directly into this phase. The acquisition | itself in the exercise of what are termed, the primitive man as real living entitles and absorption of food involve the exits intuitive, or innate powers of direct as is the locomotive to the wild horse of perception, independent of the exercise the desert. And the primitive man of the outer senses. These propositions could no more help regarding the obembody the doctrines of the different jects and forces of nature as gods, or achools of thinking, and cover the beings superior to himself, than the ani- in the cosmic sphere is strictly autoground of all argumentation respecting mal can prevent its fright. The animal the existence or attributes of all the can be educated out of its terror by ex-Gods of humanity. The validity or in- perience, and man can be educated out the motions of suns, worlds and atoms validity of the arguments adduced is of his credulity as to the Gods. But the result from the dual action, attractive for the manner of a lot of stuff she got horse is by far the most tractable

In this natural and necessary method The first problem to be settled, in this the God idea originated in the human nature it would be only a question of ages have rolled on, presenting all that which system of Philosophy was true. infinite diversity of character which was a (1) Revelation from God to man, superior to man except in degree. In

them, and clothed them with the skins | But it is said that man has, and has through all eternity. God must be very came up within seven feet of me. I of animals. But it was not one person had in the past, the idea of a Spiritual | happy to have the same thought etern- | went right there to catch the deception. who did this, but several. The chapter being, and that nature could not furnish ally in his consciousness. But will I asked to shake hands with this young commences with these words: "Bera- that by its materialistic manifestations. always implies a purpose back of it, and | man; he granted it. His hand felt just sheth Baia Elohim," "In the beginning But that was precisely what nature did an end to be secured, which end is the as natural as any person's while living; the Gods (or the mighty ones) made or do. What is the primary meaning of impelling motive in the willing mind. and I went and shook hands with the formed." Elohim is a plural noun, and Spirit? Wind, breath. The wind was God as causative energy must, if intelli- first four that came up; then kept my I sometimes get faint glimpses here is used in this chapter in every instance powerful but it was invisible. The thun- gent, have had an end in view in crewhere our translators give us the word der was ferrifying, but it also was un- ation, which was the motive or reason God. No scholar will deny the plural seen. The sun warmed and heated the for creating. What was that reason? his hand toward me, so that my son-inform of the word, and when the Elohim earth, but the heat could only be felt, It must have been in himself, for he law, M. A. Holden, said, "Father, that say "let us make man in our likeness," not seen. The invisibility of some of was all. Was that motive or reason means you; go and speak to him or he we have confirmation absolute of plu- the Gods was an early notion. The eternal, unbeginning, or did it begin? will be gone." I went right up to him, rality. Adam could have had no idea primitive man, like the modern one, had If it began, then there was a period in saying, "I am not afraid of dead men, of a one God when there was a number dreams, and in his dreams he saw his God's existence when he had not willed but I am of live ones." Close to his of "mighty ones" around him. But we dead kinsmen and tribesmen alive and to create, for the motive was non-existneed spend no time on this fabulous active, and hence he came to believe in ent. Hence he aid not know that he story. If the idea had been revealed an invisible state of existence. The in- would create and was limited in his directly by God himself it would have visible Gods were in that same invisible knowledge. But if he is the same, yesbeen the same among all nations; while, or Spiritual world. He called it Hades, terday and forever, then the purpose minutes. I asked him to make some the unseen world of the dead. Spirit- and the motive must have existed sign that I might recognize him; but, ualists must concede that there were eternally, and yet had induced no no, not a bit would be stir. I took hold mediums then, and that they saw spirit | volition, no action, then will and action | of his left hand; it was as natural as persons as they do at the present. But would be impossible. If God is a con- when living. I was stumped, the first clusively that man evolved it himself, the idea of Spirituality was a very scious intelligence and immutable crefor it would require an enormous vol- vague one. It still is. But it was vastly ation, or a beginning is an impossibility, him, saying that I was stumped, when more crude, we might say materialistic, in the very nature of things. It would I happened to think it might be somevarious Gods. They range all the way then than it is now. The idea of the in- make an immutable perfectness amenavisibility and Spirituality of the Gods | ble to influences at one period which | then I said, "York state?" and he gence to the vilest reptile that creeps was as naturally and necessarily de- were totally powerless at all others for nodded at once; then I happened to veloped as that of their existence and an eternity. If there is a Creator of the think of a dear brother-in-law who had

THE ARGUMENT.

Having defined the origin of the idea, worship, the same festivals and observ- I will now examine the argumentation ances would everywhere exist; but, if relied upon to prove the theistic affirma- an impossibility, the cosmos is eternal. evolved, the forms would be immensely tion. The theist affirms the existence diversified. If revealed, and there is of a Personal, Omnipotent, Omniscient, is no beginning either of substance, both of my hands and shook me nearly but one God, the Monotheistic idea | Omnipresent, Infinite Being, the Crewould have pervaded all the ancient re- ator and Upholder of the Universe, and ligions; but, if evolved, the polytheistic claims to possess ample proof of his proposition. In a most elequent lecture, Now, what are the facts in the case, in a late Progressive Thinker, Bro. as shown by history? Not one of the Stewart makes the astounding propogreat religions of the earth was, in its sition that we have scientific proof. origin, strictly Monotheistic. I have Science cannot go outside of Nature, already shown that the Bible starts out and one of the world's greatest thinkers | ing vast masses of water, in the form of | and I looked and saw him dematerialwith a plurality of Gods, and the his- and philosophers, Emmanuel Kapt, tory of the Jews shows them to have affirmed and demonstrated that all had a plurality of Gods till the time of arguments, founded upon nature in the Captivity. Christianity has three proof of a Deific existence, were mere

one. Mohammedanism has the most I submit as a basic proposition, to be valid claim to Monotheism of any great demonstrated in the sequel, the followreligion, but it has one defect common ing: Every argument that has ever been to all religions. From the birth of the adduced in proof of a Deific Personality God idea till now, a problem has forced is a self-evident fallacy. They are built itself upon the human reason; and in upon assumptions, and include the logi every instance it has been potent in cal fallacy of including more in their shaping the God question. It has been inferences than in their premises. Their the problem of evil. Every religion has premises are particular, their inferences had two hierarchies of Gods. The good or conclusions universal. Their premand the bad. There have been the chief ises include only the finite, the infer-Gods and their servants or angels. The ence embodies the infinite. Take Bro. Jewish Satan, the Christian Devil and Stewart's claim that "Science has found the Mohammedan Eblis correspond out God." Science, in all its victories with the Egyptian Typho and the Perland revelations, has not gone a line benated in the same manner precisely as can. Man is science, man is finite, and that of God, and the evidence for the beyond that finite sphere is the infinite existence of one is as demonstrative as realm of the unknowable. Science must for the other. They stand or fall forever limit its grasping curiosity to tain properties, in material substance, the knowable. Science can never tran-It is unnecessary to go at length into scend the comprehensible, the measuraargument to prove that the original God ble, but the infinite is incomprehensinotion of man was very low and mate- ble-immeasurable. Bro. Stewart, like rialistic. There is no history of any all who have preceded him, has comancient nation or tribe which was not | mitted the unpardonable logical sin of idolatrous in its religion. Six thousand deducing from the finite postulates of years ago the powerful nation, resident science the conclusion of an infinite in Babylonia, worshiped the moon God Deity. He is dealing in "paralogisms." besides many others. The Aryans in The field of science is conditioned, lim-India were worshipers of nature Gods, ited: the infinite is unconditioned, unand Egypt was doing the same thing at limited. Hence they can never approach

### CAUSATION.

manner in which this idea, exceedingly assumptions of the theist is, that we are we know anything is natural and was not that the same. crude at first, originated. We are back living in a universe of effects, and that to the time of human childhood, and we these effects must have had a cause, an must carefully study the manner in originating producer. There must have which ideas are evolved in the con- been a "Great First Cause." The reader sciousness of the child, for the child will not fail to notice that the basis of mind of primitive man evolved its no- this argument is totally unproved; it is tions in precisely the same way as the an assumption. Effects, phenomena. child does to-day. Primary ideas are begin, hence the assumption that the derived entirely through sensation, universe had a beginning. But this is Precisely as the animal does. Until ex- the very thing to prove, and until it is perience teaches the contrary, the ani- proved no one is entitled to say that the mal and the child regards every moving universe is an effect of some asserted thing as living; and even unmoving ob- cause. The universe, in which we live. jects are sometimes so taken. And is just as really one of causes as it hence will is assumed wherever there is is of effects; and, in the wonderful revemotion, or the show of power. Hence lations of the persistence of force, the wind, the storm, the thunder and causes are continually becoming effects. lightning, the sun and moon, and the and then again translated into causes. mouster beasts were all feared and All will concede that finite causes canloved as having passion and will; and not produce infinite effects. But the as being well or ill disposed toward finite can ascend to the infinite just as man. In fact, this instinctive recog- readily as the infinite can descend to nition of will and passion, wherever the finite. They can never approach power was manifested, originated the each other. From the very necessity of vast system of Fetishism among the the case, they must ever be at an inancient peoples as well as that at pres- finite distance from each other. Let ent prevalent among many of the sav- any one try the experiment with space. 'age races.' You throw a piece of paper After he has added billions to billions into the wind, or set a barrel into sud- of miles, and multiplied the vast sum den motion, and the horse is filled with into itself other billions, is he one inch terror. He thinks it alive, with power nearer the limit of space than when he to harm him. The animal, instinctive commenced? Change miles to years, mind of primitive man operated in the and has he measured a second toward same way; and the earth, the air and the duration of Eternity? Can any comthe heavens were peopled with an parison be instituted between the two? almost innumerable host of beings to be Comparison is impossible. If the will reverenced, feared, placated or avoided. of God is infinite it cannot act in a cir-It is often urged that man universally cumscribed part of the cosmos. The has a notion of some being or power action must be infinite. So also of superior to himself. Of course he has power or energy. God cannot hurl And starting as he did from and animal stones on a fleeing army, nor cause the condition, it was an utter impossibility shadow in the sun dial to go backward. | Price by mail, 20 cents. For sale at

be produced by finite causation.

Causation presents itself to us in three phases: (1) Mechanical, (2) Vital, and (3) Cosmic. (1) Mechanical causation includes all those motions in substance inaugurated by the intellect, and executed by the volition of man. It is true that cosmic energies are employed, but they are used in such ways as nanever sends a cannon ball or an explosive shell, for the destruction of hu-

(2) Vital causation covers all the vast human evolution is just as convincing, are found operating in this field of causation. Vital chemistry embodies ercise of volition, but nothing more. (3) Cosmic causation includes all the

primary energies operative in the me-

chanical and vital spheres. Causation

matic, and is embodied in the word

gravity-attraction and repulsion. All proximate equilibrium of these two motions of the one great energy constitutes the harmony of nature. But the were, motion would cease forever. Hence there could never have been any such thing as creation, for before the existence of the cosmos there could be no motion. There could be no motion change of place or position, and there could be no room for change of place or condition in the infinite. Causation, inducing motion in an intelligent being, must involve volition or will, and will must have been preceded by conscious thought. This thought must have had a beginning, must have been a new

The careful reader cannot have failed | rather fell down in my chair. I looked. to see that a vast amount of causation | he stood there in all not less than ten is purely automatic. That intelligence | minutes from the time he appeared. and volition have nothing whatever to | waiting for me I presume to ask more do with it. The sun is perpetually liftvapor, into the atmosphere. Plants and lize, and have not seen him since, but trees are raising it lu an entirely different method. But in both cases the causating energy is not intelligent. It to another scance. There I saw 25 or

is automatic. magnetic needle, and at once the needle is disturbed and follows the iron in perfect obedience. You have there cause our God is simply the substance and energy of the Cosmos, and we have pantheism instead of theism. But if cersap in the tree and motion in the magnetic needle, then we have a form of

affirmed to be a spirit. a volitional, conscious entity distinct from God. He possesses a quantum of causating energy which does not belong | brother Will. If you say you don't to God, who is thus limited and con- know, just ask our brother and friend, ditioned by man. Man is finite, but he Jesus Christ, who was the first materi-But one of the continually repeated is possible. All the causation of which New Testament. If this was a fact,

In concluding this part of the argu- | Sunday, August 15, in the auditorium. ment, I suggest that man's idea of A lecture by Mr. Kellogg; tests given cause originated precisely in the same by Mrs. Marion Carpenter were beyond way as that of God, and both are alike my comprehension. She came toward false. All natural forces were Gods me and said a spirit said to her its name and causative agencies, in the appre- was Will Delapp. I rose up and said "I hension of the primitive man. He made recognize it." Then it said, "I want the mistake of investing every man- you brother, to stop that worrying, for ifestation of power with will, the same it is well with me here now. I am kind of will possessed by himself. happy. Father, mother, sister and Ty-Hence all causes were personal ones. ler are here and we have a place for The Gods were the only causes. He | you and are coming for you sometime; had no conception of causation existing | and now, brother, I want, to thank you in matter, and when he witnessed the for the interest you took in the affair at first phenomena of electricity thought | Vicksburg, and Muskegon, too. How that spirits caused the small particles | well you managed it; settled it so nicely of matter to adhere to, for a few mo- with no difficulty, and used such good ments, and then fly from the excited electron or amber.

The same childish ignorance compelled him to think that nature was cre- happy. Such a family gathering as ated; and, of course, the Gods were the stand around you, I have never seen. became a man he put away childish things, for he and millions more are as | plied, veritable children when the doctrine of cause and theism is discussed, as the girl with the doll, or the boy with his broomhandle for a horse. It is the work of the scientist, the real scientist, to follow up the work of education until the "Gods many" and the "Lords many" shall be relegated to the limbo of past credulity. J. S. LOVELAND.

(To be Continued.)

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. for him to progress to a reasoning state Those are finite, limited acts, not those this office.

## of Omnipotence. In other words, all CURED OF SKEPTICISM effects or phenomena, being finite, must

Experience.

To the Editor:-According to agreement with others, when I laft the camp at Haslett Park, on August 16, 1899, I write my experience or what befell me while at camp.

I have been reading in The Progressive Thinker for two years or more, the experience of others," not thinking I went on the camp-ground. I said to some standing there, I was on the Devbattle-ground?" said they. "I have al-

ways called it that," I replied. "What did you come her for?" was "That I might get a message from

Just then a man rode up on a wheel, stopped and said: "Your brother stands

by you."

my only brother, who died fourteen

I laughed at him and called him a fool, for no one stood by me. Then asked him to describe my brother; so he did, and accurately, too. Nothing more befell me during the three days I was on that ground; only being introduced to a said-to-be medium, for a reading, whom I denounced as a fraud, and repulsive of gravitation. The ap- off with her muffled tongue, which she called a reading just to get a dollar out of some poor fool like me; but I told her right there she was a fraud, for she up by herself, no truth in it. No spirit ever told her. When I called her a fraud, she did not deny it.

I heard some good discourses and

tests by Mrs. Carpenter; then I went to Haslett Park. Saturday night my sonin-law crowded me into a materializing seance at a private house. There the wind was taken out of my sails. There they seated me as near as eight feet from the door where the said spirit would materialize; saying I was the biggest skeptic in Michigan. I sat there with a will and determination that no materializing should be done against have existed the same from and my will; but nevertheless a young man seat satisfied that it was all right, until the eighteenth one came and reached face I knew his features at once, but could not tell who it was. I said to him. "I know this face, but I cannot tell who it is," and could not for several time in my life. I was about to leave one who had died in New York state; Cosmos, who has existed forever, he | died in Monroe county, New York, must be a mutable, an imperfect, a about thirty years ago. I then called finite being. But as this is not allowed, his name, Cramer; he nodded three the inevitable deduction is, creation is times, then I said: "Tyler Cramer, is it you? For God's sake, is it you?" Then What is, was and will be forever. There he nodded three times and got hold of energy, motion or law. Where there is to pieces; I was dumbfounded. My unbeginning causation there can be no skepticism was all gone, and the wind all gone out of my sails. I sank or

hope to. Then on the next Sunday night I went 30 materialize, all recognized by Bring a piece of iron or steel near a friends. Our true patriot, Col. Ingersoll, was one; I knew him by his picture. I did not know any of the others, some soldiers came out who died in the and effect; but is the iron or steel intel- | Cuban service; some knew them; but I ligent? Has it will? But it produces did not. Also I went to a dark trumpet an effect. It causes motion, and the seance, and now I will state what took needle seems quivering with intense place there, then let our Christian desire to contact with the causating friends solve the whole problem and metal. But if anything can be said to write it to me. In the dark trumpet be destitute of intelligence and life it is seance every hand was fast; lights the piece of iron or steel. The iron is turned down; then the violin that lay the causating agency, or it is not. If on the table was picked up; it went not, what is? Is it God? Is God the over our heads playing until it came to operative cause of the motions of the me; it then came down on my head a planets, the eruption of volcano, and little more than comfortable. I said, the fierce bolt of electricity? If he is ["Quit that," then a hand came slapping the cause of one he must be of all, and | me in the face and eyes. I protested. but it did not cease until I called brother Will's name; then it ceased at once, gave me three raps on my breast, then commenced playing with my causes the ascent of vapor in the air, watch till I said "Brother Will, let it be." So he did at once, then unbuttoned my vest, then left me for a few caustion which is not God, who is minutes, then came back, slapping mein the face as before till I protested, Again, man is confessedly a causating | asked if it was my brother Will; if it energy; hence, unless man and God are | was to unbutton my shirt as he had my identical. God is not infinite, for man is | vest. It was done double-quick, clear down to my pants. And now to our sincere Christians, what did it but is as absolute cause, in his sphere, as alized Christian I ever read of, in the

questions, but I had not wind enough,

The next thing that occurred was on wisdom in it. Now brother Bod, don't worry any more about it." Then Mrs. Carpenter said: "Sir, you ought to be creators or makers. Paul was greatly | There is father, mother, sister, brother; mistaken when he said that when he yes, and Tyler, too. He tells me he came last night." "So he did," I re-

> I wish some of our Christian friends could tell how she knew, only by the spirits saying it in her ear. It would be some satisfaction to have them tell

Well, all this I have experienced; it took the wind out of my sails, skepticism is all gone, and I have no more Spiritualism to fight; and I have been as happy as any one 'ever need be since; but still it hurts me to see the Natural Science, as Taught by Modern community in which I live as deep in | Masters of the Law." By Florence the old orthodox rut as I have been. Won't stop to think or read only as rying the principles of evolution into their priests tell them to or let them, new fields. Cloth, \$2. For sale at this

I and my good wife are Freethinkers-Now, how can we get some good test medium here to show the spirits' power in this dark locality? They can have a home at our house on leave a home at our house as long as it is prof-Itable for them to stay, and I will meet them at the depot or carry them anywhere horses can travel, free of charge. Now, as Paul said, "I have written all this with my own hand, and all is true." I will answer all questions. R. B. DELAPP.

New Troy, Berrien Co., Mich. HOW CAN I KNOW?

How can I know I lived before. A conscious mortal man, And trod some earthly path all o'er Within this plastic plan?

No doubt these incubating forms Within this body gave Some greater soul in myrlad swarms A form as large and brave.

I may have molecules that came From Shakespeare, Byron, Pope, Or Dante, and not know the same, Or some old sleepy mope.

Or filtered through the earth and air And rain, some monad may Have touched and clung to live and

My life, from Henry Clay. My soul looks out into the past Almost to mortal birth. And there a blankness is o'ercast That screens its view of earth.

There seems a fount of conscious thought Somewhere behind the screen, Where words, like fish, are often caught.

We know not what they mean. If spirit comes and comes again To this experience-earth To be refined, reborn, why then

What good will each experience do If all things are forgot, And how can any change imbue-A soul that knows it not?

Unconsciousness through birth?

All knowledge comes through con sciousness. And progress through a law Supreme, unknown and, fathomless No doubt without a flaw.

So far as known, the monad goes From place to place when drawn Harmonic to a mate, and grows Right on, and on, and on.

Of things I recognize, And then they quickly disappear From these poor mortal eyes.

But if I lived before, sometime. The earth has surely changed. And paths I trod and e'en the clime By time are rearranged. My friends now gone, when once they

Can hypnotize and show Me all these things when they return-

I see not why we have to die-Go out to spirit land-Be born again to live and try This road of thorns and sand.

Which I appear to know,

If we are parts of one great whole Expressed through forms of clay It seems absurd that each one's soul Must live another's way.

Must live all lives that life can give And be unconscious still Of former lives; must each time live Without a choice of will. To-day I may be statesman, high

And leave this world of greed. Again I come, am born once more; This time through womb of vice: But others came this route all o'er

In rank and thought and deed:

To-morrow I must simply die

And none can live it twice. If true it is I must come back Till I have passed through all Vicissitudes of life I lack,

Upon my knees I crawl;

Upon my knees and through the dust Of musty time I creep And beg in discontent a just And sweet eternal sleep.

This world is bright and sweet to me, The best I ever knew. The only one that seems to be Within my mem'ry's view.

This earthly form has served me well And I am satisfied To lay it down to rest a spell

When time shall thus decide: But here and now I must protest Against a re-birth here.

For all my higher thoughts suggest

A soul-unfolding sphere. A land where soul communes with soul: A place where naught is hid: A place where justice has control

And evil is forbid. A home controlled by purest love: Where each soul has its sphere. And those below and those above

Can only come so near. Where friends are friends and foes are

And none but friends can stay

Within the sphere or home of those Who live and love alway. Where demon souls in dungeon cells

Are held away from those Within whose lives the angel dwells, And loving kindness grows. If I could come and choose my birth,

Like Adam I would be Built up of dust full size, and earth Would kindly mother me.

All useless pain and suffering Through which our offspring comes Would be forbid, and I would bring No spirit through the slums.

If I must come again and know" Not any old-time friends-My mother, father—then in woe And sadness this life ends. 'Tis all a blank: it seems a fad.

We know we all must go And know the friends we once have had

Still live, aye, more we know: We know they can and do come back And speak, and walk, and sing, But bring no proof-alas! alack!-Of re-birth-proofless thing.

DR. T. WILKINS.

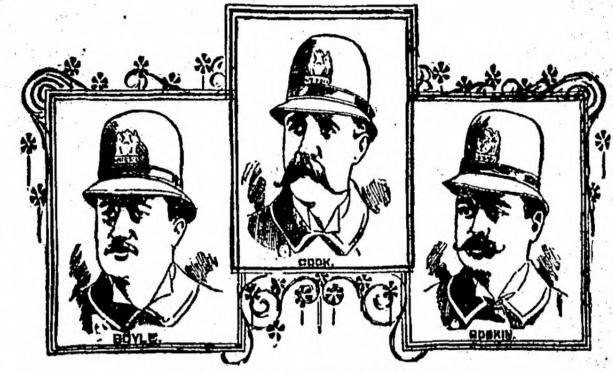
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In justice to you, I feel as if it was my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root the great kidney, liver and bladder remedy you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles and I consider myself perfectly cured. 1 do not have to get up during the night to urinate as I formerly did, three or four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all our friends.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain, Yours very truly, JAMES COOK JAMES COOK HUGH E. BOYLE

and we recommend it to all humanity who are suffering from kidney and bladder

Officers of the 65th Police Precinct, Greater New York. JOHN J. BODKIN

What a Woman writes on Dec. 11th, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick Says of for three weeks, and when I finally was able to leave Swamp-Root my bed I was left with excruciating pains in my back.
My water at times looked like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said that my kidneys were not affected but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well

as ever. My business is that of canvasser, I am on my feet a great deal of the

time, and have to use much energy in getting around. My cure is therefore all

the more remarkable, and is exceedingly gratifying to me. MRS. H. N. WHEELER.

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blood-that is their work. So when your kidneys are sick you erties, send your name and address to seems to fail to do its duty.

gravel, rheumatic pains, sediment in in the Chicago Progressive Thinker.

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It used to be considered that only hospitals, recommended by skillful phyremedy that science has ever been able To prove its wonderful curative prop-

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SATURDAY, FEBRUARY 8, 1900.

Man Lies, Nature Never. "What are the facts," inquires a

Southern lady, "regarding the story the Gadarene, as told in Mark 5, of Jesus driving a legion of devils, at their request, out of a man who was filled with unclean spirits, into a herd of 2,000 swine feeding near, which swine ran violently down a steep place into the sea and were all drowned?"

Verse 14 of that chapter says: "They who fed the swine fied, and told it [the story] in the city, and in the country." For this outrage on the rights of the owner of the swine "our Lord" was prayed to depart out of that coast. As our correspondent wants to know

"What are the facts?" the shortest answer is: They who fed the swine and fled, and told this enormous Munchausen, simply lied, just as others do who tell stories that transcend natural law, In a country where swine are of no value or run wild, there are no persons engaged in feeding them. This fact shows they were private property, whose rights the junior God did not respect. But note: Devils who dwelt in insane persons 1900 years ago, were creatures of the imagination. They never talked with men, nor with Gods. They were just such persons as lunatics are to-day, with no more devils, nor any the less.

It is always safe to pronounce any story, whether in the Bible or out of it which is not consistent with reason, a fiction. All the processes of nature are and always have been, in strict harmony with natural law. It is easy to say: The sun stood still in obedience to the command of Joshua: or that a whale swallowed Jonah, but finding the missionary very nauseous he vomited him up on dry land, not wishing to pollute the sea with his presence; but the telling of the story does not make

When people were ignorant of the laws governing the machinery of the universe, any old lie a priest told answered for truth; just as it would today if the priests could have their way. In such an age good men went directly to heaven in chariots of fire. Since knowledge has been imparted to the masses the priest and his book have fallen into distavor.

Uneducated negroes of the South four hundred years ago. They swallow any fiction in the Bible, because they have been taught it is the production of God himself: but no person of general intelligence will now give those stories a moment's thought, save to expose that of his family, is contingent on his perpetuating a falsehood.

A Heathen City. That noted Evangel, Miss Helen F. Clark, addressing a Methodist preachers' convention in New York, said our American metropolis is a heathen city, more so than Tokyo, Japan. She said in New York there are 1,300,000 persons without any religious affiliations -100,000 more than the entire population of Tokyo, the second largest heathen city in the world. The good woman. ardently desirous of saving souls, went somewhat into detail, and showed that only about 7 per cent of the entire population of Manhattan island are members of Protestant churches, and that the loss since the last census equaled 1 per cent.

Miss Clark did not confine her statistics to New York, but she took in Brooklyn, the Dakotas, Texas, and South Carolina, showing that Protestantism was largely in the minority in those districts.

With these astounding facts why are Christians trying to acquire foreign territory over which to extend their faith? Why not establish domestic missions. and rear the standard of the cross in New York and Brooklyn, before they ask for new worlds to conquer? Light should radiate from those great commercial centers, instead of the darkness of heathendom.

Miss Clark, in arriving at the number of heathen in New York, excluded all Protestants, all Catholics, and all Buddhists. The rest of the population, quite equal to that of a first-class city-more than Philadelphia, St. Louis, or any other American city but Chicago-she ranked as heathen. And all are traveling the broad road to destruction. Let those weep who have tears in abundance. The Progressive Thinker is short on that commodity at present, but will stock up and allow great big tears in copious profusion to flow as the reports come in from the rural districts, which Miss C. will doubtless furnish in her own good time.

"The Spiritualism of Nature." Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

### THE ASSUMPTION Giving Authority to the Pope IS REGARDED AS FRAUDULENT.

A Forged Title. The official organ of the Vatican, lately suppressed by the Italian government for its extravagant claims of right to civil power in the Pope, in its vin-

dication of that right, says: "No one word of the Bible contradicts the doctrine of the authority of the Pope in all civil affairs."

In this assertion the "Osservatore" is unquestionably correct. If the Pope is the legitimate successor of Peter, as Catholics maintain, then he is little less than supreme both in heaven and earth: for with the whole orthodox world Jesus is God, and he said, if the Bible is inerrant as they insist, Matthew 16:19-"I will give unto thee [Peter] the

keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Jesus emphasized this in Mat. 18:18,

by repeating it, with a "Verily I say unto you." etc. He had said. Mat. "I say unto thee, That thou art Peter, and upon this rock I will build my

church; and the gates of hell shall not prevail against it." That "rock" on which the church was to be built was Peter himself, the

English equivalent of his Greek name,

Petros, is a rock. Jesus being himself God, and having by implication, with such god-like powers, to deprive that functionary of his delegated authority is not only highly

censurable but criminal, at least Catholics think so. With such positive Bible authority, how is it possible for Christians, and Christian governments, to antagonize the Pope's claims? Is it not the arraying of one's self against the heavenly

tion and damnation?

powers to be followed by swift destruc-

wrote Matthew? The first positively known of this collection of so-called sacred books they of the church work. They engage in all were in the hands of churchingn. They the charities and attend to the Sundaywere guarded with zealous care, and great pains were employed to keep them out of the hands of the laity. Indeed, only the most faithful priests were permitted to see them, and the masses for they do in the schools. With their long years were prohibited from reading them. Persons gaining access to them, were subjected to severe penalties for even having copies in their possession. This condition continued until learning had greatly advanced, and secular governments refused any longer to be the tools of ecclesiasticism. It was then laws were enacted, even in Protestant countries, declaring it blasphemy, punishable with fines and imprisonment, for denying these collected books to be else than the Word of God. This condition continued until learning had so far advanced, and ecclesiastical rule out of the hands of the people, then the claim was set up that these books were the Word of God, and it was made blasphemy, punishable with fines and

the Vatican over civil government, and Catholics are justly threatened with curses for doing so.

But somehow we cannot avoid the conviction that this whole assumption predicated on the Bible, giving authority to the Pope, is fraudulent; that this. heavenly Testament, either New or Old, is like many a forged testament we meet in courts of justice, a device to wrest from just claimants their wealth, and pass it over to the forgers, that they may enjoy what they never earned and to which they had no title in law or equity but a forged one.

### A Text Book for the Future.

One by one learned churchmen concede the points made by liberal scholars in their criticisms of the Bible. If the work goes on as during the last few

years little will remain to be idolized.

The book of Daniel, a pretended occupy the position our ancestors did | prophecy, claimed to have been written about the close of the alleged Jewish captivity in Babylon, some 537 years before our era, has been standard authority with the church for many centuries. The Adventists built their faith their silliness, unless his support, or on the interpretation of the book, not questioning in any way its divine authority. Impartial scholars, however, found a good while ago that it is not what is claimed for it. The best of them said it was not older than the Macabean period, some 150 years before our era; while others have dared to give it a comparatively recent origin.

We learn from the London Literary Guide for January, that a new Encyclopedia of the Bible is now in press, the first volume of which has just made its appearance in the London market. The work is under the supervision of Canon T. K. Cheyne and S. Black, both promi- jaw, and the loss of three teeth. He is to which these learned men arrived in regard to the book of Daniel. We quote

from the Guide: "The author's [Daniel] aim was not tne communication of historical information. Using as a vehicle the materials, historical or unhistorical, that lately reported missing. It was given tradition had placed at his disposal, he availed himself of the literary artifice of employing the name of the exile Daniel to gain weight for the ethical and religious truths which he desired to set forth. As in the case of Job and Jonah, so also in that of the book of Daniel, a great injustice is done if the standard of strict historicity is applied-a standard by which the book is not in the least intended to be tried. We find in it not only many historical errors, but also frequently a magnificent unconcern about historical possibilities. of which the author, in spite of his great literary art, certainly was not con-

Here is a concession by orthodox churchmen, that Daniel was not the author of Daniel: that whoever wrote the book practiced a fraud in crediting it to Daniel: that it is historically incorrect; that it was not intended to be accurate; and that he did not use correctly the material tradition placed at his disposal. Worse than all, he seems to make a thrust at Job and Jonah. The comprehensive work is of course designed for the clergy and students of Divinity, and this is the kind of literature the next generation of preachers will use for text books. The heretics of that near period will be the dominant

religionists of to-day, they who now

revel in sanctity, and are sure they

have a cinch on the throne.

## Woman Barred from the Pulpit BY OLD, MUSTY TRADITIONS.

Women In Revolt.

Two hundred women were reported in attendance on a meeting of the League of Religious Fellowship, held in the Fine Arts Building, this city, a few days ago. Such an assemblage may not be an unusual occurrence in Chicago, but it is unusual to hear a woman facing so numerous a body of her own sex, and meeting general approval when she declared the power of the ministry is waning, and the only remedy to head off the decline was for women to enter the pulpit. Such a flagrant revolt against the teachings of Paul is almost wholly unknown until a few days ago. Mrs. Mary E. Holmes occupied the rostrum when she said:

"Certain changes are evident in the religion of to-day to which the public are anathetic. I say emphatically the power of the pulpit is waning, and God be praised that it is so. I am proud of it. The pews are coming up to the pulpit. The people are more intelligent, and are getting a better understanding of religion. They are learning to think and act for themselves.

"We have many theological seminaries in the present age that are grinding out theologians who are brought up along the same old lines and are not keeping pace with the advance of the people in intelligence. As a result, the people are tried unto death and would welcome any change in the present methods. Religion is a life, not a Heaven or hell is within us-it creed. vested the good Peter and his successors is not a place, but a condition. Our ministers are so bound by their own theological beliefs that they do not dare depart from the same old lines, and teach on the plane which their congregations have reached.

"This teaching has grown tiresome, because of the way in which the ministers insist on the finality of things. They always go back to Matthew, Mark, Luke, and John, and stop there with their sermons. But the people of higher intelligence have learned to go beyond these to the limitless expanseon to God-and we find more inspiring Right here comes up another question: | subjects for our belief. We have grown From whence came the Bible, and who into a larger interpretation of every-

> "Women of the present day do most school work, and with all their power for good they are barred from the pulpit by tradition. This is a great mistake. Women should teach from the pulpit, as knowledge of life, from their positions as mothers and wives, they are in a position to purify the world by their teachings. They have a broader knowl. edge of spiritual things than men, and would have more influence in the pulpit. The ministers must preach differently or the pulpits will be taken by better women and men. The indications are that it is coming to this."

Mrs. Holmes seems to have been oblivious to the fact that the church was made for men, to exalt the priesthood at the expense of the people, and that had declined so it was impossible any | women were enslaved for their exaltalonger to keep this class of literature | tion. He who doubts this proposition has read Paul to little purpose.

The Progressive Thinker rejoices at these evidences of revolt from every imprisonment, to controvert that claim. | quarter on the part of women. They Protestants by their own action are are man's equal in every relation of life. estopped from repulsing this power of even in physical endurance. Whilst given the same opportunities she is morally his superior, and, intellectually, not his inferior.

### They Must Reconstruct.

Rev. Dr. W. F. Anderson, of Sing-Sing, N. Y., at the Methodist Church Congress, when in session in St. Louis, defended the Higher Criticism, while that subject was under discussion. He

"If we are to have a theology which will satisfy the demands of the age, it must be a theology founded on fact. Any fair-minded, thinking man must admit that many inaccuracies occur in the Bible.'

Reverting to the attitude of some churches towards these higher critics, Dr. Anderson said it was very easy for a man who had not read a book since 1850 to stand off and throw stones at the diligent students of the present day. "We cannot." said he. "save the old framework: neither is it necessary that we should, but the old spirlt of early Methodism still prevails-brotherhood

personal service and universality." The churches will do well to quietly reconstruct their creeds along the new retain an existence, and the sooner they engage in the task the better. The cry of heretic and infidel has lost all its virtue. It is as harmless now as is the term abolitionist in the South, which once would call a mob into being at any

### Met with an Accident.

We are pained to learn that Hudson Tuttle met with an accident a few days ago that came near taking him to the spirit realms. It was a very narrow escape, the result being a broken lower nent churchmen. Here is the conclusion | now, we are glad to learn, on the rapid road to recovery.

> Accident, Suicide, or Murder? A nun belonging to the Sisters of St. Mary, at Kenosha, Wisconsin, was out she expressed an intention to leave the institution and return to the world. and the Sisters reported she had gone to Missouri. Adjoining the property of the Sisters is a steep crag, washed at the base by Lake Michigan, and here the body of the poor nun, Sister Augusta, was found. Of course it was "a case of suicide!" so far as the public is concerned; but they who have learned from reports of escaped nuns the inner workings of these damnable institutions, whose doors are closed against the world, are at liberty to form their own conclusions as to the cause of

the death. Longley's Beautiful Songs. Vol. 2. This comprises some of Mr. Longley's finest musical work, and will be a welcome addition to the stock of songs and music adapted to public meetings and the home. One of the compositions is set to a poem of Lilian Whiting, entiiled "If You Love Me, Tell Me So." It is not needful to mention Mr. Longley's musical rendition of choice selected songs. This little volume maintains the high character and finish of his previous efforts. The book may be ordered from the

office of The Progressive Thinker. Price 15 cents.

### GRIEVOUS MISTAKE. EAST ST. LOUIS LADY A GENUINE SAVIOR, Who Is Supposed to Have Died Is SUDDENLY, AROUSED.

It appears from the daily papers that Mrs. Christian Hirt, of East St. Louis, who came to life while an undertaker was preparing her for burial a few days ago, is recovering, and physicians think she maxiget well. She has been able to tell her experience to the mother superior at St. Mary's Hospital.

She was conscious all the time she was in the trance. Her mind was in a confused whirl, and in her despair she concluded that her relatives and friends were in a horrible conspiracy to bury her alive. Then she tried to cry out. To her astonishment she could neither move nor speak. She endeavored make some defense against the scheme she thought was about to be played

"Poor Christina is gone at last," she heard her husband say as he turned from her bedside, wiping the tears from his eyes. She was shocked at what she considered his mockery. The mourners began to tip-toe out of the room. Some one kindly laid a cloth over her face. A window was raised.

Curtains were lowered. A hush fell upon the scene. She knew what that dertaker. Presently women neighbors came in. They stood near and whispered, and she heard them say what a good woman she had been and what a pity she had died so soon. Then the undertaker's assistant came. He moved all the chairs out of the room. He pushed the bed away from the wall so that he could perform his work more rapidly and skilfully.

"She was painfully conscious of his every movement. She heard him set out his embalming utensils and bottles. She gathered all her forces for a scream, for a cry, for a movement of the eye, foot or limb, that would tell the man that she was not dead and arouse the neighborhood to a sense of the conspiracy she now felt certain was out into actuality

By what seemed to be a miracle of postpone further proceedings until he could secure the presence and assistance of some of the neighbor women.

It may have been half an hour when he returned. He was beginning again his dreadful preparations for the disposing of her body. He walked up to from her face. Her put his arms about her body to remove it to the cooling board.

It was her last chance of life. She knew that in another moment the worst would happen, and that death was now certain. Gathering her energies into the last desperate effort she suddenly regained her voice, and to her own surprise and joy emitted a scream which almost frightened the undertaker out of

He almost let her fall upon the floor. He threw aside the shroud which had been prepared for her, and was about to summon her husband and neighbors to his aid, when she grasped him and made him remain by her side until he had calmed his fears.

Father Chiniquy's Will Filed. The will of Father Chiniquy, the famous author, missionary, and ex-communicated priest, who died in Montreal last year, was filed in Kankakee County Court January 20. The opening clauses of the will are as follows:

"I die in the faith and union of our Lord Jesus Christ, such as the holy gospel reveals, and according to the tenets of the Presbyterian Church.

"I renounce more than ever the errors of the Church of Rome, believing more with the cubes. than ever that the church and its Pope convinced that the Pope, with priests, its religious orders, and on earth. I pray compatriots more than ever to abandon that false religion of the Popes of Rome, which deceives, seduces, and ruins them both for time and eternity."

His property he leaves to his wife and daughters, except his library, worth \$7,000, which he bequeaths to his sonin-law, the Rev. Joseph Morin, who is carrying on Father Chiniquy's missionary work in Canada, according to the dead priest's directions. Father Chiniauv also asks that his coffin cost no more than \$10. Each of the three poorest women in his parish is devised \$100.

### Why He Leaves the Ministry.

Rev. James C. MacInnes, pastor of the Oak Leaf Congregational Chapel, Oakland, Cal., announced his retirement from the ministry recently. Said he:

"I believe in dancing and a long list of other things that are tabooed by churchgoers when indulged in by ministers. If a man needs a drink he has the right to take it. When I meet a man on the street I like to slap him on the back and say, 'Hello, there, Bill,' in a good hearty

"I believe in God; and Christianity. but the church is burdened with false ideas and full of sinful hypocrites, and some of my friends who might be called 'lushers' are infinitely better than these frauds of plety.

"The ministry is no place for a young man who wants his personal liberty He must use too much hypocrisy and overlook too much hypocrisy in others.'

### The Home Circle.

The Progressive Thinker has constantly urged the formation and maintenance of home circles, regarding them as fountains of spiritual facts and instruction. This has not been without its fruits; as deports constantly being made abundantly prove.

In a letter from Mr. and Mrs. Weakley, after showing the disheartening results of patronizing professional mediums, one of whom had cruelly betrayed their confidence, and deceived them, they give an account of their home circle which they have been holding for three years. It is at this circle that they have received the evidences which have been satisfactory to them, and which have served to counteract the blight given the cause by the profes-"deceivers." They have messages by slate writing, telepathic sounds, and writing.

Mrs. C. Monet also adds testimony to the value of the home circle. They have been holding seances only six months. Seven members in their circle. At first the had an Ouija board which gave them unreliable messages, of late a Psychograph, which has been more satisfactory, and they make their cir-

## And Purely a Philanthropist of THE VERY HIGHEST TYPE

Whenever we see a person working disinterestedly for the advancement of human beings, we feel like exulting and dancing with joy. Such a person, according to the Chronicle lives in this city. For over ten years this citizen has been working among the waifs of the city. No plague spot or crime or filth is too squalid or too perilous for the feet of Harvey True, as this philanthropist is known to his young friends. In all his work, extending as it has to every sore spot in the city, the central idea with him has been the upbuilding of character, the turning of wayward feet into useful paths before the seeds of crime are too deeply implanted to be be eradicated.

The methods pursued by Mr. True are radical departures from those usually applied to this form of work. He is not seeking to shine as a reformer, for he is extremely careful to obscure his identity. Reformation is merely an incidental in his work, for he strives to assail evil before it has taken a firm hold. He recognizes in common with other citizens that with a man or boy once a confirmed criminal reformation meant. They had gone out for the un- is practically hopeless. Hence he begins at the beginning and by interesting the youngsters in patriotism, good citizenship and morality endeavors to give these somber lives the right turn.

Mr. True never preaches at his little friends. He gathers them about him and discovers by making himself one of them what things will prove of greatest interest. Then in his talks he tells stories which will interest the boys and girls and interlards the talk with sound advice given in the vernacular they themselves use. He always leaves behind him some small presents to be bestowed on those children who win approval for cleanliness and decency of life within a stated period. He has prepared a button with the na

tional flag as a basis and certain letters good fortune the undertaker decided to printed over it to indicate some good motto. These are freely bestowed on all and all have the right to wear them. But none is unduly urged to accept the implied pledge, although none is exacted. He has visited the various newsboys' homes, the homes for wayward girls, the juvenile offenders' refuges, her on the bed and removed the cloth | the bridewell and other places where the class he aims to reach can be found. He has a habit of taking boys to theaters and then sitting with them, learning what they most like.

Mr. True has given of his means-by no means great-that this work self-imposed may be continued. He has endorsements from the foremost business men of the city and from managers of the institutions he has visited testifying | friend. to his earnestness and reliability. He frequently has offers of money from they send it directly to any institution | night." they may select. He has enlisted the nid of a number of persons in his singular method of laboring among the waifs

him fifty or more tickets of admission prizes for good behavior. These come tented.' unsolicited, for he says he does not wish to ask for anything. At one time he gave pennies for prizes, but seeing a couple of grimy dice in a small fist made him realize that pennies might go the way of the seductive game of craps. He is trying to remove temptation from the boys and has never since given them the opportunity to try fortune

Wherever possible he has endeavored are in error, but being more than ever to establish schools for evening work, its that those who have any desire to acits | quire knowledge may have the opportumonks, are the greatest enemies which nity without expense. In the ward Jesus Christ has ever had and still has clubs especially—there are such clubs all over the city-this idea has been advanced and generally accepted. The purpose of this line of work is to keep the little fellows in from the foul streets at night by giving them something which will hold their attention. He is thoroughly posted in this branch of the work, realizes that the task is too great for any one man in Chicago, and appeals to those who have the work at heart to take up this branch in earnest Everything he has done has been at

his own expense or with such aid as has come to him voluntarily. He goes about among the purlieus, becomes acquainted with those he seeks to uplift and is soon their friend. Religious teaching, he hinks, is a feature which can better come after the waifs have been started on the right path. He has neither creed nor national limitations in his work, the only prerequisite being a child or youth exposed to temptation to go wrong.

A recent feature of his work has been in the public schools in the more degraded districts. This he hopes to extend. He has a letter from Chief Kipley giving him authority to visit all institutions under police jurisdiction and has put in much time among those held for petty crimes and misdemeanor. During times of public excitement, such as holidays, he abates in his work, for then the personal side of humanity is uppermost and he argues that damage instead of good might ensue. Since the holidays, however, he has resumed his work and is now going on his round, unnoticed by the great world, in an honest effort to better the condition of the waifs. ...

Let every Spiritualist read this, and then set himself up in a corner, ask himself how much he has done to make the world better among those who are truly unfortunate—the waifs of our city. for example.

### Universal Truth

is the suggestive title of a monthly magazine, edited by Cassius M. Loomis and Fanny M. Harley, and devoted to constructive thought, philosophy, the science of being, mental healing, etc. It is a good representative of the "new thought" that is now permeating the mind of the time. Published by Universal Truth Publishing Co., 87-89 Washington street, Chicago, at \$1 per year.

#### Carlyle Petersilea. He is not only a grand inspirational

medium, but he stands high as a musi clan and scholar. To know him is to love and respect him. He will furnish at no distant day.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religious, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can cles "meetings for facts, study, and in-scarcely read it without spiritual profit. Price \$1. For sale at this office.

### A STRANGE WHIM. Joining The Degradation Club. HER STATUS IN SPIRIT LIFE

As set forth by a special correspondent of the Chicago Chronicle from Toledo. Ohio. Coroner Tichler of Wood county and Coroner Henzler of Toledo. are trying to unravel the mystery which surrounds the death on Saturday, Jan. 6, of Miss Hattle Thetford, a comely 18-year-old girl of that city. girl was, as is proclaimed in a mutilated manuscript found among her effects, a member of a "Degradation Club." There are many uncanny ele-

There came to the home of Holland Thetford, a tinner living at 1257 Colburn street, in August, 1882, a daughter. He never had occasion to worry about his daughter until after he had seen her for the last time.

Here it is:

ments in the story of Hattle Thetford.

There had been several clashes between Hattle and her stepmother early in September, and when the former proposed to her father going to visit her aunt, Mrs. Carrie Scheil, in Tecumseh street, the tinner indorsed the idea warmly, and on the morning of September 8, Hattie started to go to the home of her aunt.

There is a hiatus of about two months in the history of Hattle Thetford.

Living at 226 South Erie street in Toledo, is an unkempt mulatto whom his neighbors call Dr. Amos S. Waite. His home and office are in the heart of the iniquitous portion of the city. Amos Walte sells herbs and roots to white folk and charms and potions to those of African blood. Sometimes he gathers his own herbs; sometimes they are brought to him by uncanny people with whom he has become acquainted in his pilgrimages about the country.

About two months ago there came knock at the door of "Dr." Amos Waite at 1 o'clock at night. When the door was opened Hattle Thetford was standing there, though she told the "doctor" and the colored woman, whom he calls his wife, that her name was Hattie Sudhoff.

"She told me," said Waite before the coroner—and his wife's testimony was corroborative-"that she was looking for an old woman in the neighborhood with whom she wished to pass the night. She said that she was working for a family, but had gone to visit an aunt, but that they could not accommodate her with lodgings and that it was too far to where she worked."

He said that the girl was young and cretty and so he invited her in. Then. thinking of his friend Keats, fancied that she would make an ideal housekeeper for him. He broached the matter to the girl and she expressed an eagerness to enter the service of his

"I asked her," said Waite, "when it would be convenient for her to see men of wealth, but says he prefers that | Keats, and she said she would go that

This was in November, and it was a ten-mile walk. It was 6 o'clock in the morning when they arrived at Keats' and gives stereopticon views, musical cabin. "Keats dressed himself and got entertainments and talks at short inter- | breakfast," said Waite. "He and the vals. All his leisure time is devoted to girl appeared perfectly satisfied with the arrangement and I returned to To-Places of amusement sometimes send | ledo. I saw her once afterward, when she was in a wagon with Keats and his to be used as seems best to him as little girl. She appeared to be well con-On Saturday night, January 6, the

> girl died. Four days afterward, noting accounts of the mysterious case in the newspapers, Holland Thetford, his heart chilled with a fearful grief, asked Coroner Henzler where the body was, When Thetford was taken to Walbridge he recognized the clay of his daughter: learned what he could of her life with Keats, and went home with his sorrow. The girl's effects were taken from the cabin where she met ber death by Coroner Trichler of Wood county. There was little clothing-though Keats said the girl had the finest garments he had ever seen upon a woman. There were a few brushes, a belt and some trinkets. and, finally, a partially undeciphered. slightly mutilated manuscript in the

handwriting of the girl. "I have been here six weeks," the manuscript starts, "and it seems that I have reached the bottomless pit. I wish I could die. Life is awful: I feel sometimes like running away and beginning life anew. But what is the use? To leave here would be to break my pledge.

I am lost forever. "Oh, that awful night! It comes to me like a nightmare. Ten of us-schoolmates together-dared one another to do the things later on to be determined. We talked about a suicide club, a single woman's club, and finally I suggested the awful night that brings me here. What started in fun was sworn to in solemn vow. We ten became members of a Degradation Club, as we chose to

call it. "I suggested that we cast lots to see who should be the first to carry out the pledges of the club. The unlucky one was to leave home, friends, everything, and become the most degraded woman possible. The deeper into the depths the better the fulfillment of the pledge. We sat around a table and dealt the cards. The queen of hearts was the fatal pasteboard. It came to me and

here I am." Here the paper is mutilated and the next sheet tells of the visit to the voodoo doctor. It starts:

"Found a doctor in the slums; came here with him; burned my purse and have spoken to no one save Keats and his little girl since. God forgive me and my chums. And my poor father. God pity him. I hope that they think I am dead, and I pray that death may come to me soon. Oh, how long can I live here? Death is better than life sometimes. I wish Keats would kill me, but he will not. And the little girl. What is to become of her when I am gone? I hope and pray that she will be rescued

from a life in this hole." The remainder of the paper is undecinherable.

And when the last clod of earth closes the grave of Hattle Thetford it will probably conclude the final chapter of a mysteriously tragic life history only glimpses of which will be ever known. But what her status on the spirit side of life? She was not revengeful; she the besotted wretch-she was merely a before the Nazarene was born." misguided, unfortunate young girl, and when once ushered into the spirit realms, she undoubtedly fully realized her forlorn condition, and awakened to a full comprehension that her conduct some more letters from the spirit world in earth life was a great mistake. Laboring under a grievous error of judgment, she came to an untimely end; but now surrounded by angel visitants. whose only desire is to redeem the unfortunate, she will advance rapidly, regarding her earth life as a dark, dismal dream, and loathing the principles of the Degradation Club that led to her ruin. She will now try to redeem the

## Is Now Declared to Be Eternal BY CAMILLE FLAMMARION.

The question of immortality of the soul really includes two problems (as set forth in the New York Journal). The first relates to the imperishability of the soul, and the second to the persistance of its personality after this life. The persistence of the personality is the really interesting question. Certain philosophers, although admitting that the soul is immortal, hold that after the death of the body the soul returns to God, whence it came. Pantheism holds an analogous theory, the persistence of the soul as substance, but this is not immortality as we conceive it.

What does immortality avail a man if consciousness be lacking, if his personality has ceased to exist? The proof of the immortality of the soul as a personal being rests upon the proof of the ex-Istence of God. They are deduced from the harmony which must necessarily exist in the work of creation, and from the conception that we possess God-like attributes, i. e., wisdom, grace and justice.

The first of these proofs is the psychological, deduced directly from the faculties God has bestowed upon man. When we study the moral nature we find various instincts in it, signs of an immortal destiny. The idea of death inspires fear in every man, but especially in him who does not believe in the immortality of the soul and the justice of God. We speak, too, of the sorrow we feel at the death of those we love, a sorrow which is assuaged chiefly by the belief that the separation is only temporary. The first sentiment may be explained as the instinct of self-preservation, the second as a consequence of our human passions.

But of far greater importance are the desires and aspirations which reach out beyond this terrestrial world and never find their satisfaction in this life. Our intelligence strives to know truth-not merely this or that partial or isolated bit of truth in the order of scientific knowledge, but the whole truth, truth in itself, absolute truth, that is to say, truth in God, who is the source of all

The moral law furnishes the elements of a proof that is a complete demonstration, generally denominated the metaphysical proof. The idea of justice has its origin in God Himself, just as the ideas of the true, the good and the beautiful have. It is necessary, absolute, independent of all limits and conditions; it cannot be circumscribed by the duration of life. The same is true of the idea of moral obligation. It is of the same character, is just as absolute as the idea of justice, from which it is inseparable. The aim of man on earth is therefore the performance of duty and not the preservation of his life. So true is this that at times death is the penalty of doing one's duty. But if there is such a thing as a moral law there must be some sanction for this law. Our intelligence always conceives a constant, logical and necessary proportion between virtue and happiness, between vice and misery. The ideas of merit and demerit and that of punishment and reward cannot be conceived one without the other, and are some of the deepest seated and most powerful convictions of human consciousness, But who does not know that here on earth the moral law does not receive sufficient sanction? The criminal is hardened in his evil doing, and one man has greater pangs of conscience for some slight misdeed than another

for the most odious of crimes. The moral law would indeed be but an empty word, its sanction derision, and the accusation of injustice would rise even to God himself if this disorder which at times troubles the conscience of the virtuous man did not cease after this life, and if the responsible soul were not judged and rewarded or punished according to its deeds.

Although philosophy is obliged to admit its ignorance as to the nature of the reward and punishment which waits for men after this life, nevertheless it may affirm without hesitation that one of the joys of the just will be the recollection of the good deeds they have done, the obstacles they have overcome, and one of the punishments of the wicked will be to remember their vices and crimes. But this sauction demands the persistence of the human personality, i. e., the immortality of the soul considered as a distinct and individual

To speak plainly, if we will not believe in the immortality of the soul we must abandon all search for the meaning of the universe. It must be considered the work of chance, more than good, and life is nothing more than a tremendous fraud of which we are the victims. At the same time all of those lofty ideas which have been and still are the glory of humanity disappear. Virtue, courage, art, science are no longer anything but empty, hollow sounds. They represent nothing but the vain amusements with which we try to employ the time of a life without glory or purpose, or devices which serve the most adroit for making their fellowmen the victims of their passions.

We cannot say too often: For the man who reflects and thinks logically, if the soul does not survive the body, there are but two courses between which to choose-immediate suicide or deliberate, unscrupulous determination to enjoy all the pleasures possible in this life.

#### CAMILLE FLAMMARION. Older Than Christianity. .

Rev. Savage, in a recent sermon, in answer to the inquiry "Who are Christians?" made the following statements, identical in substance with assertions made time and again in these columns. which every classical scholar knows to

be truthful: "There is not a rite, a symbol, a ceremony in the church to-day which is not older than the courch-which is not of Pagan origin. The cross was a religious emblem in many Pagan nations before Christlanity was born. Holy water, the eucharist, baptism-almost all these that are sacraments and symbols in the Christian churches to-day, and are regarded as of prime importance, were known and practiced in ancient Egypt and in other nations was not a thief; she was not vile like | hundreds, perhaps thousands of years

### The New Cycle.

The Metaphysical Magazine having changed its form and name, is henceforth to be known as The New Cycle. It is devoted to advanced thought in Science, Psychology, Art, Literature, Philosophy and Metaphysics. It has special departments under the charge of different editors, while Mr. Leander Edmund Whipple retains chief editorial control, as before.

The terms are \$2.50 a year. Metamembers of the club that led to her un | physical Publishing Co., 465 Fifth avenue. New York.

SAR'GIS.

## THOUGHT TRANSFERENCE

W. T. Stead Gives His Reasons for Believing In It.

DEAD MAN ON A PILLOW CASE.

and place it at the disposal of a third as accurately without the aid of any inby his hand instead of mine. The con- derision or foolish fear. clusions at which I have arrived as the But it is not only at the moment of result of experiments carried on for the death that apparitions of the living depended wholly upon the acquired last six or seven years are:

never resents any questions.

spjects upon which the person from ing this body at any point where the whom the communication is received mind wishes it to appear. the inquiries as to prosaic details, such The story is as follows: a what they may have had for dinner,

fact that the accident has occurred. prives the communications of the value to Bombay. This driver, therefore, like return to "Infinite Intelligence," from which at one time I thought they might the remainder, had a bed here at Parel possess, is that the communicating me- and one at Bulsar, so that everything dium, whatever it may be, is sublimely would be clean and comfortable on his oblivious to considerations of time, that arrival. On the morning of his sudden is to say, my hand has often written demise, he arrived at the running room accurate descriptions of the mental at Bulsar, and ordering something to be state of a person from whom the mes-| prepared for a meal, went to lie down. sage came, which were perfectly accu- He suddenly felt very unwell, and on rate some years, months, weeks or even getting up fell in the arms of another hours before, but which were not cor- man present, and immediately expired. sage was written. This, however, is a in the running shed at Parel, received a comparative bagatelle, compared with telegram informing him of his brother's the element of marvel that is introduced | death, and as it was near recess hour, by the fact that the automatic hand will noon, he went off home to the house frequently describe events as having where both brothers lodged. The already happened which have not hap- brother's intention being to go by the pened at all, but which subsequently mail train that night, and as the dead happened exactly as described. I have brother's bedding was already rolled up and in its movements or constant mohad so many experiences of this sort he asked his landlady to undo it and that if any of my friends were to write place several necessary articles in it, with my hand and inform me that any while he went to obtain leave from his accident or piece of good fortune had foreman. When the landlady unrolled befallen him, if the message were given the bedding, in which were two pillows, with any particularity of detail. I one on top of the other, she discovered. should feel tolerably certain that if it to her dismay, upon the pillow slip of had not happened at the time of writing the underneath one a distinct likeness it would certainly happen before long. or impression of the dead man's face; I always make a rule of submitting all not in profile, but in full face. The the writing which I believe to my Dhobi had that morning brought the veals the further truth that as these friends from whom it purports to be a clean clothes from the wash, and the light and force currents go forth pregcommunication, and their annotations pillow slips had been put on quite clean, nant with life, etc., they attract to are extremely interesting. My experiments shed a curious light who, of course, did not return in the

upon the problem of the different per- flesh, but may have returned in the sonalities which are in each of us. The spirit. part of my friends that writes with my "The likeness of the impression to the hand, whether we call it a sub-con- dead man, although in some parts scious mind or whatever it may be, has rather vague, or, I might say, faded, is an existence quite independent of the still so clearly the features of the man physical consciousness of which alone as to leave no doubt as to whom the my friends know anything. The dif- features belong-to those who knew ference between the two is very him in life. I have seen the man somemarked, although it varies considerably times on his engines, but do not know according to the individual. As a rule, him intimately, as he belongs to quite the sub-consciousness of my friends another branch of the railway system; that write with my hand is recognized but when I saw the pillow case I imme- of operating forces. by my friends themselves as better peo- diately recognized the features as those ple than they are themselves; that is to belonging to the dead man, and the pesay, when my hand begins to write in culiar patch of hair he had brushed the name, of, we will say, William back from his forehead, which used to Smith, it is gutie possible that my hand be very conspicuous when his hat was will write the name of William Smith, off. The impression appeared to be of William Smith's body at that moment an oily-black or brown-yellow kind of is very angry or in a very discontented splotch, such as might have been prostate, and the thing that writes with my duced by a man dirty and oily by the hand has been doing its utmost to in- very nature of his particular work after duce him not to give way to such tem- a long run, lying face downward just as pers, but that it has failed, largely ow- he got off his engine. But why should ing to the condition of his health. On it have been on the pillow case miles consulting with William Smith after away from the man, and why should ward he will tell me that he remem- that on which the man laid his head (of writing that he was conscious of some | every way preparing for six hours of thing striving with him, urging him not rest from his oily duties) not have anyto give way to such tempers; but what thing upon it? The thing as far as I it was he did not know, though, per am concerned is genuine enough, even haps. It was conscience. to the landlady's fright, who made

MESSAGES RECEIVED BY W. T. acteristic of the communications re-STEAD FROM ABSENT FRIENDS ceived thus telepathically, is that they -AUTOMATIC WRITING UNDER are surcharged more or less with the atmosphere of the transmitting agent; THE INFLUENCE OF THE SUB- that is to say, the experiences, the ex-CONSCIOUSNESS OF OTHERS- pressions of feeling, that are written by APPARITIONS PHOTOGRAPHED my hand, while they express the senti--STORY OF A PICTURE OF A | ments of the transmitter, are bolored, heightened and perhaps intensified by the temperament of the recipient. This I have now for several years con- is easily to be explained, for the transducted a series of experiments of auto- mitter, in using my hand, has not only matic writing with friends in various his own faculties, but mine to draw parts of the world, and have arrived, upon. In the same way the communicaafter much experience, at certain con- tions that I receive from my friends, clusions, about which I feel tolerably, auto-telepathic handwriting are much certain. "Automatic writing" is a term | more frank and unreserved than any used to describe writing which is ob- which they would ever dream of writtained when the recipient, holding pen ing with their own fingers. My own exor pencil, places his hand lightly upon periences, therefore, justify me in feel-a sheet of paper, and allows the mind of ling confident that, given a little more the communicating person to use that time and patience, and study of the hand as their own. To many it may laws that govern this system of thought seem incredible that if you disconnect, transference, it will be possible for us as it were, your hand from your mind, in time to communicate with each other | point, do not agree with one. In all | so finally the lexicographers were ap-

party, your hand should write anything strument as we now do with the aid of intelligible. I do not say all persons the telephone or the wireless telegraph. have that faculty. I was extremely sur- The question of apparitions is closely prised when I was first told that such connected with that of telepathy. Most a thing was possible. But after a very of the best recorded instances of appalittle practice I found no difficulty, and ritions are those which take place at the to this day I have only to make my moment of death, when what appears mind passive, place my hand with a to be the actual person of the dying appen upon a sheet of paper, to ring up, pears to a friend or lover at some disas you may, on the telepathic exchange, tance. Such apparitions have always any friend of the certain of those who occurred, and continually occur. It is can write with my hand, and my hand one point upon which the testimony of then and there writes a letter addressed the human race is absolutely uniform, to me, which differs only from the let- and the carefully recorded instances ters which the person would write him- noted in the portly volumes of the proself in that it is in a different hand-ceedings of the Psychical Research Sowriting from his own or from my own, clety sufficiently attest the reality of and is usually much more frank and the phenomena which the ignorant and outspoken than if it had been written superstitious regard as a reason for idle

have been seen. Personally I have only mental and spiritual development of in-First, that no one can say beforehand seen two, but in both of these cases dividuals and nations. The philosophers whether any particular person can or there was absolutely no doubt as to the of the past ages asked the momentous cannot use my hand for the purpose of reality of the apparition or as to the telepathy or automatic handwriting. fact that the body to which it belonged Some friends who are very near and was that moment in one case a mile disdear to me utterly fail. Others with tant and in another five or six miles diswhom I am not on particularly near tant from the spot where the appaterms write with considerable accuracy. ritions appeared. In the latter case Secondly, it is not in the least neces- there was no doubt as to the apparition, siry for the person who writes with for the phantasm appeared in church, your hand to be conscious that you are and sat out the sermon in full view of receiving such a communication from the congregation and of the minister. hin. That is to say, you ring up your But during the time that this phantasm frend and ask him to communicate by or double sat or stood in the church, she the aid of my automatic hand. That was asleep in her bedroom six miles message does not, as a rule, produce the away, under the influence of an opiate, lest impression upon his physical con- which had been administered by a docschusness. The friend will use my tor twelve hours before. She was much hald to tell me a whole series of inci- too weak and ill to have made the jourderts which he did not intend to com- ney. I also succeeded in twice obtainlng a photograph of her double. On one Thirdly, it makes no difference for occasion the double appeared upon a the receipt of the telepathic communi- plate standing a little behind the origicalons whether the person from whom | nal. On the other occasion, the double yol receive them is asleep or awake, or was photographed while the person heris engaged in any kind of mental or self was at home at a distance of about phisical exercise. The sub-conscious a mile from the studio where the pormid which alone is exercised in all trait was made. It is maintained by that spiritual insight which reveals that sub telepathic transmission, takes no those who profess to know more of the acount of these external circum-laws of this strange phenomenon than staces, is always ready to be rung up, I can profess to do, that a mind is capable of fashioning for Itself a thoughtourthly, the most accurate commu-body, which sometimes has all the conniations are always those relating to sistency of the original, and of reveal-

fels deeply. An intense feeling, either | I will conclude this paper by quoting joy or sorrow, is transmitted not a narrative which reached me from a nerely with accuracy, but with a cer- correspondent in India, in whose good

the intensification of emotion, whereas faith I have every reason to believe. "An engine driver on our line died by what train they came up to town, suddenly the other day through a sudre apt to be answered quite wrongly. | den stoppage of the heart's action, pre-Fifthly, the value of these auto-tele- sumably heart disease, and, as the docathic communications is materially tor stated, brought on through extenmpaired by the fact that the trans- sive use of alcohol. This driver died at nitting sub-conscious mind or whatever Bulsar, a distance of 1241/2 miles from It may be, is apt to confound thought the Bombay, Baroda and Central India with things, and to describe a flerce de- Railway's terminus, and from Parel, termination to do harm as if the harm where he resided, 1181/2 miles. As a were absolutely accomplished. In the general rule, drivers adopt a system of same way, a great dread lest an acci- having a double set of bedding and pildent should occur, will often be ren- lows, etc., so that at the end of their dered as an absolute statement, as a run they retire to the running room and get their meals or rest until they have Sixthly, another element which de- to return with another engine or train by the searcher after truth. We must The dead man's brother, who works

bered distinctly, at the time of the course, after washing himself and in

pending the return of the dead man.

thing unusual was in the wind, and, of course, people rushed in to find out what the woman was shouting for, and declaring that she would not go in that house again while that uncanny thing was there. My daughter asked the brother two days after to allow her to bring the pillow slip for my gratification, and that is how I came to see it. I rubbed it, smelt it. examined it with a large magnifying glass, and thoroughly satisfied myself that there was no hoax as far as I was concerned, and, having decided to send this case to you (as it may be useful to you) here it is."

### A FEW THOUGHTS

On the Criticisms of the N. S. A. Principles.

fact remains that all must return to the tween us that this talk is to be. one point or center from which they matters of controversy it should ever be pealed to, and in the Century Dictionborne in mind by all interested parties ary several definitions were found, that "There is nothing so kingly as from Aristotle down. And though conin a way all his own, as was said of Wendell Phillips. He was an agitator, but Abraham Lincoln carried that difficult issue to its fruition. We need a Lincoln now in this matter, who, by the aid of all who can assist by thoughts, words or deeds, will settle this disputed and decried "God question" which the Professor wishes settled.

It is a fact too well known to dwell upon, that all which has been comprehended in the past by the term God. question: "What and where is God?" Asked it in all sincerity and gave it their best thought. The speculations thereon by Anaximander the Milesian, Xenophanes the founder of the Eleatic school, Heraclitus, Plotinus and Proclus, also scores of equally great thinkers, furnished interesting matter for the

world's students. They stood as mental giants among and above the masses and grappled with great problems. The pantheism of the Eleatic school was penetrated by a religious sentiment and tended to absorb the world in God, while that of the Ionic school was thoroughly materialistic and tended to the absorption of God by the world. We have cited these two because of their resemblance to the position occupied by Prof. Loveland, as he has furnished evidence in The Progressive Thinker of December 30, 1899. In his article on "Religion," among other things he says: "I am broken up from that oneness of brotherhood, from every human brother and sister is me and that I am them. I am longing to be bound back to humanity," etc. I think he would feel not only that, but that he would also yearn to be bound back to

To my mind the brotherhood of man without the Fatherhood of God is an unthinkable proposition, and evolution impossible without involution and a higher attachment which draws huare unbound therefrom, otherwise only finite summits can be reached and then a descent follows until the right momentum is gained and the true relations are established for the evolution of the immortal soul and spirit. It is ever the internal activities and reflections which enable man and woman to receive inspiration, for in that wise they prepare themselves to receive it and by that means they become able to solve some otherwise unsolvable problems. All noble impulses are speechless prophets and bring the things which are to be, into the mental horizon to be cognized which all creatures are supplied, by means of the all-pervading force currents issued constantly from that Luminous Centre and supplemented by the elemental and earth magneto-elec-

Man's twofold nature requires these

impossible without them. You say: "How do we gain a knowledge of this that it is truth?" Come with me in spirit. I am often taken in spirit by my spirit guides to behold

these wonderful sights. Let us soar high in spirit and draw as near to that Luminous Centre as is tions, when viewed closely, is a complete model of a man. It also contains within itself the plan of creation, which by the highest Angelic Intelligences is deciphered as it issues forth at every heart-throb and falls in a variety of shades upon the electric spectrum, where the designs are traced out clearly. Thus is established the truth of these designs, and close observation respirit as the centre of the form or mechanism, in similitude to the central model from which that spark so clothing itself, emanated.

Man cannot possibly live and move outside of God, since he comprises all that is.

We must not lose sight of the fact that there are gods many and lords many, so-called, in keeping with their acquired wisdom and executive ability for universal weal; but these are but terms like, in earth life, you say master, mister, madam, miss, professor, governor, etc. There is but one God, from whom all have derived life and being and whom all are required to serve and glorify by serving their kind and by and phases of manifestation. In the itualists did more harm than good with what a benison the invention of surdeveloping and glorifying themselves by pure thoughts, words and deeds. Van Wert, O. MRS. M. KLEIN.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this Another, and perhaps the chief char- every one living near aware that some- office.

## VIEWS ON THE KNOWN, THE UNKNOWN, ETC.

Critical Observations on Various Interesting Topics Now Agitating the Minds of Spiritualists.

such a representative paper as The Pro- where or when, they were patronized, lustration of the difference in thought Among and opinion as that of January 6. Ever since the meeting of the N. S. A. this fact has been conspicuous among those charged with being such-physi-Spiritualists. It is not the intention cal mediums, trance, conscious, clairhere to add to the collection, but to voyant, clairaudient, business medimake the fact the text for "some re- jums, slate-writers, materializing medimarks" on the conditions suggested.

classes of people or minds: One is disthe N. S. A. concerning the Declaration | tor, etc., are oracles. The other is that | practical fact in the experience. of Principles, convinces one that the class who think you a fool or lying if minds of the world's thinkers are ex- you tell them something they do not all this is: That life, human life, menercised in widely diverging lines upon comprehend. It is only you and I who the same subject or problem; but the are exceptions to these, and so it is be- ity, is continuous, that it does It was that prolific philosopher, Bro. started. It is well to closely examine Dawbarn, who introduced a new eleand analyze the component parts of a ment into the discussion of things Spir-

great principle or problem, and to do itualistic, that he called "common fact proved. Then this surviving indithat demands mental activity upon all sense." Being at a loss to know just viduality is as varied in characteristics the diverging lines composing it; but it | what that was-for I have known very should be done in a kindly, earnest common people who seemed to have persons manifesting their continued ex- ing friends, and with the confidence of spirit and without the use of abusive | very little sense, as well as uncommon | istence were in this world-or still peolanguage against those who, viewing people who acted as though they were ple. These proofs were full and satis- no disappointment or failure as a rule. the problem from a different stand- strangers to anything of the kind-and kindness, and nothing so noble as fusing and involved, that of Sir William truth." It is truth we are after; it is | Hamilton seemed best: "The practical truth alone that can set humanity free sense of the greatest part of mankind, from servility to error and misconcep- especially as unaffected by logical subtion, and to search for and find it, no | tleties or imagination." It will suggest doubt we need agitators. It seems to itself to you at once, how such a past me that Prof. Loveland is an agitator | master in logical and imaginative subtleties as Bro. Dawbarn could invoke such an arbiter in his most abstruse theories, so essentially subtle and imaginative. But this is merely parenthesis and passing mention. But on looking back over' personal experiences and investigations it has been a matter of some complacent self-compliment to believe that such has been, as near as natural endowment permitted, the rule followed. And if you think it worth the room it is at the service of The Progressive Thinker. In the first place it has always

SEEMED LABOR LOST

to seek to know the unknowable-hence can have no quarrel with what anyone thinks about God, or no God. It has ever seemed a wasted effort on the part of men of such remarkable powers of thought, of analysis and conception, to spend a life-time as Herbert Spencer has done, to reach as a finality to philosophy-The Unknowable. And no logical warrant could be seen for his using the definite article "the" in connection with it-virtually personifying something the mind cannot conceive. And he uses it so apparently unconsciously that it is inexplicable to perhaps less trained thinkers. But the intellectual record of the world has been, as a rule, the woe of history has been the effort of one man or some men to force their opinions of what they did not know on others. This has been the work of the priest in all ages-the master curse of human intelligence—the apple of discord forever and now-the cause of the discord initiated by the N. S. A. And here common sense comes in and tells us that what cannot be known, that what no two minds can agree upon or think of alike, should be left where it belongs-to each mind for itself. The only way to arrive at the unknown is by the study and

APPLICATION OF THE KNOWN. The nineteenth century as a rule has been the one period of practical thinking and action in the annals of the race. manity upward. Therefore we must be Nothing is taken on any authority save bound back to the First Centre if we that of fact and demonstration, except it be religion, and even that is so amenable to the genius of the age as to be a thing of club-life, rather than of its traditional essence—of sacrifice. This study of the known has given us the former unknown that we call chemistry, electricity, steam, magnetism, applied mechanics, coal, gas, matches, railroads, steamships and the instant transmission of thought and speech over the world, the properties of foods for both animals and plant life, and discovered space as the reservoir of the powers of creative function. All that we have above the natural exercise of muscle-brute force-we owe to this wonderful century. And last, it has

polytheistic, is but the manifestation of HUMAN INTELLIGENCE twofold supplies and true progression is from a continuous, individual life, demonstrated by proofs that the century stick to "evil spirits," and think that has recognized as conclusive as to all its Jesus actually did purge them out of other discoveries-evidence of the those Palestine pigs. But in the light senses, mental perception, personal tes- of the necessary "degree better," where

been left to this century and its prac-

tical genius to discover that all mythol-

ogy, all religion, all that has been the

revelations of the gods, monotheistic or

ing all conditions. possible. eIt is the All Good or God. It | rule to the study of the known—to our is the rarefled substance of all which is | mediums and the phenomena that are manifested as we say "in their presence"-though the sense of this stilted with us they necessarily take up our ner." and "still the talk went on as verbiage is not so apparent. The writer | conditions for the time. and the old usual." can best give his opinions by recital of feeling affects them. The "personation" the methods of study and investigation of spirits through mediums followed in his own experience. For thirty years-4848-1879-he was familiar with Spiritualists and Spiritualistic literature-from Swedenborg to the Fox girls-and had no bigoted prejudices or theories about the subject, only it did not appeal to his judgment or en-

list serious attention." But accident, almost, afforded an opportunity to meet a medium, and at substance in the cruder raw material. once a "message" on a slate was resubstance in the cruder raw material. once a "message" on a slate was relaspirit comes from this "better contribution the constituency is drafted by ceived, signed with the name of a boy-sciousness" and enters into the condihood chum, who had been

"DEAD" SEVENTEEN YEARS. He had lived and died more than a thou- pered in degree as they find us? The tion, all creatures are held together by the staunch ties of immutable law. Man, by virtue of his inborn divinity, is tied to God, and all evolutionary processes for man and nature are linked | dead friend, and as the writer knows he | they are inane and puerile. To insist | was to be burned, but if she sank and and carried on by this twofold system | did not write it, there was but one com- on them is only to create dissension. mon sense conclusion—it was written No single mind has by them been postor." by an intelligence other than those pres- changed. But we must organize, organent in the room, that signed the name of ization is essential—for what? To get on the "intelligence" of this age—if it is the friend and by a power or force that up differences or to start an argument? not of the infinite sort it is incompreneither of them exerted. And as the We are told it is needed that we should hensible. And this is "scientific Spiritnote and name were both familiar, in organize a propaganda—what for? To ualism," is it? Is it a spectacle like expression and signature, the common take the mind from facts to theories? sense conclusion was that it was writ- It is not the purpose here to discuss Is it any wonder "the cause lags" when ten by the friend or at his dictation— the "fraud" question, but it may not be the instruments of the spirit world are and that he was alive.

> gation and study of spirit and its phe mediumship. I remember an editor, nomena extending through twenty who made a hobby of fraud, but who in the nose theorists. It is a wonder some years, and with all sorts of mediums the opinion of many open-minded Spir-scientist did not suggest her cars. But list the personality of mediums has it. That harm was largely from the geon's plaster has proved to the world been as varied as population could rule insisted upon and urged upon his as by it the fact of immortality can be make it—white, black, native, foreign, readers: "That every seance must stand | demonstrated." Let us find the name of men, women, children. There were or fall on its own merits"-or in other those of unblemished reputation and of words, that no cumulative evidence the highest character and accomplish- could be availed of to the formation of ment: drunkards, dissolute in habit of a judgment. Often has the writer tion of plaster-admirers have told the both sexes; illiterate and coarse, edu-talked with him about the unreason- people why a trumpet or tube is used

THESE WERE "FRAUDS,"

ums, platform speakers, inspirational There are, generally speaking, two lecturers, improvisations, scientific expounders-those who prayed and those posed to regard him who knows more | who scoffed. In all the effort was made than they do as knowing everything. It to keep the head cool, the mental facul-A careful perusal of what has been is this class to whom the schoolmaster, ties awake, the judgment alert and put forth since the late convention of the priest and preacher, the family doc- common sense on picket to find the And the conclusion arrived at after

NOT DIE WITH THE BODY

we see and know, but is what we term immortality. That is the one practical as is individuality in this life, or as the | treat them and yourself, as well, as befactory or imperfect and limited as the It is not necessary to arrive at truth individuals were in this life, or as the medium may be adapted as an instru- low-being or neighbor as a knave and ment to convey or have conveyed these | the spirit world as a concourse of trickmanifestations-of whatever kind or in whatever manner they may be suited for. That is the one general fact, and | the idea that every seance must stand | I have healed diseases of almost every known common sense conclusion to the common or average understanding. What this fact may give rise to in each individual mind, yours or mine, as to philosophy, religion, ethics,

IS AS THE MENTALITY

of each may suggest. It may be the most profound philosophy, the most de- by a spirit, or be shown what they deyout religion, the most pronounced scribe. The average sitter treats the skepticism as to any religion; it may be medium as though he or she sees and seership or witchcraft-but to all is the knows what they tell. This ignorance one demonstrated fact of continuity of made witches and makes fortune-tellconscious individual life, as the one fact | ers. A spirit, knowing the facts must for humanity. And, what next? Two give them to or through the medium as disappointments of the past only make things were settled upon very early in distinctively as you convey a fact to the study of the phenomena, as war- your neighbor. Always remember, a ranted by common sense: (1) If spirits | medium is just what the word impliesare they have always been in all time a medium. This generally realized -after man was. There could be no would avoid a world of confusion and he had lived here and "gone over." Or, in other words, Modern Spiritualism | thing. was not the discovery of a modern thing. Hence this world had to be before it could

PEOPLE A SPIRIT WORLD as we know of it. (2) That if a medium could and did "give" or have a genuine spirit manifestation, what was the use or sense in suppressing the real and substituting a false or manufactured one? A medium or no medium can or may "give" a counterfeit manifesta- Hyslop, James and others can be con-No medium ever did or could "have" such-a distinction the average fault-finder has always ignored. Again the common law is held as the accumuan attempt to explain the infinite, and lated wisdom of the ages, and it holds a person innocent of offense until alive to read the pronunciamentos of proved guilty. Or in other words, the presumption is that naturally people are honest, and why this rule should be reversed in the case of mediums and spirits is either the result of false teaching or self-consciousness. But that it is largely the rule everyday experience in tal attitude willing to acknowledge a "test" hunting suggests.

> And again-in a philosophic sense there is no more common sense in criticising the utterances of your friend ing to-day as an all-round scientist, are years in spirit life and refusing him rec- | a generation old, yet these latter-day ognition, than there would be applying professors have ignored them. Even the same rule to your boyhood play- the X-ray tubes of Crookes could not mate when meeting him after years of absence when he had grown and developed manhood. And just here is

THE STUMBLING-BLOCK to many good people and many sincere Spiritualists. We forget that spirit life is, per se, an improved or higher condition than is this-just in degree as mature physical and mental life here is wider than childhood and youth. Col. Ingersoll in his message through Mrs. Richmond touches this fact with his accustomed felicity of expression: "I do know now that which I did not know the day before my body perished, that better than in a separate notice. Here all human lives enter into a consciousness which is one degree better than | mediumship that enables spirit voices the one they had upon earth; as much to be heard, where she is present, in a is a better creed, a better declaration of tube cabinet. Though apparent as inis a bitter creed, a better declaration of principles than that of the N. S. A., and covers the whole question according to common sense. It answers a whole cloud of forebodings and overshadowings about "evil spirits." People like Dr. Peebles, whose thought channels were plowed out until the brain had become convoluted by reading Paradise Lost, Dante's Inferno, Pilgrim's Progress and Calvin's lawyer-like postulates, timony and personal knowledge cover- is the warrant in common sense for leave their spirit world state to come talking through her nose." And the git top. Price, \$1.25. For sale at this office. into our material life to communicate nose was "sealed up in the same man-

IS AN OBJECT LESSON

in this respect, the wonder being it should be so much overlooked and not | themselves on being intelligent and libgiven the thought it ought to receive. If it was, the much mooted matter of evil spirits would not be the lion-in-the | thought of way it so often is. Why are we so limited in knowing in this life? Simply from the impedimenta of our bodies and | and the story of our more recent ancestions necessary to meet 'our minds, complete the parallel was a report from must they not of necessity be ham- that committee that the woman was a

That was the beginning of an investi- connection with the "investigation" of indignities and torture?

that it never has been the rule of the there have been and are independent writer. When once a medium had been voice mediums without a tube or proved to be such he was given the con, trumpet. The explanation-simply defidence the common-law presumption grees of power-would not be "science," recognized. And it is but justice to say | because handcuffs, ropes sticking plasthat where this honesty and good faith, ters, or holding hands full of flour are to say nothing of good manners, was ac- | not employed-only common sense. To the Editor:-It is seldom that even a cated and refined. No matter who, corded, it has not been rewarded by degressive Thinker has as complete an il-studied, and the lesson afforded learned. said, as a rule with a full realization of perience, is this not a discouraging particularly where a sustained conversation was practicable, as in trance, that something of value was not received. And some of these interviews were as free, as erudite or gossipy, and

> KEEN MENTAL EXCHANGES as when conversations were had before transition. But it is due to say that as a rule these have come after long experience, familiarity with methods, and with perfect confidence between all three-the spirit, the medium, the sitter, but never have police court methtally intelligent, conscious indivioual- ods been used to compel spirits "at each seance" to identify themselves, to tell whether they had natural or dentist's teeth, or recall some unpleasant incldent of their earth-life. Nor was the self-respect of the medium excited or wounded by treating him or her as dishonest or as plotting rascality. But social hospitality. And there has been and results to treat your medium felsters. But that is the average "test" seance and conditions prima facie-on

> > There is one cardinal fact, as to mediums that is not generally considered, but which is primary in all spirit communication: The medium must be told

or fall on its own merits.

MESSAGE THEY DELIVER,

would avoid a world of confusion and misunderstanding and reduce "dishonest" mediums to a merely nominal Now, please do not misunderstand

what has been said. While not a member of any psychical research society, and having little use for the term "psychic" in any awy, yet it is a source of gratification to know that they are at work and meeting with success-because some people are so elementary that they really think spirit to be a thing subject to "scientific" demonstration. And if Professors Hodgson. vinced through the mediumship of Mrs. Piper or any other of the fact of continued life, so much the better-for it may stop the vociferation of fad worshipers. And then again, it is just fun these savants over mediumistic phenomena as common to the quiet, modest Spiritualist as the society events of their neighborhood life. All that is world to know these things is the menfact when it is manifested to human common sense. The experiments of Sir William Crookes, second to no man livpenetrate the opaque mentality of the guilds of science or of these men-now overwhelmed with the simplest of mediumistic testimony to the simple truth that human intelligence and personal consciousness do not die.

It was the intention to stop here, with simply an "application" usual in sermons, when The Progressive Thinker of January 20th came from the postoffice with Moses Hull's account of the experience at his Buffalo temple with Mrs. Vestal, trumpet medium-or voice manfestation in the light. It is so apropos to the topic in hand that it fits in here is a woman born with the elements of dependent speech to all but "scientific" people, yet the innocent medium is required to "have her mouth plastered up in such a manner that she could not talk." The victim consented and a committee appointed consisting of "two surgeons and a prominent Presbyterian" to make her speechless. They pressed her lips tightly together, fastened them with surgeon's plaster, and over all put a large piece of plaster, so the Realization of the Highest Riches. For sale at "it was impossible to move her lips or articulate a sound. Yet "the talk

WENT ON IN THE TRUMPET as if nothing was in the way of the

There it is, just as it reads in Brother Hull's account. And this cruel, semitragic farce went on in the modern city of Buffalo, in a "church," and before a large congregation of people who pride eral products of modern civilization. It is impossible to keep down the

THE MIDDLE AGES.

tors whose "declaration of principles" required that a witch should not be suffered to live. All that was needed to witch and condemning her to suffer the was drowned, served her right as an im-

What a commentary is this incident this to which "organization" invites us? out of order to speak of the matter in subjected to such childish, inquisition

> And who has been convinced? Not this benefactor that he may be commemorated with a memorial of-brass. Could a single one of that congrega-

ableness of it, but he lived and died de- with some mediums to produce the voted to that idea. It can only be said | voices? They seem not to know that

But in all candor, in all good feeling, celt and dishonesty. And this can be in all deference to crude and limited exwhat the words mean. And more rare- spectacle to be exhibited in the fifty-ly if ever has a spirit been talked with second year of the Hydesville dispensation? But when it is suggested what possibilities for the enlightenment of humanity as to the continuity of conscious individual life rests upon so humble an agency as surgeon's sticking plaster, the old time hymn will vibrate into the memory; "On what a slender thread hang everlasting things."

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I have just published a little book in regard to this blessed truth called "A Message of monials. Enclose 2.cent stamp for postage, S. A. JEFFERSON, C. S. B., Room 1774 Masonic Temple, Chicago, Ill.

The above is the number of the present isoue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of Ali Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions -The Universal Religion: XII. Entering Now into this office, Price, postpaid, \$1.25.

What All the World's a-Seeking. RALPH WALDO TRINE. Each is building his world from within; thought is their persistence, in modern thinking? And now let us, for the purposes of this paper, apply this common sense rule to the study of the known—to our the first steam of the first state of the builder; for thoughts are forces,—subtle, vital, gone testing the existence of spirit. But the test was not satisfying to some, one consistent story: That when they who contended that the woman "did the the builder; for thoughts are forces,—subtle, vital, gone testing the existence of spirit. But the test was not satisfying to some, who contended that the woman "did the the builder; for thoughts are forces,—subtle, vital, gone testing the existence of spirit. But the test was not satisfying to some, which is the builder; for thoughts are forces,—subtle, vital, gone testing the existence of spirit. But the test was not satisfying to some, which is the builder; for thoughts are forces,—subtle, vital, gone testing the existence of spirit. But the test was not satisfying to some, which is the builder; for thoughts are forces,—subtle, vital, gone testing the existence of spirit. But the test was not satisfying to some, which is the builder; for thoughts are forces,—subtle, vital, gone testing the existence of spirit. But the test was not satisfying to some, which is the builder; for thoughts are forces,—subtle, vital, gone testing the existence of spirit. But the test was not satisfying to some, and conditions of the builder; for thought are forces,—subtle, vital, gone testing the existence of spirit. But the builder; for thought are forces,—subtle, vital, gone testing the existence of spirit.

The short existing the existence of spirit.

The short existence is a spirit. But the test was not satisfying to some, and conditions of the builder; for thought are forces,—subtle, vital, gone testing the existence of spirit.

The short existence is a spirit. But the test was not satisfying to some, and conditions of the builder; for thought are forces,—subtle, vital, gone the subtle properties and gone testing the existence of spirit. raised cloth, stamped in deep old-green and gold, with

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A deep philosophical romance by the band of guides the subject of the sitie being a scientific young philosopher, who is a medium; his chief opponents being a clergyman and a materialist. Oceanides-Paper Cover, 50 ots.

A scientific novel based on the philosophy of life, as seen from the spirit aide. For sale at office of was-Progressive Thinker.

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

every person there are days which have an almost sacred significance to the friends about him. Such a day is Janpary 16 in the home of Rev. and Mrs. Moses Hull. On the evening of the above mentioned date, about thirty intimate friends, including the officers of the First Spiritual Church, of which Mr. Hull is pastor, met at their home, the occasion being the anniversary of Mr. Hull's sixty-fifth birthday. When the company were all assembled they were called to order by Rev. A. J. Weaver, who presided as master of ceremonies. After the singing of 'Auld Lang Syne" by the friends, Mrs. Hull, in her usual pleasing manner, welcomed the guests to their home. Mr. Albee, president of the society, responded, and with a neat speech presented Mr. Hull with a silver and gold loving cup, a gift from the officers of the church, in Therapeutics, which has been the appreciation of his untiring effort to lead his people to a higher and nobler plane of thought. Mr. Albee was followed by other members of the society, who made appropriate remarks. After this short program the remainder of the evening was spent in social chat, games and music. Late in the evening refreshments were served, after which the company dispersed, all wishing their host many years of happiness and prosperity. Mr. Hull was the recipient of numerous gifts, all expressing the high esteem in which he is held by his

N. Y.: "Without doubt, in the life of

G. W. Kates and wife organized a chartered society in Princeton. Minn., January 19. Their missionary efforts in Minnesota are highly successful. Address them at No. 1 Highland avenue, Minneapolis, Minn.

many friends."

J. H. Taylor writes: "I am spending a part of the winter again at Milan, Ohio, with the old patriarch. Samuel Fish, who takes a great interest in havother advanced thought publications. Mr. Fish has for many years been in the forefront of advanced thought, and now that his eyesight has failed he misses his reading, but we try to make it up to him and render his declining years as comfortable and enjoyable as possible."

Edgar W. Emerson writes from Indianapolis, Ind.: "I am here for Japuary and February, serving the First Spiritualist Society. I am having large audiences and fine success in every way."

Mr. Schmachtenberger writes from Minerva, Ohio: "G. W. Way, of Wheeling, W. Va., stopped with us two weeks and gave us grand work through his mediumship. Gen. Nelson A. Miles, who was killed at Harper's Ferry, September 15, 1861, is one of his controls."

May Goodrich, platform test medium and son, Sam Foss, platform test, and physical medium, are open for engagements within a radius of 300 miles of Chicago; also for camp season. Address 33101/2 Rhodes avenue. Chicago, Illinois.

Mrs. Clara L. Stewart has been lecturing at Porcupine and Spring Valley,

Mrs. M. E. Day writes: "I received the paper and the book all right, Occult Life of Jesus, and Hull-Covert Debate. Many thanks. I consider it a New Year's present, and wish you a happy New Year, with health and prosperity.'

Mrs. M. C. Mann is open for engagements as a platform speaker. She attends funeral calls. Societies desiring her services may address her at 26 Van Buren street. Atheneum Building, Suite 306, Chicago, Ill.

H. C. Fulcher writes: "Wanted to know the address of M. M. Henry, physical and slate-writing medium. wish to communicate with him with a view of having him attend the spiritual camp-meeting in Texas next fall. Address me at Cuseta, Cass county, Tex."

Mrs. Olive Hough writes from Colorado: "I would not give up my beliefno, my knowledge-that there is no death, for anything in this world. When I am in pain visible hands and forms come to cheer and soothe me with their loying touches. Some I have known here, and some are strangers, but all are complete with love and sympathy."

Peter Miller writes: "I really feel that Lam getting something for nothing, because I have received Ghost Land and Art Magic, which I value very highly: but I suppose, being one of the same family, you desire to serve all alike. gressive Thinker. Long may it wave in all lands is my wish.'

Thos Pemberton writes from Delphi, Ind.: "Mr. C. E. Winans and A. Norman, mediums for materialization and slate-writings have been with us for several weeks, and great has been the awakening of the drowsy followers of antiquated Christianity. We can here realize that the phenomena of Spiritualism is just as necessary as the philosophy, and true mediumship in all its phases is a blessing to humanity.

Mrs. Ella M. Dole, psychometric and prophetic medium, is now in California. where she' will remain for several months. She has a host of friends in Chicago who will miss her temporary

E. J. Bowtell speaks for Olneyville Spiritualist Society, Olneyville, R. I., Feb. 4 and May 6. For vacant dates and camp-meeting engagements address him at 29 Home ave., Providence, R. I.

Emma F. Duell writes: "In a message spirit life, she says: 'Darling mamma, I shall make a leisurely trip and answer I am happy. I could stay with you no calls in Nebraska. Kansas. Iowa. Illilonger. God took me home to the beau- nois. Indiana. Michigan and Ohio. that tiful summerland of joy. I know much all who have importuned me for years that passes in the earth home. I am to visit these states may see the maniwith you often. I am so glad that I festations which I am pleased to say, passed on to this life.' My dear mother | are as good, if not better, than they has been seen and heard to speak since | were before my illness." passing over, by those who loved her. She says: 'We have beautiful homes in spirit life if we earn them while on earth. We often hear our Christian brothers say: 'I am never ashamed to

stand up for Jesus.' Let us never be ashamed to stand up for truth." worth is doing excellent work at the have written me their best wishes and Madison Avenue Temple in Anderson, | congratulations on winning this trial | Ind. Last Sunday evening each of three on fortune-telling. As my husband is men sent to the platform sealed en- in a very critical condition, and has velopes which had been carried several been for many months. I may not have Mr. Ainsworth was blindfolded the time to write them personally. My

Jessie M. Hook writes from Buffalo, I gagements with societies! committees, camp-meetings and others for the ensuing year, for lectures, instruction in classes and treatments. His subjects embarce the Philosophy of Life, Psychic Research, Mental Science, Electro-Magnetics and Suggestive Therapeutics, etc. He is at present giving readings and treatments at Milan, Ohio, where he may be addressed.

A. Groom writes from Philadelphia. Pa.: "I have a reading, under date of November 8, 1898, from Dr. Max Muchlenbruch, of Oakland, Cal. I have never seen the doctor, and although 3,000 reading, had he known me from childis true in all its details. Dr. N. F. Ravlin, of California, is still lecturing for and friends of the cause are welcome. the First Association of Spiritualists. I joined his first class in Suggestive means of bringing me out as a healer."

Mrs. Fannie Cole writes from Watertown, N. Y.: "Mrs. Mary C. Von Kanzler has been with us for the past three weeks, meeting with the advanced minds of our city, who have a desire to have a knowledge upon occult subjects, and positive proof of spirit return. It has been a great privilege to many of us, who listened to her inspired lectures for eighteen months as our located speaker, now more than seven years. The First Society of Spiritualists have not in all these years given up the one hope, that the time would come when we could have our speaker with us

The Vermont State Spiritualist Assoclation held its 31st annual convention in Grand Army hall in Montpelier, Jan. 19. 20 and 21. The Ladies' Relief Corps furnished meals in adjoining hall for all who wished them.

Will C. Hodge is engaged for the entire camping season at Delphos. Kans. Mrs. Cooley afterwards delighted the ing me read to him the interesting mat- and would be pleased to hear from other audience with a number of spirit mester always contained in The Progress- sections in Kansas and Nebraska, for sages, which created great impression, day of February. camp work for the season of 1900. Is especially upon the large number of open for engagements for Sunday work | strangers who were present. Please in any part of the city and will respond | don't forget that our doors are free to to all calls for funerals. Address 40 all. Services every Sunday at 2:30 and Loomis street, Chicago, Ill.

> ident, A. T. Boon, new London: first vice-president, John D. Eager, Niantic; second vice-president, Mrs. M. A. Fogg, Southington; secretary, Mary A. Hatch, South Windham; treasurer, C. M. Platt, Waterbury. Board of management-A. T. Boon, New London; Mrs. N. H.

Fogg. Southington: D. A. Crocker, Niantic; E. M. Lyman, Springfield, Mass.; G. W. Pierce, Niantic; Mrs. A. E. Merriam, Hartford; W. H. Humphrey, New London: L. H. Burnham, New Britain. It was voted to hold the camp-meeting season of 1900 from June 25 to September 8 inclusive.

S. Aubrey writes: "The Garden City Spiritual Alliance held one of its usual interesting meetings, Sunday evening, Jan. 20, at Mackinaw Hall, 296 East 43rd street. Exercises of the evening were opened by an address by Dr. O. K. Carr, subject being 'Mediums and Their Persecution,' which was highly interesting. Phenomenal tests were given to many strangers present by the mediumship of May Goodrich and Sam Foss. The meeting was poetically terminated by a sweet inspirational poem by Mrs. Gates."

E. Lamson writes: "I received to-day from an old-timer in Spiritualism at Ann Arbor, an urgent appeal for temporary aid for Dr. Henry Slade, the wideworld medium who is at the American | the ladies. The third of the series was Hotel there and entirely destitute. He went there from Detroit, and is in even worse condition now, with no means to help himself, and is so mentally and physically used up that his mediumship | most artistic and well rendered part. is virtually 'non est.' "

William E. Bonney and wife are now holding meetings in Ottawa, Ill., and would like to hear from other points within an easy distance with a view to make arrangements for work. Lectures by W. E. Bonney, readings and tests by Mrs. Bonney. Address General Delivery, Ottawa, Ill.

Mr. Cleaver writes from Kingfisher. O. T.: "I am not a Spiritualist, but am now and have been for many years investigating all kinds of theories as to the past, present and future of the human race, but as yet have found noth-But as to the pitiful sum of a dollar, it ing satisfactory. I have hoped that the is small in comparison with the grand | theory of Spiritualists would have been | ized the First Spiritual Society of Aus and beautiful theories and teachings of | demonstrated before this, but it seems | tin, Texas, last Sunday, with nineteen Spiritualism, of a life beyond the grave. I that it is as far off as twenty years ago. I names, and elected George Thompson, through that grand organ. The Pro- so far as the general public, or the president, and Wade M. Smith secremasses are concerned. We have here | tary and treasurer. I think by next many that would be glad to believe in | Sunday we will have many more, as we Spiritualism if some honest person were here, and able to produce real results. such as are from time to time published; it would be a great blessing to this people: but save us from all frauds | Kv.: "The new field of spiritual operaand dishonest persons."

Mrs. S. L. Woodard writes: "It seems to me The Progressive Thinker grows better every year, and I feel that I could not do without it. I have carried two subscriptions for many years. If all your subscribers would do the same, our paper would have a big boom."

Helen E. Fairchild writes from No. 32 N. Ellsworth street, Denver. Colo.: "I would like to answer the many friends who have enquired by letter of my movements, that I am just recovering from a very serious illness of two years' duration. I expect to be in active service for our beloved cause again the first of April. I shall go east as well as west and take in the Middle states, visiting Boston and New York, giving manifes-I received from a dearly loved daughter | tations of materialization. I would like who recently left us for her home in to hear from friends interested at once.

Mrs. Tyler Moulton writes from 123 Seventh street, Milwaukee, Wis.: "Your letter with money enclosed to help pay my defense received, for which accept my heartfelt thanks. I wish to thank | book. Beautiful spiritual thought, commy unknown friends through your paper, who so kindly sent you the money: Flora Hardin writes: "Mr. C. L. Ains- also to thank my many friends who the education of the people who do not at this office.

do, and help us in our hour of need."

At the annual meeting of the Spiritual Association of Toronto, Oanada, the following officers were elected for the ensuing year: S. Godbold, president: A. R. McDonald, vice-president; N. A. St. Clair, secretary and treasurer, 698 Spadina, avenue. Executive committee, H. Howard, F. C. Wilson, A. Shepherd, F. Walker. This association protects all genuine, honest mediums during engagement. Such mediums are not now liable to arrest here, and they are not required to pay a license for private work. Rev. B. F. Austin, M. A., D. D., has been serving this association since December 27, and is doing good work. Mrs. A. W. Bloom writes: "The Spiritual Fraternal Society will give a prize masquerade and ghost dance at Schmitt Hall, northeast corner of Larrabee and Wisconsin streets, Saturday night, Feb. 3. Prizes will be given for the different costumes, and a good time is expected. A cordial invitation is extended to all. Tickets can be obtained from the memmiles separated us at the time of the bers or at the hall. Admission 25 cents. This society also gives circles at their hood, a more accurate and truthful | hall, 326 Wells street, the first and third reading could not have been given. It | Wednesday evenings of each month. These circles are free and all mediums Laura B. Payne writes: "I wish to state through the columns of your paper that I am now ready to make engagements at reasonable terms, to sing and lecture at the camps the coming season. It is my earnest desire to meet as many of our good people as possible. and to help in my humble way to forward our grand cause. Address me at No. 1123 Kansas avenue, Topeka, Kas." Secretary writes: "A grand future can easily be predicted for the First Church, 77 Thirty-first street. Over a dozen new members have been enrolled since the beginning of the year. The greatest of credit and praise must be given to our beloved pastor, Mrs. Georgia Gladys Cooley, for the present existing conditions. Last Sunday the was in time. It was too short. Hall was crowded even to the aisles. Brother Will C. Hodge was in the audience, and was invited to the rostrum by Mrs. Cooley, and delivered a most eloquent and instructive lecture upon the subject of 'Mediumship.' We are very thankful to our brother for his ever willingness to be a helping hand to 77.

7:30 p. m.' The annual meeting of the board of Mrs. C. F. Weatherford is re-engaged management of the Connecticut Spirit- for the month of February by the ualist Camp-meeting Association was Houston Texas, Spiritualist Associaheld lately at New London, After tion, Mrs. Weatherford can be adroutine business the following officers dressed for spring dates and week-night were elected for the ensuing year: Pres- | services during February at 810 McKin-

> Mrs. M. K. Glover, of Worcester, Mass., writes: "I can expect my best of all papers to keep right on without any break, for I don't want to lose one number.I wish you success and prosperity, and I am sure you will have it for doing so much to enlighten the world."

Mrs. H. F. Cook writes: "At a meet-

ing held on Dec. 3, 1899, at the church of the Spirit Communion. Kenwood Hall, 4308 Cottage Grove avenue, conducted by Dr. A. Houghton and H. F. Coates, a ladies auxiliary was organized for the purpose of holding a series of socials and entertainments at the parlors of its members. At the meeting the following officers were elected: Mrs. J. S. Harrington, president: Mrs. E. Stafford vice-president; Mrs. E. W. Anderson, treasurer; Mrs. H. F. Cook secretary: Mrs. J. F. Seybold, chaplain. The first of the series of socials was held Dec. 16, at the parlors of Mrs. J. H. Kenevels, 291 E. 42nd street, which was a surprising success, and made the ladies feel quite encouraged with the work they were doing. The second of the series was held at the parlors of Mrs. H. F. Cook, 4020 Cottage Grove avenue. Dec. 30. The entertainment for the evening consisted of an excellent programme. Luncheon was served by held Jan. 16, 1900, at the parlors of Mrs. E. Stafford, 4302 Langley avenue. The dramatic personation of Juliet by Miss Lizzie Stafford was beyond a doubt her She was ably fitted for the part she chose. The ladies auxiliary is making its socials a grand success. It has also taken steps to give a grand masquerade ball at the Kenwood Hall, 4308 Cottage Grove avenue, on the evening of February 7, 1900. Invitations and tickets can be procured at the church and

The Y. P. S. U. Club will hold a dime sociable, Wednesday evening, Jan 31, at the home of Miss Grace Koehler. 222 Irving avenue, near Leavitt street and Jackson Boulevard. Refreshments will be served and all are invited.

from its members.'

Wade M. Smith writes: "We organwant to give our town a warming up, as Mrs. Carrie Fuller Weatherford will be with us next month.'

E. W. Harper writes from Louisville, tion known as the Marydale Spiritual Mission (an auxiliary of the First Spiritual Church of Louisville, Ky.), is proving very fertile indeed and is growing fast. We have a band of men and women who are thoroughly inbued with spiritual earnestness and are permenting their surroundings with it. We day night, Jan. 20, which was very sucastic and earnest and are determined to force the fight over the head of all op-

position." ing of the Michigan State Spiritual Association will hold a joint meeting with 9. 10 and 11, at Spiritual Temple. 1111/4 of children?" Michigan avenue, E., Lansing, Mich. The best of talent will be present. Entertainment to all friends as far as possible. Committee will meet friends at body, do not know everything.

mind that loves spiritual thought can fail to be fed and delighted with this this office. Price, cloth, \$1.

connection as associate editor of the is not fortune-telling. This trial has By Dr. Paul Carus. An excellent study medium. We continue to stir up the edge of the future, property of plants What Is Spiritualism?" A pamphiet of Compaction as associate cultor and "The been a severe experience, but it helps to of Buddhism; compact yet comprehending co-operative Systems and the Happiness and Thinker," and "The been a severe experience, but it helps to of Buddhism; compact yet comprehending Co-operative Systems and the Happiness and Occult Review of establish our common knowledge that sive. Paper, 50 cents. Cloth, \$1.25. about Wedron, Ill.

H. LEWIS, confined to one or more of these, but known author. Price 15 cents. For the intelligence and love lives after the For sale at this office.

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apolis and St. Paul.

The State Spiritualists Association of Minnesota will hold a muss-meeting in conjunction with the N. S. A. in each of the twin cities, February, 2, 3 and 4. President H. D. Barrett is to be with us and take part in the exercises. Our missionaries, George WOand Zaida B. Kates, will assist as-speakers and test medium. Our local talent consisting of Mrs. Pruden, Mrs. Tryon, Mrs. Talcott, Mrs. Shaft. Mrs. Lowell, Mrs. Skuttle and others, will materially help the meetings. There are also workers in the state, whom we expect to be pres-

The first day, Friday, in February 2, will be given to St. Paul, where the meetings will be held in Unity Church. Saturday and Sunday, February 3 and 4. meetings will be in the Unitarian church, Minneapolis,

Good music will be supplied and grand series of meetings result. No one should miss this occasion, if possible to attend. The elegant churches obtained will afford the best of conditions and be comfortable for auditors. Come and be with us. Fraternally, C. M. E. RIDGE,

Secretary S. S. A. of M. 509 Northwestern Bldg., Minneapolis,

Lyman C. Howe in Grand Rapids, Mich.

Last evening I made the acquaintance of some choice souls and got a glimpse of some new developments which may make an impression to be remembered ere long, but I am not permitted to reveal anything at present. Mrs. Winch is still on deck, and her mediumship is -when available-something more than common-place. I am gathering notes

for history. Last Sunday Dr. Peebles

visited us, and spoke about twenty min-

utes in the afternoon, to an interested audience. The only lack in his speech In the evening we had a large attendance, many additional chairs being in demand. At the close of lecture, Mrs. Ferris gave some clean-cut tests, very impressive and satisfactory. She is a

cere and reliable medium. I have no calls for work in Michigan after the Midwinter meeting, but I expect to speak in Allegan the first Sun-

growing woman, and I believe, a sin-

Mr. John Dixon, ex-secretary, is a valcient worker in any capacity he asofficers who are willing to work for the cause, and devote such time and energy to the affairs of a society as the sitnation requires, doing business prountly and thoroughly and in order, is a difficult task, and when such qualified workers are found, they should be appreciated and encouraged to continue in

the work. The people here speak very highly of the mediumship and womanly qualities of Mrs. Josephine Ropp, of Indianapolis. As platform medium they regard her as second to none, and also as a trumpet medium. It is proper that genuine and efficient mediums should be endorsed and their qualities made known, for the good they may do.

Farmer Riley was in the hall Sunday evening, but I did not see him after nor learn of his whereabouts. Grand Rapids has a large representa-

tive class of Spiritualists, many of them of a high order of intelligence, and of influence in business circles. Such people make interesting audiences to speak | whispered to him delightful poems. to, and call for the best there is in the shop. I like the people and the influence they bring to the support of the LYMAN C. HOWE. Grand Rapids, Mich.

### Clerical Slanderers.

Spiritualism is widening its borders. reaching out into every domain of life and there seems to be nothing to impede its progress. It has not only reached the class denominated sinners. but many good church people have, to say the least, become tinctured with it, and this will account for the high antics of such men as Frank DeWitt Talmage. who lately so grossly slandered all who bear the name of Spiritualist. This man, noted chiefly for being the son of his father, is nothing if not sensational, and when other topics fail he can always find in Spiritualism a subject suited to his propensity to indulge in vituperation and abuse. It is hardly worth while to notice men of his ilk, as one is likely to be left in the condition that Rev. Lyman Beecher once found himself in. It is related of Mr. Beecher that some one having grossly slandered him he was approached by one of his nephews, who, after stating the fact that his uncle had been slandered, insisted that he should reply to it. Mr. Beecher demurred, saving it was not worth while, and the better way was to pay no attention to the matter.

But, said the nephew, you must pay attention to it, for he has said things about you that are perfectly awful. Mr. Beecher replied: No. I shall do nothing of the kind. I once threw a whole quarto volume at a skunk and got the worst of it. Perhaps, all things considered, it is best to let the tongues of these pious slanderers wag, and do as Mr. Beecher did. Draw the line on WILL C. HODGE. skunks.

### Some Observations.

of much good is proved by the awakened interest in the great question of had a very enjoyable box party on Fri- it is harder to give correct readings for professional mediums than for other cessful as a social feature; also finan- people. I think this is owing to the dicially. My wife and I are very enthusi- | versity of influences surrounding the medium. I have learned, much from thirty-five questions with request for May F. Ayres, state secretary, writes: answer to each one. Here are three "The seventh annual mid-winter meet- sample questions: "What does the banker's wife think of me?" "If I marry, how many children will I have?"

national convention and hearing the de-"infinite nonsense of the infinite intelligence manifest in the phenomena of nature known as the cyclone and earthcontents promptly and correctly, which powers, as it was a good case of city the last part of Human Culture and the convention. We had a full house ronsisted of questions and spirit persecution and had to be fought for Qure. Paper cover, 15 cents. For sale and the people are anxious for more

## change so-called death, and can and N. S. A. Mass Meeting in Minne- IMPORTANT MATTER FROM apolis and St. Paul OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MEL- difficulties is the danger of medium-BOURNE, AUSTRALIA.

I had been intently looking at two men one day. One was a man of science occupied in his laboratory. He anatomized an insect and scrutinized ev- OBSERVATIONS WITH A FRENCH ery organ underneath his microscope. All around him were bottles filled with various preparations, the skulls of men and monkeys, the skeletons of numerous animals; whose absolute extinction Brochet and Dr. Dusart, describing exat death, and non attainment of any spiritual existence hereafter, this learned man believed he could clearly demonstrate Poring over the physical to the presence of a soul within himself. He wrote books upon the phenomena of animal life, and made a great display of his erudition. He delivered lectures upon the brain and the nervous system, on men and apes and the missing link, and he dilated on the impossibility of any continuous existence for People were delighted with his doctrines, and students received them with enthusiastic applause. When they quitted the lecture-room, they wen straight away to their animal enjoythere was nothing to come after it, they determined to get all the pleasure they could out of it. Among the auditors and a hungry stomach; and when he

to hang himself upon the nearest tree.

of science spread far and wide; and were their evil fruits. At length arrived his own last hour He would now discover if nothing followed death, and if his individual existence terminated forever. And very rehis dearly beloved body. Slowly did which appeared a little flame, and then his spirit disengage itself from its physescaped from the body, it saw the empty shell lying there and yet felt itself to be full of vitality. Then was it conscious of a crushing and humiliating shock. It perceived that it had been groping in darkness, and disbelieving in description of spirits given by others." the light which it did not see. How sumes. To equip a society with capable | dazzled and bewildered were the poor creature's eyes when the lustre of the spirit world blazed upon them! And now perceive the mischief perpetrated speakers were employed who could tell by his lectures; how they had caused us all about bees and their mode of the delicate flower of faith to wither operation and other topics of interest. and fade in many minds, and had pois- What one did not say the other did of oned the springs of hope in many a des- the unreliability of mediumship as well murderer. Then, he formed the resolu- Being to pray to.

> consequence. side from the spirit world, beings who superior to our own. inspired him with noble sentiments and

much as they spoke of God, of Nature, almost a failure. and of the spiritual realms. They carried comfort to many a sorrowing soul; up by these poems; and to many they telligence. were as the dawn of a new life. And

he, too, passed away. realm he had quitted, before taking on to aid in the unfoldment of latent powthe limitations of mortality again, his departure from the earth was followed by many prayers and many blessings. His old friends were waiting for him in the world of spirits. He had not burrowed blindly in the dark; but had worked in and for the light; and he now found the reality of the higher life glad acclaim that such a master mind greatly transcended the most glowing is at the head of this glorious institudescriptions of it in his poems.

### BORDERLAND LONDON, ENG

HOW THE CLAIRVOYANT FEELS.

tioned is nothing short of agony. Time is necessary to permit the subject to grow accustomed to the new situation which is Protian in its form. A curtain of thick darkness is constantly present. forever hiding the vision: ribbons of light, red, blue, green and gold, faint the twilight of a drawing room occur before forms appear. A deep sense of the unknown largely augmented by masses of delicate vapor, shifting, mov-That the camp-meeting held at Camp | Ego feels free and untrammelled, but it tions under which she can do this, are Union last summer has been productive is liable to motion as liquid mercury, requested to send in their subscriptions. want to thank Dr. McAboy and his the to-morrow of death. I gave quite coldly watching his movements and instaff of faithful mediums for helping us a number of readings as I announced | terjecting words of advice and warning. has given into her keeping the highest in our work of spreading the truth. We in The Progressive Thinker. I find that The complexity of his nature now known power her mother heart will electric light in a dark place. The subject clings nervously to the voice of the correspond with me in reference to the ate to the sense of its unstable condithose experiments. One party sent me I tion: the magnetizer's slightest request exercises on him a mighty influence, a ship guided by its helm presents but a feeble parallel, a dry leaf whirled by a March wind through an eternity of space is a more appropriate figure. The the National Association, on February | "Will we agree on the proper training | subject requires to be kept in hand and his attention gently but firmly directed: When will Spiritualists learn that me- without this guiding power he drifts diums do not possess infinite knowl- and wanders into a region of oblivion; edge? Spirits, whether in or out of the for picture after picture and scene after scene is kept revolving before his inner I had the pleasure of attending the sight until his head grows dizzy. In this new condition and plane of exist-"After Her Death. The Story of a bates on the "creed." I remember ence he is as helpless as a lobster when advertisement of our specialties in Summer." By Lilian Whiting. 'No Brother Lockwood's remarks about the he throws off his old shell, and as liable family remedies. These remedies are to as many fierce and remorseless ene- new and are made especially for us. mies. A variety of questions put to the No one on earth has these formulas but subject in this stage mentally jolts him, ourselves. They are the best, the very bining advanced ideas on the finer and quake." Well, I must say that so long the effect is similar to plunging his body best for the disease named that have ethereal phases of Spiritualism, lead- as I am ignorant of all climatic and to the depths of the sea and then toss- ever been given to the world. They are ing the mind onward into the purer at- other conditions which may have been | ing it to the clouds. There is no figure | all specific, made with much care, and mosphere of exalted spiritual truth. A the result of the non-arrival of the cy- to describe the annoyance and perplex- we are satisfied no other remedies will book for the higher life. For sale at clone, as well as of all the results of the lity endured. The soul, Ego, subcondo the good work that they will do. said cyclone. I am not prepared to say | scious self, whatever name it goes by. Let me advise all who may be suffering "Social Upbuilding, Including Co-op- that infinite intelligence is not manifest is supported and helped by the Ego of with these complaints mentioned, to try erative Systems and the Happiness and in the cyclone. My wife and I are the the magnetizer, though the latter may them. They are now being sold at cost Ennoblement of Humanity." By E. D. only outspoken Spiritualists in this not be aware of it. The potentialities just to introduce them. with cotton over his eyes and read the case was won through the aid of spirit Babbitt, LL. D., M. D. This comprises place. I held one meeting here since of the soul varies with the possessor. There is no knowing what form the clairvoyance may take, seeing in the light along these lines. What we need | distance, diagnosing diseases, sensing Dr. J. H. Taylor having severed his understand that spiritual mediumship "Buddhism and Its Christian Critics." is a good speaker and platform test objects, discernment of spirits, knowl-

ship; when this takes place the magnetizer's work is immediately arrested.

LIGHT, LONDON, ENG.

MEDIUM.

In the October number of "Revue Scientifique et Morale du Spiritisme" there is another remarkable article by Ch. traordinary experiments with the subject "Maria." As the writer justly says: "Many of these cases are so exceptional that readers will hardly acframework of the insect, he was blind | cept them as facts, until a larger number of observed experiences have been accumulated to support them." In commenting on his observations, he says: "The spirit of Maria when liberated (i. e., from the body), seems urgently impelled to go far away. As material

objects offer no difficulty, it travels sometimes long distances. It does not the vital essence of human beings. enter everywhere with equal ease; houses are closed to it. Why, and by whom? We know not. Having once entered, it can manifest, as we said, by producing both physical and intellectual phenomena, like departed spirits. Once ments; because life was so short, and it visited V-, and took a nut, which Maria said became at once invisible. She brought it to D-, where a seance was being held, and as soon as she let was a poor fellow with arempty pocket it go it was seen to fall, as a material object, on the table. Maria cannot exquitted the lecture-room, he proceeded plain how the thing is done any more than other spirits can. She willed; that The pestilential teachings of the man is all the explanation we can get. this free state the spirit feels neither vicious living and licentious conduct heat nor cold and has the notion of all its surroundings, by night as by day On one occasion we requested her to exteriorize and to go in her spirit state and stand before a glass. She did so, and told us that she saw herself at first luctantly did he take his departure from like a cloudy column, in the midst of all the features of her face appeared. It ical tenement; and when it had entirely is thus that she sees most spirits, except a few who are in complete human form, and ordinary costume. Some feminine phantoms have a sort of veil on the head. This description is all the more interesting when we remember that burrowing in the earth like a mole, Maria was completely ignorant of the

#### Has No Fault to Find.

Several years ago I attended a camp how wretched he felt! For he could meeting where two of our eminent olate heart. To his own conscience he as the utter uselessness of prayer, beappeared in the light of a manifold cause there was no God or Divine

tion to return to the earth, to destroy The cold materialistic expressions so every copy of his works, and to say to chilled the atmosphere surrounding the all the world: "I still live! I still live! sensitive mediums who were to follow and there is no such thing as death!" with tests, and yet could not until we But this was impossible. It was part had all joined in singing "Nearer, my of his penalty to contemplate the eyll he God, to thee; nearer to thee. had done; and great was his remorse, in I took the platform and caught from

the vase a lovely pink, and exclaimed And then I looked into a poet's cham- that until we could make a spear of ber: and as he sat at his writing-desk, grass or a flower with its variegated ideas came to him like sunbeams. For colors and fragrance, we had no right the faith which was in him drew to his to burlesque an Infinite Intelligence far As an organizer and leader of the Circle of Harmony, which has been in

His themes were undying love and vogue eleven years. I frankly confess loyal faith: and his books touched the that whenever I have attempted to open hearts of those who read them, inas- a meeting without an invocation it was "Ask and you shall receive," is as true a maxim to-day as in olden times.

they beguiled many a weary hour: they and who shall say that the outbreathing pointed out the path to the kingdom of for divine wisdom may not find a reheaven. People felt themselves lifted sponse from the Infinite realm of In-If the time spent in burlesqueing an

Infinite Principle and casting slurs upon But beautiful, indeed, was his home- mediums could be utilized in teaching coming: for when he returned to the the philosophy of Spiritualism and how ers which every soul possesses, the world would be the better for it.

I have no fault to find with the N. S. A. in its arduous work. Where is there a soul that could read President Barrett's address to the National Convention but that would respond with tion? Now let each one work in harmony in their sphere, in honor preferring one another, not despising or overlooking the humblest, and God and angels will further the work. I still have my Circle of Harmony in

Seeing objects at a distance, diagnos- the same Occidental Hall, corner of ing disease and observing entities on McCallister and Larkin streets. San another plane of existence are at first Francisco, at 11 to 1 p. m., and then in fatiguing operations. A species of inde- my parlor Sunday, Tuesday and Friday scribable awe and terror takes posses. evenings, where all can participate for sion of the subject, to be hostilely ques- the best good of all.

MRS. F. A. LOGAN.

### A Card.

To whom it may concern:-In the month of February, 1900, the month of stars like butterflies floating through my 74th birthday, I expect to commence Do you want a self-sustaining society, founded on to publish a paper, under the heading of "Clothed with the Sun." Publication It furnishes a system of evolution by internal secured for one year. All those who believe that woman should occupy a ing, and melting perpetually is a com- higher place than man now occupies, mon occurrence. The magnetized sub- that she should be free to lead him out ject is not conscious of a physical body of the sphere of force into the sphere of that has dissolved with the clouds. The love, that she should demand the condi-He is also aware of some thinking en. Terms 30 cents a year, or four copies tity separate, but belonging to him. for \$1 sent to one address. If woman can be made to understand that nature dawns upon him with a vividness of an prompt her to learn that power for the benefit of the race. Those desiring to magnetizer with a tenacity proportion- paper can do so by enclosing four cents in stamps to cover cost of reply. LOIS WAISBROOKER.

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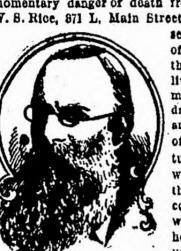
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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

Charles B. Maynard: The appearance of your nephew as seen by yourself and wife, may be explained by what has been called "double presence," the reality of which has been established by the Psychic Research Society by a great number of occurrences of similar character.

I write so rapidly it is scarcely legible. Then again I write very slow and plain. Then when I attempt to read, I am impelled over the page so rapidly, I do not a complete science of life, of the evolusense the meaning. Why is this?

A. Simply because a spirit—one very near and dear-wishes to write and impress you. The rigid grasping of the pen is because you do not yield to the control. Appoint an hour when you are sure of not being interrupted, and yield passively to this influence.

the spirits of those engaged in science | science and religion. while here, to say of the possibility of controlling an instrument by which spirit thoughts may be communicated, somewhat similar to that of wireless telegraphy? and what of my idea of its

being similar to the "coherer?" A. In thought transference, which is the basis of all strictly psychic phenomena the brain is both a transmitting and receiving instrument, successful according to its sensitiveness. The uniting of several persons, as in a circle, if in harmony, intensifies both for transmission and reception. By harmony is meant similarity of nervous tension. The members must be attuned alike, or they neither assist the medium nor each other. They may exert a counteracting influence. A circle thus formed, joining hands after the seance has been conducted for a little time to allow of to speak in electric terms, a condenser, and when the circle is broken at the medium's right hand, he becomes the transmitter. It is thus apparent that the brain supplemented by the nervous system is the instrument through and by which thought waves are transmitted, and only by supplying the right conditions for its manifestations is success attainable. No artificial form or arrangement of physical matter can be heretofore, and it is with considerable directly influenced by thought-waves. The brain is the only instrument capa- of the devotion and zeal with which the ble of receiving, as well as giving new officers of the N. Y. P. S. U. are forth, and it is ready, fashioned for taking hold of the work. The concluuse. In spirit life, with those above the | sion seems warranted that the Union earthly sphere, spoken language is not | will continue to grow as it really denecessary, for the spirit receives serves and be of undoubted benefit to thoughts by this sensitiveness. Ad- the young people as well as to Spiritvancement then on this line must be by | ualism in general. cultivating the impressibility of the brain. This is not so much by passivity, be placed in the new officers and their which is constantly recommended. as by concentration for one purpose or ob- be hoped they will receive encourageject. When the mind prepares itself to | ment on every hand. It gives me much give forth thoughts on any special sub- pleasure to speak a kindly word of ject, it becomes a receiver for thoughts | them. on that subject, from all the universe. In the measure of its perfect concentration on that subject it attaches its line of communication with the thought at- of sterling qualities and I am informed mosphere of mortal and spirit-world. It is specially fitted for his position as

tion of this condition is the success of | not let the grass grow under his feet. sequence, application and assimilation. To receive the thoughts and translate them into speech, or give them physical her office, and has already given to the expression, necessitates a medium capa- movement considerable strength, and ble of the task. Thus a savage might | there is little question that her influence become remarkably sensitive to im- will be for its general as well as local pressions, but such would have to be on advancement. the plane-or slightly above perhapsof his savage understanding. If it were possible to impress him with the high- a telling mark in the history of the N. est principles of ethics, he would be in- Y. P. S. U., he being one of its most capable of understanding or applying. enthusiastic workers from the very were given him he would have no con- he will make a most efficient and scriptions in the apocalypse.

himself entirely to the one subject of Teegarden of Indianapolis, Ind., and electricity. This cultivated and intensi- Miss Jennie Delong, of Columbus, O., him possessor of the thoughts of all spirits in or out of the physical body on that subject. Furthermore he surround- devotion to it. ed himself with men of concentrated minds like his own; men capable, by means of their trained skill, and mechanical appliances, not only to underphysical garb.

unconsciously by higher suggestion, the most perfect conditions attainable have Y. P. S. U., and then set to work to or vigorous life, building up strong bones been supplied at his laboratory, for the

will suggest themselves, as Napoleon as well as financial support. Its offi-Bonaparte, in war, Paine in statesman- cers will be very glad to answer all letship, Tennyson in poetry, etc. Here we catch a glimpse of the price | whether from the young people or from | The rich nutty flavor pleases the palates

less value of mediumship when understood, and cognizant of the lines of its | sion to active membership. It will only. | A free sample will be sent to renders right cultivation. It is not by becoming a passive tool in the hands of irre- besides assuring the officers of your in- send the name of a grocer who does not sponsible beings, but by a training that makes the receiver, co-partner, the equal and active agent.

This explanation does not apply to the manifestations known as physical, as the movement by invisible means of material objects, etherealizations, etc., Rosa C. Conger. Excellent for every only shameful but extremely troublewhich call for special conditions. Thus | family. Cloth, \$1.50 and \$2.

far in these phenomena, the spirit intelligences have furnished the means and invented the methods. Had this correspondent asked if assistance could be furnished from the material side the A Scheme for Co-operation. answer would be a possible yes. Yet even here, thus far the medium assisted by a circle, or by some one or more, present or absent have supplied the place of what he calls a condenser, or a better term would be intenser, for it is not only the volume of spirit aura that is demanded for physical phenomena, but its tension, which is obtained by unling several elements of the battery,

represented by individuals. We say "present or absent," which perhaps may confuse, but it will be made clear when it is considered thatdistance is an unimportant factor, and assistance may come from those absent as well as those present.

M. H. Ogden: Q. What is the difference between Spiritualism and Christian science?

A. While Spiritualism embraces all that is true and valuable in Christian science, the votaries of the latter scorn to be thought leaning in the least toward the former. Perhaps the real difference is not as great as the arguments of the scientists would lead us to infer, for they clothe their thoughts in a phraseology difficult to understand, which often runs away with them and they substitute the words for ideas. It appears profound, and unfathomably wise, and they who use these terms often become rankly opinionated and immeasurably conceited. Masked behind such phraseology, they are proof against logic, or

the plain forms of speech. Christian science sets out by affirming that everything is a part of God, or in other words God is everything which he must be if infinite and omnipotent. Many Spiritualists would accept this statement. Spiritualism does not prepretend to know so much about infinite and incomprehensible things. Its fundamental statement is that man is an immortal spirit that will continue in an unbroken line of progress the life he began here. To this is united the highest code of ethics, calling for the best selfsustaining efforts of the individual. The ranks of Christian science, Faith cure, occultism, theosophy, etc., are recruited by Spiritualists, who think It Mrs. Edith Raley: Q. Since I began a little more popular to be one or the one of these sporadic efforts has some special belief which it exploits and makes pivotal, whereas Spiritualism as tion and maintenance of spiritual beings, embraces in its immeasurable sweep all these, which are attached to it as capes, promontories, dangerously extending reefs, and low-lying islands to some vast continent.

They all will have their brief day and disappear, but spiritualism as embodying the highest aspirations of man, will Willis Knickerbocker: Q. What have take the place of all other systems of

> H. J. Bronnica: Q. What is the value of the "oxydonor" in curing of

A. The value of all such appliances is simply suggestive. They will help certain cases where the patient believes that they will. It is "faith cure." There is not the least scientific principle followed in the construction of the many instruments for giving oxygen, ozone, magnetism and electricity to the human body, and there is no evidence that it would be a good thing if this

The pure, clear air has just the right quantity of oxygen, and as for electricity, when introduced by gross currents there is more risk in its doing harm than good. If the patient, however, is made to believe that he will be benefitthe conditions becoming established, is, ed, hypnotic suggestion in many cases will give marvelous results.

New Officers of the N. Y. P. S. U Although recently I have been somewhat quiet so far as the general public is concerned, yet my interest in the voung people's movement has not been lessened, and is still as earnest, and more so if possible, in the work than pleasure and gratification that I learn

I am sure the utmost confidence may management of the work, and it is to

Mr. H. F. Arnold, of Burr Oak, Mich. the president, is a most energetic, enthusiastic worker. He is a young man telle Metzgar, of Evansville, Ind., entered with much zeal into the duties of

The secretary, Mr. Walter I. Prentiss, of Worcester, Mass., has already made

The treasurer, Miss Amelia J. Rohr-To make clear by illustration: Edison, bach, of Chicago, Ill., and the other the use of flesh meats, all kinds of conremarkable for his concentration of members of the Board, Mrs. Evie P. diments and unwholesome dishes of evthought and intensity of study, gave Bach, of Lily Dale, N. Y., Mr. Lester fied his unusual receptivity, and made are all splendid workers who have the sprightly than the average youth, and progress of the movement deeply at heart, and have already proven their life. He was still strong and hearty at the Pauline Epistles they find a variety

hold of the reins appreciate the vast benefit to be attained through organiza- and abstemious life. tion and it is hoped that the young peothe elder people who are interested in Without knowing it, or perhaps acting | the organization will write to the officers for information regarding the N. ganize a Union. If there are not suffi- and sinews, vigorous brains, nerves. cers will be very glad to answer all let- diate use by the addition of fruit juice, ters of inquiry regarding the Union, or milk, at a cost of one cent a person. those who are above the age of admis- of both the invalid and the robust. cost two cents to send a letter, which, of The Progressive Thinker who will terest in the organization, will serve to sell Granola, to the Sanitarium Health greatly encourage them . for continued | Food Co., Battle Creek, Mich.

efforts. I. C. L. EVANS. Washington, D. C.

This is the question to-day asked by thousands of Spiritualists who actually believe in co-operation and heartily endorse the idea. The difficulties in the way of its successful inauguration appear to them as mountains. The task of overcoming these difficulties is to them herculean. The timid ones are overawed by the apparent hopelessness of an undertaking so vast. They are inclined to content themselves with the convenient thought habitual in every age, of shifting the responsibility to a future generation of wiser ones, when conditions will be more ripened and the accomplishment more easy of attainment.

This shifting of the responsibility, which at best is but temporary, may be pleasant, but is it brave? It may contribute to our present ease, to the unview of the dreadful misuse of energy by those who now hold the reins of

Los Angeles Spiritualists have thus concluded, and have shown their wisdom by most definitely taking the first step in answering this great question, "How?" That step is to project the thought with all the earnestness of soul and spirit. The proof that they have done this is amply set forth in the pre-Co-operative Spiritual Workers.

The plan is to colonize upon the general principles of mutual reciprocity between many colonies. That is to say, let all the Spiritualists of a given community constitute themselves a colony, without necessarily moving from their present habitations or homes (if they have any), the basis of organization being in every case some particular industry or industries, in which each individual (Spiritualist) of that community shall be vitally interested directly or indirectly; the various neighboring colonies to consult one another's interests in determining the precise industrial plants to be established by each to take an interest in Spiritualism, other of these new sects, than simply colony, so that the greatest benefits. when I write, often my tingers grasp Spiritualists. It is a case of a rose by may accrue to all concerned, both colthe nen so tightly that it is painful, and another name smelling sweeter. Each | lectively and individually, through the mutual sharing of profits arising from those industries, each individual colonist to receive his appropriate share.

> The central thought in all this is the speedy relief, as well as prevention of actual suffering of thousands of worthy Spiritualists who are struggling to-day against tremendous odds, in the form of that hydra-headed monster, to wit, ultra competition, which is avarice unmitigated. This good work is the essence of the fruit of Spiritualism on earth. which carries its sweetest aroma to our friends in heaven. Spiritualists of the North Pacific Coast, I appeal to you. In this matter I demand of you that you let the majesty of Truth be vindicated. Let similar organizations to that of the Los Angeles colony be started at once among us. Remember, procrastination is the thief of time; that delay can only prolong the agony by making the difficulties greater day by day.

When this is done, then both they and we will be in the attitude for taking the third step, namely, to begin the work with all the confidence born of a determination to succeed in a righteous learned the lesson of carnestness in notes" by G. W. Foote and J. M. such a cause as this can never say fail. The immortals are only waiting for us to begin. They are ready to do their part. The great law of co-operation between spirits and mortals (so-called). like all other laws of nature, is inexorable. It demands the voluntary beginning of a good work upon our part, in order to make it possible for them to give us effectual aid. Did you ever think of this? If not, then think now. Think wisely and well; and remember what I tell you: The results which will follow our united effort, seconded by the irresistible sweep of power from our angel friends (made possible by our supreme desire for harmony, and the absence of all petty jealousy), will far surpass the most ardent dream of the most enthusiastic champion of reform. Why leave the glory of the dawning of this new day for a future generation? It belongs to us. Why not claim it? This golden fruit is ours. Why not reach forth and pluck it? Truly the light resplendent from the day god's opening eye will soon

Ride on his golden pinions, Scaling his midday throne. Dazzling the countless millions Of eyes that seek his own. THOS. H. B. COTTON.

San Francisco, Cal.

WHERE ARE WE AT? (Continued from page 1.)

on that subject, from all who think already taken hold of the work in all its I have commented on the religion and tions or lessons tacked together and en- assume the name? Meantime the older, judge, we will say that he has been a to many, knotty subjects, are freely and upon it, and in the ratio of the perfect details assures to the public-that he will science of Spiritualism, what about the larged in the form of Epistles. philosophy? I may in the near future this thought reception, and of more con- The vice-president, formerly Miss Es- submit to the censorship of ye editor the Vigil of the Nativity was celebrated, Can their younger brethren catch no found thinker along scientific lines. dlum nor by any one connected with the

> "A burning thought is in my brow And my bosom ill at ease." J. T. MACDONALD. Vancouver. B. C.

### Lived a Century.

fruit and farinaceous diet. In early life the some codex omits the words "at if an invention, as of the steam-engine, commencement of the movement. That | Cornero lived riotously, and at forty Rome" in verse fifteen. Eliminate years of age found himself a wreck in ception of it, and his description of it worthy secretary and do much for the consequence of his dissipated habits. would go as wild as St. John, in his decause is a foregone conclusion. The serious revelation led him to reflect. He abandoned at once and forever ery description, adopting a simple dietary of fruits, grains, and nuts, with the result that at eighty he was more

> The use of cereal foods properly prelong and happy life. The free use in childhood of cereal foods properly prepared lays the foundation for a long and

It is no disgrace not to be able to do "Nature Cure." By Drs. M. E. and to do what you are not made for, is not some and vexatious.-Plutaren.

## THE APOSTLE PAUL

Is He, Also, a Mythical Personage?

Greek. Nor areother edifying.

A Hebrew of Palestine 1800 years ago, Testament. was unlikely to be a Greek scholar. Josephus, in his preface to the "Antiqui- antiquity of the writings of the earlier ties of the Jews," written in Greek, tells Fathers cannot be maintained. And us that he "grew weary and went on whether the writer of the Pauline Episslowly, it being a large subject and a tles lived early or late, the character of difficult thing to translate our history his work justly entitles him to be called, language."

If Paul lived in the first century he ity." was about thirty-seven years old when Josephus was born. But I have shown disturbed mental (not to say spiritual) in The Progressive Thinker of Septemequilibrium; but is it honorable of us, in | ber 18, 1899, that Josephus knew no such man as Paul, and that if Paul wrote II. Corinthians xi:32 he was cerfinancial power, to stand idly by, at | tainly in Damascus as early as 63 years once the witnesses and victims of this B.C. I see no possible escape from this terrible abuse? No: a thousand times | chronological fact, save on the hypothesis that one or the other or both these writers did not live eighteen or nineteen hundred years ago, but that the writiugs of one or the other or both were fabricated after the revival of learning in the fourteenth century or later.

In July, 1897, I received from J. M. Wheeler, of the London Freethinker, a book entitled "Antiqua Mater: A Study amble, constitution and by-laws of the of Christian Origins," with a request to give my opinion of it. I read it with much interest and wrote to him that it was good as far as it went. The anonymous author states in his preface that the book was written in answer to the following inquiry:

"What may we learn-apart from the books of the New Testament-from the old Christian and the Graeco-Roman literature of the second century, in respect to the origin and the earliest develop-

ment of Christianity?" The result of the author's researches the origin of Christianity. The pagan light historically. The epistles of Barnabas. Clement of Rome, and Hermas are undated and valueless. Indeed, the Apostolic Fathers know nothing of the tremendous events described in the cahaving taken place in the preceding age. Justin, the so-called martyr, purporting to write about A. D. 150, has no knowledge of the apostles in general, or of God." Indeed nothing is known of the second century and later.

Mr. Wheeler knew that I had reached

the conclusion that there was no Jesus

crucified under Poptlus Pilate, but that there was a Jesus, the son of Mariam and Joseph Pandera, who was stoned and hanged for spreery about 75 years earlier years, the song one of his first B. C., and that Paul was a preacher of compositions. Jesus as early as 63 years B. C., contemporary with Simon Kepha, falsely called Peter. My translation of the Hebrew legend "Sepher Toldoth Jeshu" (Book of the Generation of Jesus) had been republished in London "with an cause. Those of us who have really historical preface; and voluminous Wheeler. And in Revelations of Antichrist," 1879, I had given all the passages in the Jewish Talmud relating to Jesus, none of which pointed to the Jesus of the Gospels, but to one who lived and died before the Christian era. Not until 1894 did I learn that the author of "Antiqua Mater" was Prof Ed win Johnson. His "Rise of Christendom," 1891 and "Pauline Epistles," 1892, showed great advance in his researches. He had reached conclusions that were stunning even to me, namely that there was no institution of Christianity prior to the revival of learning I was quite prepared to believe with the learned Jesuit Hardouin, that all the writings of the so-called Christian vival of learning, but must I further discredit the antiquity of the Pauline Epistles and the works of Josephus? If for want of laborers? Is it any wonder both these writers are modern, then in- that when they need money for a redeed there was no ancient Christian ligious end they can get it? Could there

The ability of Prof. Johnson to make and power of well-rounded, symmetrithe researches he undertook is not to be doubted. He is master of Latin and Greek and the recipient of a degree conferred on him for knowledge of history and the classics. If he has made any important errors in his works I. after

He maintains that the Pauline Episfragments embodied in the Missal or but is not it characteristic of humanity before the Reformation were these Lec- ist views long before they are willing to | Col. Van Horn is fully competent to Also phenomena, inspiration and such

some remarks, for like Eugene Aram | the priest would read what we now find | hints from these figures? in the first six verses of the Epistle to and ending with "Jesus Christ." And here let me note, that in Codex Claromontanus in Latin and Greek,

these words and there is nothing in the epistle to indicate that it was addressed Babbitt, M. D., LL. D. A compact and to the Romans.

Prof. Johnson's conclusions in 1887 were substantially the same as those ical; facts and data needed by every arrived at by Prots. Pierson and Nastudent and especially by every Spirber, who in 1886 published a book in itualist. One of the very best books on

Latin entitled "Verisimilia." They dis- the subject. Price, reduced to \$1. cover that the New Testament does not | cloth; paper 50 cents. For sale at this sprightly than the average youth, and not contain a true nor the earliest ac-more vigorous than ever before in his count of the origin of Christianity. In levotion to it.

100 years, and lived for many years of Lections tacked together and attrib- known Father Chiniquy, reveals the de-These young workers who have taken after, hale and happy, and died without uted to Paul the Apostle, who would grading, impure influences and results suffering, in consequence of his sober better answer to "Paul the Bishop." of the Romish confessional, as proved But not venturing to question the ex by the sad experience of many wrecked istence of the afgresaid ancient Bishop, aves. Price, by mail, \$1. For sale at stand, but clothe these thoughts in ple throughout the country, as well as pared is unquestionably conducive to they think he may have written the this office.

Epistle to the Romans about A. D. 60. More than ten years ago I proved in a series of articles published in the Truth Seeker that Eusebius's "Ecclesiastical History" is a modern forgery. Three years later the London Freethinker printed a longer series of articles by Prof. Edwin Johnson, containing more The epistles of Paul are badly com- elaborate proof of its modern fabricaposed; they are aroundling, incoherent tion. It is the earliest history of the and ungrammatical other do not read Christian church and purports to have well in Latin of English, much less in been written about A. D. 325. Prof. Johnson plausibly maintains that it an-The question whether the Apostle tedates the fabrication of the Pauline wrote in Greek has never been settled. Epistles and other books of the New

Without the support of Eusebius the into a foreign and to us unaccustomed as Prof. Johnson expresses it, "the Apostle of Contradictions and Mendac-W. H. BURR.

Washington, D. C.

Introduction to Vol. II. of Long-

TO THE MUSICAL PUBLIC.

ley's Beautiful Songs.

Having received the best of encouragement, and the most gratifying encomiums from the press and the public, on my first volume of "Longley's Collection of Beautiful Songs," I feel justified in thus early presenting this second volume to the world. The first little book having met with a ready acceptance and sale, leads me to believe that this second effort of the same class of choice music and song will be as pleasantly received.

In noticing the issue of the second edition of Vol. I, the Banner of Light of August 28 editorially says: "The first evidence of the value of the work." to this treatment. The Dawning Light says: "This collection of songs breathes a pure spiritual harmony and has an uplifting tendency." D. W. Hull says in print: "The songs and music are of a nature to inin 1887 was, that he was unable to find spire those who hear them with new and higher resolves, and enthuse them writers betray an utter want of knowl- in the grand reformatory work." A edge of its existence. The so-called popular public worker writes: "I have Apostolic Fathers, those who were sup- been singing as, solos your beautiful posed to be living before the last of the songs in volume one; from all sides by Absorption." twelve apostles had died, give us no come expressions of great appreciation of them, and as public workers in the Lach song is worth three times as much as the value of the whole collection, and whatever you publish in this nonical gospels, acts and epistles, as line in the future you may depend on me to use in my public work." Prof. J. S. Loveland writes: "There are some things in our personal history that never fade from the book of memory. him whom he calls, the "Apostle of One in mine has been fresh for nearly fifty years. I went one night to hear Paul until we come down to the first that eloquent lecturer, Prof. S. B. Brit-Latin Father, Tertullian, at the end of tan, but I have no remembrance of a thought he advanced or a word uttered. But there was with him a young man

INDEX TO VOL. II.

who sang 'What Shall Be My Angel

Name?' The man, the song, have been

singing in my consciousness ever since."

The man was Prof. Longley in his

No. 15. I Sing My Sweetest Song. No. 16. All Hail the Dawning Light. No. 17. The Home That's Waiting

No. 18. If You Love Me, Tell Me So. No. 19, Beautiful Home of

No. 20. Home of My Childhood Days. No. 21. If You Should Die To-Night. Flower.

The Songs I Sang for You. Those Angel Voices. No. 24. No. 25. Just As the Sun Went Down. When There's Love at Home.

No. 27. Something Sweet to Sing. No. 28. Faithful Unto Death. No. 29. Freedom's Grand Triumph. For sale at this office. Price 15 cents.

### THE CHURCHES. (Continued from page 1.)

310 ministers! Yet did anybody ever hear that the religious interests of the Catholics or of the Jews were suffering be a stronger illustration of the value

cal organization? Setting aside fads and vagaries, the noticeable growth seems to be among those denominations more or less dominated by broadening, liberalizing tendencies, the Disciples and Baptists, for many careful readings, am unable to de- examples. Yet the Unitarians and Universalists, who represent logical results of this liberalizing tendency, show, the tles are the product of several different | former no gain, and the latter an actual pens: that at first they existed in brief loss of 3.7 per cent. This may seem odd. Mass-book; and that only a short time to be quite ready to entertain Universalprelatical organizations as they were member of congress for four sessions, fully discussed. For example, on Christmas day, when once called, forge steadily forward. an editor of a leading daily, and a pro- "The work is not written by the me-

It is strange that the Independent, an the Romans, beginning with "Paul," undenominational paper, should not refer to the Spiritualists, who, it is Reed, who is called the chemical con- if in writing, filed away. At the next claimed, number 10,000,000 in United States, and it is more strange Thomas Paine and Michael Faraday. corrected, or criticised by those present claimed to be of the sixth century, but | that the Chronicle did not add somemore likely of the sixteenth, these first thing touching on the progress they are six verses are omitted, together with making. They are constantly increasing The life of Cornero affords a wonder- verse seven, which begins with the in number and importance all over the ful illustration of the advantages of a words "Fo all that be in Bome," and United States.

A. B.

> "Religion as Revealed by the Material and Spiritual Universe." By. E. D. comprehensive view of the subject; philosophic, historic, analytical and crit-

> "The Priest, the Woman and the Confessional." This book, by the well

## LETTER FROM A PROMINENT PHYSICIAN.

reception and combination of inventive thought, and the result has been a succession of the most remarkable inventions of the century, and of all ages.

Other examples on different lines will suggest themselves, as Napoleon will suggest themselves, as Napoleon will suggest themselves, as Napoleon of the most remarkable inventions of the century, and of all ages.

Other examples on different lines well as financial support. Its officered in your No, 6 premitive the organization, and give it your moral the organization, and give it your moral control of the Editor:—I never got such good value the leading products of the Battle Creek, Mich., Sanitarium Health Food of the organization, and give it your moral of the organization of the best of brain and blood-making foods is Granola, one of the Editor:—I never got such good value then join as individual members and the leading products of the Battle Creek, Mich., Sanitarium Health Food of the organization, and give it your moral of the organization, and give it your moral of the organization of the members and the leading products of the Battle Creek, Mich., Sanitarium Health Food of the organization, and give it your moral of the organization of the organization of the members and the leading products of the Battle Creek, Mich., Sanitarium Health Food of the Creek, Mich., Sanitarium Health Food of the organization of the century.

The best of blood-making and pure blood of the Battle organization of the best of blood-making and pure blood organization and pure blood organiza worth more than double the money I sent you. I sincerely hope your premium offer will be the means of extending the circulation of The Progressive Thinker into thousands of homes. The nutriment you offer is not altogether "milk for everything; but to undertake or pretend babies," but it contains "meat for strong men." Turlock, Cal. JOHN E. PURDON, M. D.

## Gentlemen: I have been sending to you for your " 5

DROPS" for several parties who have used it and who say it is the best they ever used. One old lady has had NEURALGIA FOR 40 YEARS, has tried nearly everything she could hear of without relief until she commenced using "5 DROPS" and now she is not troubled with the disease. Each one that has used it says it is the best remedy, and all join in praise of "5 DROPS." For the enclosed money please send me three large bottles of "5 DROPS," one package of Pills and one

Plaster, and hurry them forward without delay.

Jan. 11, 1900. SAMUEL SPEEGLE, Falkville, Ala Gentlemen: My mother, Mrs. Eliza Austin, of Fremont, Wis., has been almost an invalid for years

RHEUMATISM with RHEUMATISM and for the past five years has

not been able to walk 40 rods until she began to use "5 DROPS," about two months ago. She now walks a mile at a time and is doing all her own work in the house, a thing she has not done for years. You are at liberty to publish this testimonial, with my name and also my mother's. Dec. 27, 1899. MRS. C. H. PURDY, Waupaca, Wis. Is the most powerful specific known. Free from opiates and perfectly harmless. It gives almost instantaneous relief, and is a positive cure for Kheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Oatarrh, La Grippe, Croup, Siceplessiess, Norvousaness, Nervous and Neuralgie Headaches, Earache, Toothache, Heart Weakness, Dropsy, Malaria, Croepling Numbness, etc., etc.

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PASSED TO SPIRIT LIFE. . only will be inserted free.]

Passed to spirit life, from his home in Shelbyville, Ind., Samuel S. Woodruff, respect and love for their father and January 16, 1900, at the age of 81 years. his views, they called on the writer to He had been a firm believer in Spirit- officiate at his funeral, also inviting ualism for many years, and enjoyed their own pastor, informing him it and lived its truths. The services were would be a spiritual funeral The reattended by the writer. Many came for mains were taken to his former home, the first time to listen to words of comfort and the spiritual philosophy.
EDGAR W. EMERSON.

Passed to spirit life, January 9, Dr. A D. Howard, aged 70 years. He married Miss Libble Payne at

Granby Center, N. Y., August 21, 1850, and they came to Sturgis in 1854. Having resided in this city for so long a period, Dr. Howard had many friends, and being of a cheerful, uncomplaining spirit, he bore patiently the af-diction of blindness which came upon three daughters to mourn her loss; her him a year ago, and while death may be husband and one son having died many a relief to him, he will be sincerely years ago. She was an earnest Spiritmourned by those who knew him best. | unlist, living and dying true to her con-The funeral occurred at the Free church, Dr. E. H. Denslow officiating.

Mr. David Rice passed to spirit life early Sunday morning, Jan 14. after journeying in this life 85 years. How patiently he waited for the summons, Henry Hogue, of Pepin, Wis., passed on the moving that he would meet the loved to the higher life, January 14, 1900, at Hall, corner of 53rd and Ashland ave. W. M. Lockwood. A keen and master-wife and children that had gone before. his home in Pepin. The brother was a nue, every Sunday afternoon at 8 ly treatise. Paper, 25 cents. For sale He was convinced of Spiritualism a few veteran Spiritualist, and a veteran of o'clock.

years ago, and has never falled to ad-Vocate its truths and blessings. His daughters, Mrs. Gilbert and Mrs. I. Stevens, where he passed away, need great credit, both being members of the Mich., where services were held at his daughter's; she being a Methodist, her pastor was also present and responded

when asked by the writer to take part.

MRS. CARRIE F. CURRAN. Toledo, Ohio.

Passed over, from her home in Monroe, Ohio., January 19, 1900, Mrs. Maria L. Beardsley, in her 75th year. The de-ceased was one of the old residents of the township, and was well and favorvictions. The funeral services tookplace at the Universalist church, Mon-roe Center, and were conducted by Mrs. L. E. Wood, of Kelloggsville, O. L. E. W.

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years, writes:—"I am feeling so well I do not think I need any further medicines. I did not think a year ago I would ever be as well as I am. I am ver, thankful for what you have done for me, and should I ever again need a doctor, I shall call upon you." Mrs. M. H. Fyler, of Boone, Neb., who has been running down for several

Mrs. Betsey Jones, of Minot, N. D., who suffered from rheumatism, complicated with bowel trouble and diarrhoes, writes;—"I have one my work two weeks alone and continue to gain every day. I shall bless you the rest of my life for curing me of rheumatism. That is worth more than a thousand dollars."

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Alma Halladay, of Locke, N. Y., says:—"I can truthfully say I do not think I should have been alive to-day had it not been for you. I have followed psychic treatment and your medicine and rules as well as I could. I shall recommend you to all those suffering from chronic diseases."

#### Address, DR. J. M. PEEBLES, Battle Creek, Mich.

the war of the rebellion. He was proof earth life had faded, and would then ums of note in charge. prove to the world that he lived on in the spirit world. He kept his word.

After directing that our sister, Mrs. Clara L. Stewart, of Stevens Point, should conduct the services at the laying away of his material tenement, he day, 7:30 p. m., at Flynn's Hall, north-

vice, he came to her side, touched her trains on the Metropolitan elevated to arm, and placing his outspread hand over the page she was reading, said: "I have a message to give to the boys in hive a message to give to the boys in bine." She said to him, "Not to-day."

No. 294 and 296 East 43d street, every the content of the page she was reading, said: "I have a message to give to the boys in bine." She said to him, "Not to-day." He covered still more of the page with Sunday evening at 8 o'clock. and through her organism he gave a The Beacon Light Spiritual Church, message; the ringing tones and loyal Sunday services at 40 East Randolph identity and the life beyond material ducted by Geo. F. Perkins. environment to his waiting loved ones, and it will stand the test of time, the shafts of doubt, and the contumely of

than this generation.
J. A. AVERILL, M. D.

### Chicago.

The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 West-

school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church. The Progressive Spiritual Church, G.

V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at

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Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., month, beginning afternoons at three keep standing notices of meetings held o'clock. The ladies bring refreshments; at private residences. supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting B. F. Poole, Clinton, Iowa: programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygela Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature. will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion, will hold meetings in Kenwood Hall. 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free. The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every

Sunday evening at 8 o'clock. The Spiritual Fraternal Society holds secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday Cooley, pastor. Open doors. First Spiritual Temple, 620 North

Clark street, Lake Shore hall. Lecture and tests by Mrs. Lucille De Loux. transference by Dr. Rarmer and Wm. Meyer. Every Sunday at 7:50 p. m.
The Spiritual Freedom Society holds regular meetings every Sunday at 8 p.
m., in East Lodge Hall, People's Institute, corner Van Buren, and Leavitt "Historical, Logical and Phil streets. All are welcome.

The Englewood Spiritual Union Sonounced in his views of the life beyond, ciety meets every Sunday at Forbes' and often deelared that he would hold Hall, 420 W. 63d atreet. Competent his own until the last flickering shadow leaders of spiritual thought and medi-

passed over the border line, and that east corner North agenue and Robey evening he visited her, and directed as street. Max Hoffman, pastor, Hull to the character of her discourse. As Sister Stewart stood by the open nue, North avenue, Robey street cars, grave reading the last words of the ser- Logan Square and Humboldt Park

his hand, and sternly repeated: "I have messages, Tests in telepathy or thought a message to deliver to the boys in blue; transference, good music. Seats free. will you give it?" She answered "Yes," May Goodrich, pastor.

sentiment, coupled with the proof of his street (Handel Hall), at 7:30 p. m. Con-The South Chicago True Spiritualist

Church holds meetings at Elegeman's Hall, corner of 93rd street and Commerbigotry and superstition through more cial avenue, every Sunday at 2:80 and 7:30 p. m. The Society of Psychology holds reg-

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The Chicago Liberal Society is a non-

ern avenue, between Harrison and Polk sectarian association for the encouragestreets. Mrs. E. N. Warne will lecture ment of morality, the promotion of education, the acquisition and dissemina-The Church of the Soul holds regular tion of knowledge, and the inculcation services every Sunday at 11 a. m., in Minball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday of the society are held every Sunday of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

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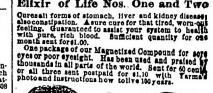
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