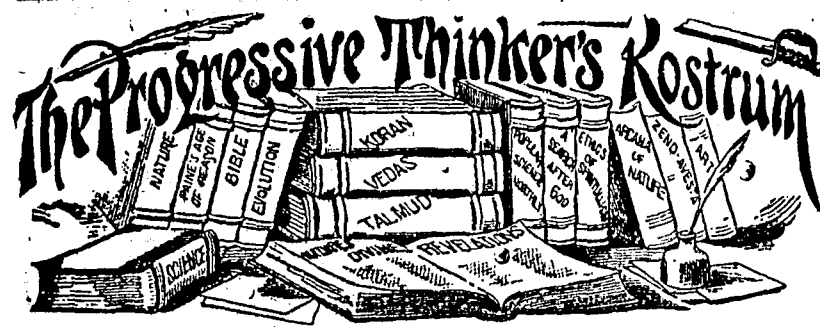




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AN IMPORTANT QUERY. Is Spiritualism Responsible For the Frauds, Fakirs and Fanatics Who Have Disgraced It?

The following is a synopsis of a lecture
at Washington Hall, San Francisco, by
Dr. Dean Clark, May 13th, 1894:

That the great movement known as
Modern Spiritualism is a gigantic power
for good or ill throughout the civilized
world, "goes without saying" with all
whose ignorance and prejudice have not
shut their eyes to the most astounding
facts this age of wonders has produced.
For almost half a century communica-
tion between man in the mortal body
and out of it has been occurring without
cessation. It is now an established fact
needing no further confirmation with
many millions of the human race. The
important question now to be settled is:
"What is the character of this marvelous
movement; is it good or evil in its effects
and tendencies?"

As every tree is known by its fruits,
what verdict must an impartial jury render
after examining the effects of Modern
Spiritualism for forty-six years upon
the public mind? "A great cloud of witnesses"
may be summoned *pro et con*, who can
testify both from experience and ob-
servation upon this matter. That it is
not an unmarked blessing thousands can
testify. That there are many "evil
influences" incidental to its progress all candid
minds must allow. The main point of
difference between its accusers and de-
fenders is as to the source of these evils.
Probably no great movement has ever
been cursed with more betrayers, de-
ceivers, charlatans, "false prophets,"
and adventurers.

It has been scandalized hundreds of
times by the folly, weakness, or depravity
of its pretended friends, who were in
fact its worst enemies.

Spiritualism ought to-day to be the
most popular fact of the age. It ought
to be the most sought-for truth now
known to man. It ought to be a house-
hold word, instead of a by-word in so
many intelligent families in this enlight-
ened land. It surely is the most impor-
tant fact that has dawned upon this or
any other age. When all of its powers
and relations are understood, no words
can exaggerate its greatness and value
to mankind.

The intercourse it has opened with
the great Spirit-world is as much more
important than that which Columbus
opened, as spiritual things are of value
above ephemeral things of time. The
truths that Spiritualism has revealed
pertaining to man in two states of exis-
tence, are of incalculable value. The
occult powers of nature and of mind it
has brought to light are valuable beyond
computation.

The comfort and joy it has brought to
a sorrowing world is incomparable, and
yet such a bitter prejudice exists in the
public mind against this greatest of
earthly blessings, that millions shun it
as if it were a pestilence.

Why all this prejudice and acrimo-
nious hostility to what ought to be the
most welcome truth yet discovered?

Is Spiritualism *per se* at fault, or is it
due to the misconduct of its professed
friends, and the misunderstanding and
misrepresentation of its enemies?

Let us fearlessly canvass this matter
and discover, if we can, the unpleasant
why and whereof of its genius
know that Spiritualism is a most radical
movement. It is a reform that strikes
at the very root and foundation of exist-
ing errors and institutions.

It is an iconoclast that ruthlessly de-
molishes the cherished idols of society
and of religion.

It is a Nemesis that relentlessly
scourges the wrongs that enable the few
to fatten upon the many.

It is the revealer that exposes the
glided vices and social corruptions of
Pharisees in church and State.

It is a power of truth and justice
which deals deadly strokes to every er-
ror, falsehood, injustice, iniquity and
inequality which curses modern society.
Therefore it disturbs the peace and
arouses the animosity of all whose self-
ish interests it molests, and whose er-
rors and vices it exposes. These turn
upon it in wrath and wreak their ven-
geance with the tongue of slander and
the pen of vituperation. Whenever a
medium or spiritual teacher has gone
astray, as hundreds of the clergy and
Sunday-school teachers have done, or
whenever some weak-minded fanatic has
committed some fantastic and foolish
deed, both pulpit and press have ex-
hausted their vocabulary of derisive epi-
thets and denunciatory diatribes to ex-
cite the prejudices of the public against
a movement often not in the least re-
sponsible for such weakness and folly,
which belong to human nature in gen-
eral. Indeed, no unfortunate cause has
suffered more from the shafts of ridicule
and calumny than has Spiritualism up
to date. Nothing but an invincible

truth could have survived the withering
fire of sarcasm and calumny that has
everywhere assailed it. But no better
evidence of its heavenly origin need be
given than the fact that no earthly force
or fifth has tarnished or suppressed it.
Neither mud nor stones hurled by
press and pulpit have smothered its shi-
ning raiment, nor blocked its path of
progress to power and perpetuity,
though much they have retarded its on-
ward speed!

REAL CAUSES OF PREJUDICE.

But though the enemies of Spiritualism,
by exaggeration and misrepresentation,
have created an unjust prejudice
against it, every honest believer will
allow that circumstances have occurred,
all along the career of the movement,
that have given real occasion for much
that has been said by its opponents, who
have judged it by these unfortunate oc-
currences. Occasionally, some unbal-
anced persons have become lunatics
while investigating its wonderful phre-
nomena, and in a few instances, the ex-
citing thought, not the primary cause,
may be traced to such investigation.

Some of these unfortunate cases may
be accounted for as the effect of the in-
fluence of the ignorant spirits who do
not understand the right use of the oc-
cult forces employed in control, and thus
derange the brain functions of their vic-
tims. Others are undoubtedly cases of
"obsession," or the persistent control
of vicious and earth-bound spirits, such
as Jesus and His apostles frequently had
occasion to "cast out." These selfish
and degraded spirits usurp control over
persons who by inheritance or perva-
siveness may have some weakness or ten-
dency like their own, or if not, are at
least psychologically susceptible to un-
seen powers, and, in ignorance of their
nature, permit them to gain hypnotic
mastery.

Spiritualism, like all great forces in
nature, is something unsafe to trifle
with by those easily affected and ig-
norant of its nature and possibilities. "A
little knowledge is a dangerous thing,"
and none at all is more so still. To know
that there are "evil spirits," such as
were anciently termed "devils," but who
are simply degenerated human beings de-
graded by vice and crime, is an indis-
pensibly necessary safeguard in dealing
with occult powers.

St. Paul, who wrote to his Corinthian
brethren encouraging the use of
"spiritual gifts," concerning which he
would not have them ignorant, wrote
also to Timothy, warning him to beware
of "seducing spirits," etc., and the
apostle John enjoined upon his followers
to "try the spirits, whether they are of
God." It should be a matter of rejoicing
that cases of obsession are far less
frequent in the present dispensation
than in the days of Moses, and statistics
obtained a few years ago from all the
insane asylums in the United States
prove that Spiritualism is charged with
causing only one eighteenth part as
many cases of insanity as other religious
excitements, such as "revival meet-
ings," etc. When all the facts bearing
upon this matter are known, it will be
found that Spiritualism has saved an
hundred from insanity where it has
caused a single case; and when its heal-
ing forces are better understood and ap-
plied, doubtless it will be the means of
restoring nearly every case of functional
brain derangements.

FAKIRS, FRAUDS AND FANATICS

are, and for a long time have been a
far greater cause than charges of insan-
ity of prejudice and opposition to our
truths. As before mentioned, no cause
has ever been afflicted with more de-
ceivers preying upon the pockets of the
public in its sacred name, and in the
false guise of media instruments. Ever
since mediumship was found to have a
commercial value, our ranks have been
infested with hordes of pretenders and
conscienceless fakirs, who have "stolen
the living of heaven to serve the Devil
(themselves) in."

Some of these, with no mediumistic
development whatever, have learned the
tricks of legerdemain, and expertly
counterfeited nearly all forms of phys-
ical manifestations, such as rapping,
table-tipping, slate-writing, materializa-
tion, etc., and fostered in their iniquity
by the easy credulity of fanatical Spiritu-
alists, and encouraged by the morbid
curiosity of the skeptical public, that is
always on the quest for marvels of any
kind, these wicked triflers with human
feelings, and with sacred spiritual
things, have flourished at the expense of
a holy cause, and through exposure of
their nefarious deeds have brought sus-
picion, distrust and disgrace upon the
true mediumship they have so basely
but successfully imitated.

Another far more dangerous class of
impostors, who have done more harm
than all others combined to confuse and prejudice
the public mind, and worse than all
else, to confound Spiritualists them-
selves and set them in hostility with one
another, have been those who possess a
greater or less degree of mediumship,
but are dishonest and reckless enough
to mingle fraud with it, or to alternate
the genuine with spurious spirit mani-
festations, whenever it suits their selfish

purposes so to do.
It is one of the anomalous facts con-
cerning spirit-life which intercourse
therewith has brought to light, that
there is a class of what have been termed
"Jesuitical spirits," who are themselves
hostile to open intercourse between
mortals and spirits. These, it is asserted,
with many supporting evidences, resort
to every strategy to deceive investi-
gators by personating their spirit
friends, stimulating tricky mediums to
commit frauds, or some disgraceful and
immoral deeds—anything that their se-
ductive power can cause these suscep-
tible instruments to do to disgust the
public, and prevent further investiga-
tion.

As "like attracts like," causing "birds
of a feather to flock together," so dis-
honest investigators, as well as dis-
honest mediums, are surrounded more
or less with similar spirits, and where
such a triple combination of iniquity
exists, it is no wonder to a spiritual
philosopher that so much fraud is
done, even when it can be proved that
some of it is, to speak paradoxically,
a genuine spirit manifestation.

The fact that there are deceiving
spirits who frequently avail themselves
of the opportunities which dishonest
mediums afford them, does not, how-
ever, exculpate the latter from their
share of the responsibility for the
wicked deception that too often occurs
in seances. They deserve severe per-
sonal censure whenever they knowingly
deceive their patrons, or conspire to
thought to arrange means for such base
deception. Let it be, however, distinctly
understood that some of the fraud
which is charged against mediums is a
reflex of the suspicion and dishonesty in
the investigators themselves, who "reap
as they have sown."

The following lines of Tennyson are
pertinent at this point, and peculiarly
applicable, both to investigators and
mediums.

"How pure in heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts
would hold
An hour's communion with the dead."

Not all so-called mediums, whom
inexperienced skeptics denounce as
frauds, are intentionally or in reality
such. There are far more of them who
are imperfectly developed, and are hon-
estly trying to do more than they can
for the cause, if they would refuse to
trained powers warrant. The misfor-
tune is that the financial necessities of
the poor mediums often compel them to
try to use their occult powers when
absolutely indispensable conditions for
success are absent.

I hold it as wrong, however, for any
medium to exact pay when they have
made a failure, or only an indifferent
success. It were a disgrace for them
in the long run, and far better for them
cause, if they would refuse to per-
form when they fail to give just and reasonable
satisfaction, even when the fault is not
their own.

Ignorant investigators often stand
in their own light by going to mediums in
a distrustful state of mind, and from
fear of giving the medium any clue
upon which they suspect they might
make a lucky guess, or exercise a very
slight power of mind-reading, they put
themselves in such a positive mental
attitude as to disturb the highly sensitive
medium, unfitting him or her for the
passive mediumistic function, or they
(the investigators) disturb their
own magnetic forces or aural spheres,
through which their spirit friends must
approach the medium, so that they
break the very subtle connection by
which alone their friends can control
the medium and give what they seek.

Successful communication with the
Spirit-world is a science, and novices
often ignorantly cause the very failures
which lead them to denounce good me-
diums as frauds.

These needed explanations are not
offered to screen vile impostors, nor to
mitigate the justly-severe censure that
reasonable people bestow upon such
miscreants who will trifle with the most
sacred feelings of the human soul, and
make a mockery of those divine powers
which unite heaven and earth through
honest, faithful mediumship.

"FREE LOVE"—IMMORAL MEDIUMS.

Pernicious and blighting as has been
the effect of the frauds among real
and pseudo-mediums, and the occasional
fanaticism of over-credulous Spiritualists,
upon the reputation of the cause
itself, by far the most damning accusa-
tion of its enemies is their "mad dog
cry of "Free-love!" "Free-love!"

So frequently and so long have pulpit
and press indulged in this derisive epi-
thet, that they have frightened thou-
sands of truth-seeking people from in-
vestigation of what they have thus been
led to believe is a most dangerous and
demoralizing movement. Most espe-
cially have the clergy, who from motives
of self-interest have desired to keep their
parishioners in ignorance of the wonder-
ful facts and highly important truths of
this new dispensation, hurled this
blighting epithet at all Spiritualists,
often assuring their credulous hearers
that the vile doctrine of sensual license
is one of the cardinal principles of Spiritu-
alism!

Unfortunately, in the early years of
this great evolutionary movement,
which is uprooting and overturning all
that is opposed to equal rights and
equal privileges among men and women,
there were some social cranks and ex-
tremists who advocated the overthrow
of marriage itself, in order to destroy
the many evils and abuses existing in
that sacred institution. Many of these
who had personally suffered from the
legalized wrongs sanctioned or permitted
by "law and gospel," honestly believed

that marital reformation could come
only by revolution; and the destruction
of legal marriage itself.

Such ultra and anarchistic views were
held by nearly all of these misguided
enthusiasts before they became Spiritu-
alists, but because they found Spiritu-
alism as an all-embracing philosophy
of life, to be a cherishing mother, an
Alma Mater to all genuine reforms, they
made themselves conspicuous in the
movement, and foisted their own vagar-
ies and fantasies upon the public as the
teachings of Spiritualism itself! Un-
doubtedly these half-fledged Spiritu-
alists found sanction for their unwise
and unsound ideas of social life in inhi-
bitions and communications from unde-
veloped earth-bound spirits, who, as in
the days of Paul and Timothy, taught
"doctrines of devils—prohibiting to
marry," and sent their foolish mediums
and their dupes "affinity hunting!"

Unfortunately this class of spirits,
who by reason of undevelopment, are
still "of the earth, earthy, (to use an ap-
propriate Bible phrase), gained a domi-
nant influence in the movement, because
the most powerful in producing "signs and
wonders" so much sought after, and
their influence, in some instances,
doubtless was, and is, demoralizing to
those whom they frequently control.

But the poor mediums who may, in
some instances, have imbibed "loose"
doctrines and been led astray by yield-
ing to such "seducing spirits," are not
half so much to blame as their patrons
who protect such spirits and not in-
frequently add their own "signs and
wonders" to those of their spirits, to make
the mediums, if possible, (which
thanks to their noble spirit guardians it
generally is not), just what they want
them, and often unjustly claim them
to be!

But let it be distinctly understood by
all fair-minded people, whatever their
preconceived opinions and prejudices,
that the vagaries of earth-bound spir-
its, or mediums, or Spiritualists, are not
it is just as fair to charge all the vices
and crimes of Christendom, and of
thousands of the clergy, to the sermon
on the mount, as to lay to Spiritualism,
as a cause, the weakness and sins com-
mon to human nature.

Spiritualists as a body, though far
from being what they ought to be in
several respects, are quite as moral and
as faithful to their domestic obligations
as the members of their Christian neigh-
bors. "Free love" as understood by
those who hurl it as a rotten egg at
social reformers, who are inspired by
exalted spirits to try to establish better
conditions in marriage relations, is no
more a dogma of Spiritualism than is
the free-love of thousands of the priest-
hood a sacrament from the Decalogue!

If there is any thought that ought to
be a restraint upon low desires and im-
moral propensities, it is that our saintly
loved ones are near us as to know
every secret of our inner and outer
lives! While most of them are under
better restraint, or are more discreet
than garrulous mortals, we know it is
no longer true, if ever it was, that "dead
men tell no tales," for many an evil
deed has been thwarted or exposed
through clairvoyance and mediumship,
by spirit detectives.

This is one reason why some people,
who are "no better than they ought to
be," hate Spiritualism as they do.

When it becomes generally known
that "we are compassed about by a
great cloud of witnesses," as St. Paul de-
clared, and that these witnesses are
rapidly finding ways of communicating
what they see and know to mortals, as
Spiritualism now proves, it will become
the greatest terror to evil-doers ever
known. Very few fanatical Spiritualists
dare to commit a crime, even if
disposed so to do.

A high priest of that strange medley
of myth, mysticism and Spiritualism,
called Theosophy, recently said in this
city that "Spiritualism has neither a
philosophy nor an ethical basis" (!)

On the contrary, we who have studied
it for more than a third of a century
know that it is the only philosophy yet
known that reveals the true nature of
nature, that is strictly scientific in its
facts and deductions, and that in every
department is in full accord with reason
and common sense! And as to its ethi-
cal teachings, it adopts the golden rule
of ancient philosophers, and makes the
law of compensation and retribution in
Spirit-life, as well as here, so certain
that we know the sinner finds no possible
escape hereafter from the conse-
quences of evil thinking as well as doing!

It teaches that the moral universe, as
well as the physical, is governed by im-
mutable laws which make suffering the
inevitable sequence of violation, and
moreover, that no person, human or di-
vine, can suffer for us, any more than he
can eat, sleep or be wise and good for us.
More than this, it teaches us to love
the true, the good, the beautiful, as
the end in itself, and to shun the false,
the evil. To do good for its own sake, not
to win heaven nor to escape hell, it
brings a living baptism of divine power
directly upon us, and inspires us with
lifelike angelic influence. If all this
will not make us better, what will?

Granting, as every honest Spiritualist
must, that deplorable and shameful evils
exist among Spiritualists, as among all
other classes of people, in truth and
justice we must claim that Spiritualists
themselves, and not Spiritualism, are at
fault. For, as we have shown, the Spiritu-
alist philosophy justifies no wrong what-
soever. On the contrary, it puts up every
possible bar to evil, and affords every
conceivable incitement to right living
and good deeds, and noble aspirations
for a better daily life.

In forming our judgment in this mat-
ter, it is but just to remember that the
great majority of Spiritualists had their

habits and characters already formed
before they believed in Spiritualism,
and though it is lamentably true that
some of them are no better for their new
light, it is equally true that all who are
not mere phenomenonists and wonder-
seekers, and who have taken Spiritual
truths home to their hearts as well as
heads, have reformed their lives to ac-
cord with Spiritualism's pure, exalted
teachings.

All mere Spiritists need to obey the
constant call of the angels to "come up
higher," and study, adopt and live the
sublime spiritual teachings which this
grand dispensation was inaugurated to
bring. Until they give up their morbid,
insatiate, and body and soul-enslaving
pursuit of test-hunting; until they stop
wasting time, vitality and money at-
tending those seances where they come
under the influence principally of unde-
veloped spirits, and go to work to culti-
vate their minds and morals, as all sen-
sible people should, they will never be
the wiser or better for knowledge of
which they make no practical applica-
tion. It is high time that nominal Spiritu-
alists become Spiritualized, so that
they will be worthy of their high call-
ing—be purer in heart, nobler in
thought, more earnest to be and do
good, more zealous to engage in all re-
formatory work, first setting their own
house in order, then with clean hearts
and willing hands join the noble and
loving spirits that are pleading for their
co-operation, and try to make this world
the better for their living in it.

SCINTILLATIONS.

Thoughts Pregnant With Grand Meaning.

One half of this world is just begin-
ning to realize how the other half lives.
The agitation of the burning questions
of the day is beginning to make its in-
fluence felt, and no thanks to the
churches, either. They have always
been in the rear upon all questions of
reform, but when, by the effects of lib-
erals, independent, free-thinkers, sci-
entists, humanitarians, Spiritualists out-
side of the churches, reforms have been
effected and become popular, it is
amusing to hear the pulpit claim the
credit for the same. I am reminded of
the question of slavery. A little more
than a quarter of a century ago no anti-
slavery preacher was permitted to air
his views in a Northern pulpit. Slavery
was even upheld and preached as a di-
vine institution and sanctioned by the
inspired (?) word of God. But the mo-
ment the evidences became manifest
that slavery was waning in popularity
and abolitionism was gaining in favor,
the pulpit remained neutral (at least in
the North) upon the subject, until by the
signature of a Spiritualist, the lamented
Abraham Lincoln, to his never-to-be-
forgotten proclamation emancipating
millions of slaves, when it began to
claim for itself all the credit for the abo-
lition of slavery. I heard a Methodist
minister not long ago repeat from his
pulpit that the country was indebted to
the church for the abolition of slavery,
while at the same moment he knew that
his own church, North and South, yet
remained divided upon that subject.

Abraham Lincoln was a shining illus-
tration of the religion of Spiritualism.
He was not of that orthodox class of
Christians who, through mere idle curi-
osity, will visit some of the more
prominent public places of misery, and
after thanking God that they are not as
other men are, will return to pursue
their search for gold, their favorite
phantom.

What kind of Christianity or human-
ity is this? Would we Christianize the
world? Then let us practice the spirit
of Christianity. Would we save from
pain the children at "Five Points"?
Would we go down to the inmates of
Blackwell? Let us practice charity.
Would we stay the progress of American
fever, which constitutes a great and
proud part of the high-pressure civiliza-
tion of to-day, and which, along with
some other "liberal" arts and sciences,
has its rise in New England? Would we
stop the current of Magdalenism? Then
let us shake off this cursed codfish Amer-
ican aristocracy and practice charity and
benevolence by opening our purses. An
open purse speaks louder and more to
the point than all our words, however
much we may sugar-coat them with
spurious paths.

Is there not a striking difference be-
tween the aristocratic selfishness of the
religion of to-day and that example of
religion left us by the meek and lowly
medium of Nazareth who went about
in the guise of a poor man? Is it not
the great rock upon which all pure religion
is founded? Can a truly benevolent
man violate any one of the ten command-
ments? Is it not charity, benevolence
or philanthropy that is the cap-sheaf,
the royal crown of them all? If not,
what did the great Spiritualist of Naza-
reth mean when he said: "One thing
thou lackest; go sell that thou hast and
give it to the poor, and thou shalt have
treasure in heaven?"

We are occasionally informed by the
pulpit that the glorious day of the mil-
lennium is almost here; many of the
clergy can already see it dawning in the
celestial horizon. This will do very well
for a burst of pulpit eloquence or a
flight of oratory, but until I can behold
the rich and the poor, the proud and the
humble, as well as the lion and the
lamb, lie down together until I can be-
hold a man in rags treated with the
same respect in our Protestant churches
as the man in broadcloth; until I can be-

CONTINUED ON PAGE 5.

PSYCHIC PHENOMENA.

As Manifested in Cuba.

Manifestations in a Haunted House. Puzzling the Police.

Some of our readers may possibly
recollect a short account given in a re-
cent number of THE PROGRESSIVE
THINKER, of phenomena that have oc-
curred in Sancti Spiritus, a city in the
eastern portion of the island of Cuba.
The article was translated from a
Portuguese journal, which in turn had
borrowed it from the *Revista Espiritista
de la Habana*, a weekly journal of Spiritu-
alism which as yet had not visited our
sanctum. Since then we have re-
ceived the January and February num-
bers of this very bright and handsome
organ of Spiritism in Havana, and we
find it to be as interesting in its matter
as it is artistic in its typographical ap-
pearance.

Respecting the phenomena already
mentioned, the January number of the
Revista further extends as follows:

"The *Buena Nueva*, an illustrated
Spiritist review, of Sancti Spiritus, con-
firms in its December edition what we
published in our number of the same
month, concerning the manifestations
which took place in the house numbered
13, of San Felix street, in that city,
occupied by the colored couple, Peter
and Joaquina Valle, for about two years,
and a young woman, Mrs. O. G., who
eight or ten days before the oc-
currences, had taken up her abode with
them:

"Stones would fall in the interior of
the house, merely announcing an invis-
ible presence by the light concussion
produced from their fall, and the in-
dwellers were unable to discover the
direction from which the projectiles
came, notwithstanding the repetition of
the act during both night and day. Vi-
olent blows were given on the doors by
large stones thrown against them, the
weight of which was not less than five
pounds, as was afterwards ascertained.
The touch of heavy bodies was felt as
they passed by those who were present,
grazing their garments, but would be
unseen by them. Such and other phre-
nomena gave a wide margin for all
kinds of comments as to the real cause
of the same.

"The *Buena Nueva* declares that
these phenomena can have none other
than a Spiritist explanation, the im-
mediate cause being the presence of young
Mrs. O. G., who is an unconscious me-
dium of extraordinary power. The
proof is, that the moment the young
woman left the house the manifestations
ceased.

"In corroboration of its opinion, our
contemporary copy from *El Pais*, a
Catholic newspaper of that place, a full
account of the occurrences.

"The colored woman, Joaquina, re-
ported to the Chief of the Municipality
on Tuesday last, at about six o'clock in
the evening, that the day before, at
about 8 o'clock in the afternoon, stones
began to be thrown around inside the
house, and ceased at about 7 o'clock in
the evening, and the same had been re-
peated that day, adding that although
the stones fell in the parlor, dining-
room, and other apartments, she had
not been able to ascertain where they
came from, for she could only see them
fall, and they had not injured anybody
in the house.

"The Chief repaired to the house in
question, near the hour of seven, on the
same Tuesday evening, accompanied by
four men from the municipal guard, and
ordered that the numerous persons
assembled to witness the strange doings
should disperse, and that only those
should remain in the house who be-
longed there. He then ordered a strict
search to be made, and that all the
doors communicating with the street or
back yard should be hermetically
closed, but not without first having or-
dered that two of the policemen should
station themselves at the outside and
watch the exterior of the building. All
this being done, the chief of police re-
mained within, having arranged that
Policeman Rice and the guard, An-
astasio Duarte, should be seated in front
of him, some eight feet distant, as also
Pedro and Joaquina, and he himself
took a seat at the entrance of the room,
having the young Mrs. O. G., child in
arms, take a seat some six feet away
from him. The room and parlor had
been sufficiently lighted.

"After fifteen minutes, more or less
of silent waiting, two heavy objects were
heard to fall near the young woman,
which were found to be two pieces of
roof-tiling, from five to six inches long,
without any one present being able to
tell from what direction they came, and
without other indication of their pres-
ence than the sound of their falling.
The roof over where the young woman
sat was carefully examined, and there
was not the slightest sign that the tiles
had been removed from that locality,
and all the less probable, inasmuch as
their size precluded the physical possi-
bility of their having come from that
place.

"The authority then ordered that the
young woman should retire to a house in
that neighborhood until—summoned
again. Another hour of observation
passed by without the occurrence of any-
thing worthy of notice, when the young
woman was again called; when returned
with her child in her arms and was vis-
ibly agitated. She placed her child in a
little bed near the wall at the en-
trance of the room adjoining. The

chief arranged that she should then
take her seat in the same room with
him in one of the cane-seated rocking-
chairs that were there. A moment
after, two knocks, almost imperceptible,
were heard in the room, as if produced
by the dropping of small objects
in the center of the dwelling. The
investigators then went to see what had
happened, and on approaching the door-
way between the room they were in and
the one in which the child was sleeping
they felt a hard and heavy substance
gently rubbing over their hands, which
they carried clasped behind them, and
grazing their legs, fell to the floor with
a slight sound. It proved to be a part
of a brick, weighing something like
three pounds. Another piece some-
what lighter touched slightly the cloth-
ing of the same parties and fell upon a
chair.

"In the meantime the chief of police
took a position in the center of the room,
the young woman, Mrs. O. G. remaining
seated some four or five feet away from
him, aiming in convulsions. At this
moment Messrs. Benard, Gomez,
Mocenta, Martinez, and young Mr.
Ignacio Cajate, asked permission to
come in, and being admitted, took a
position for observation near the chief.
Some object immediately hit the spur
of the chief, giving forth a metallic
sound—the chief having come on horse-
back and left his horse at the door—
which object was found to be the bottom
of a cup, covered with wet, black mud.
A heavy substance also fell, grazing the
left shoulder of the said chief, and
struck on the floor without making much
noise; it was a piece of a brick of about
four pounds weight. Another piece of
the same size and weight hit his
right shoulder and fell to the floor the
same as before. A fragment of a roof
tile three inches long struck the brim
of his hat and fell without much noise.
Other falling bodies were heard in dif-
ferent parts of the house, and when
young Mrs. O. G. arose to go to her
sleeping child, a loud noise was heard,
which proved to be the falling of a
trunk lid, and this was followed by a
much more violent blow, as if caused by
a heavy body striking against a door.
It was produced by a rock weighing at
least five pounds which had been thrown
from the interior of the same room
against the door, which was closed at
the time, but which communicated with
the back yard. The door communicating
between the said room and the din-
ing-room had been firmly closed. After
this the chief ordered the young woman
to retire from the house permanently,
to another in the neighborhood, and
from that moment all demonstrations of
knockings or flying missiles ceased.

"Now, what relation exists between
that house and the presence of the
young woman in the same?"
"As to the stones which appeared in
the house, notwithstanding its being
hermetically closed and guarded, can
they come from any distance, consider-
ing their size and weight, and hit
people present without hurting them?"
"How did these missiles penetrate
the house and who threw them?"
"Who violently threw down the
trunk lid in the room in which
none of the persons in the house were
present? and who cast the stone which
struck against the door that opened
out into the back yard?"
"How can one explain the fact the
missiles flung against the door were im-
pelled by some energetic, extraordinary
force, while those which hit the persons
present came lightly, and seemed not to
come from any distance?"

"Let those who doubt the occurrence
of this kind of phenomena answer these
questions with the seriousness that the
case requires. Doubtless they attribute
them to a supernatural origin, when the
fact is that everything of the kind that
occurs obeys the law of nature. To
reason otherwise is to judge without
knowledge of

QUESTIONS?

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium, **Hudson Tuttle**,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

From A. E., Nebraska, comes the following: "I am a Spiritualist in belief, and am connected with the M. E. church. I have had no opportunity to study your faith. I want so much to become a medium. What shall I do?"

A. E. by no means stands alone. It may be stated, without risk of refutation, that there are as many Spiritualists in good standing in the churches to-day as without, and these are, one and all, standing in uncertainty, blinded by the new light; shrinking from its following for fear of consequences, and held by the strong cords of old belief. To all such the private home circle is the place for investigation. It will take the place of the prayer-meeting. It is there the opportunity is offered to investigate and ripen faith into knowledge. You say, "I have had no opportunity," yet you have the opportunity within your reach. Around your own table with your own family and a few sympathetic friends, gather in a circle, with fervent desire and what may best be called a prayerful attitude. Be not discouraged by failure, but rest assured that your spirit friends are quite as anxious to communicate as you are to receive, and will take advantage of every means you furnish. The home-circle is the basic organic movement of Spiritualism, and in its sacred influence the most unimpeachable phenomena of Spiritualism have taken place.

R. L.: "Is mediumship a dangerous gift?" It may or may not be, according to the manner of its use. If the medium becomes simply an instrument in the hands of the spiritual control, passively yielding to every influence, it goes without saying that he is in a very dangerous position. If controlled by wise and truthful spirits, he would afford a channel for their thoughts and his moral character be sustained to their high standard, but when they ceased to influence, and breaks in the continuity of any control are not only possible, but sure to occur, principally by the changing conditions of the medium, lower and undisciplined spirits can come in, and drag the medium down to their level. The history of Spiritualism furnishes too many lamentable examples of the wreck of the finest sensitivities in this manner.

If, however, mediumship is cultivated as a possession, co-ordinated and controlled by the other spiritual and mental faculties; trained as a means of education, and made subservient to the spiritual growth, then it is not only without danger, but the most desirable of all possessions. This higher mediumship should be sought by all, and when found cultivated with watchful care, not as a means of pecuniary gain, which would be its death, nor as a marvel to astonish those who stand on the border between doubt and belief, but for its own intrinsic value.

It will mould and be moulded by the character of the medium, for its direction depends on the main current of the thoughts of the recipient; that is, if the mind turns to inventions, it will attract spirits who have that faculty in excess; if to poetry, it draws those gifted in song; if science or philosophy, those gifted in these departments. The medium is thus elevated into the pure atmosphere of spirit, and his thoughts vibrate with those in the higher sphere.

The very reverse of this may occur, often does occur, when the thoughts of the sensitive are on the emotional or emotional plane, attracting, by the same law, spirits of like degree, who intensify and make abnormal the lower nature until it escapes control of the will. While mediumship in its pure and spiritual phase is most desirable, uncontrolled sensitiveness, passive to any and every influence, is undesirable and dangerous.

M. R. C., Altoona: "Are there evil spirits?"

In the sense of demons or devils, intelligences devoid of good and only evil, there are not. All spiritual beings were once human beings, and according to the fundamental principles of Spiritualism, by passing through the gateway of death have met with no change except such as they have gained by growth. Hence they are as good and as evil as they were here, no more, no less. Whenever they return and manifest their identity, we note the individual characteristics retained and carried into their spiritual lives. The lover of falsehood and deceit, the envious and hating, retain those qualities, until eradicated by years and ages of advancement.

If there are evil persons in this life there are in the next, and if we open the way for their approach and allow them to influence us, we must expect them to manifest the qualities which distinguished them in earth-life.

M. C., Washington: "Is the tariff responsible for the present condition of the country?"

When Gen. Hancock said "the tariff is a local issue," he was laughed to scorn, as voicing an idiotic saying, yet never was a truth more cogently expressed. Yet why discuss the question of free trade, or tariff, when to

meet the vast expenses of the Government a heavy duty must be imposed? There can be no free trade as long as the present conditions exist. The burden may be shifted from one shoulder to another, but it must be borne. You may call it another name, but the issue is not changed or the burden lessened. In a very slight degree is the tariff responsible, and other forces are of vastly more importance in shaping the course of National affairs. Nearly four hundred million dollars annually to be collected means, imperatively, a heavy duty on imports, and should be adjusted to affect all interests alike, without subsidizing one at the expense of another. Yet, whatever the rates determined on, the one vital necessity is to have such rates fixed as soon as possible, with reasonable certainty that they will be maintained. It is the uncertainty, more than anything else, which is to be deplored.

Lycium Worker: "How is the Lycium cause prospering in England?"

Under the zealous management of such able workers as Kersey, More, Kitson and others the Progressive Lycium has taken an advanced position and is the vital organized movement of Spiritualism in England. They have clearly perceived that the Lycium was for adults as well as children, and have made it what it should be, a school of instruction for all. There is a monthly, *The Lycium Banner*, published for the organization, and a series of books. The Lycium Manual in use is much the same as the Lycium Guide, without the music, and not as complete in instructions.

According to the report of the ninth conference, held May 6, 1894, there are sixty-six Lyciums in vigorous life; forty-three of these belong to the Lycium Union, an effort to unite all these societies, and thus facilitate and harmonize all interests. The difficulty felt in perfecting the organization of the Lycium, because there were none educated in the work, has prevented the establishment of Lyciums, except in larger towns and cities in America. The publication of the Lycium Guide supplies a long-expressed want for full and clear instructions, so that by its aid any one of ordinary intelligence can organize and conduct a Lycium.

Spiritualism at the Home of Farmer Riley.

To THE EDITOR:—During the week ending May 28th, the cause of Spiritualism here has been getting a large amount of (practically) free advertising, and we predict a large and rapid increase in our number. Mr. J. D. Hageman, an ex-medium, and living at Adrian, Mich., was here with trick locks, slates, charts, etc., for the purpose of exposing Spiritualism; but more especially to expose and trap Farmer Riley, which he failed to do. He then began a series of lectures at the church, and the second one was delivered at the Opera Hall, to a large audience. Previous to this time the Spiritualists had made agreement with Mr. Hageman and the ministers of the churches, that the former should hold a joint discussion with Mr. L. V. Moulton, of Grand Rapids, who was sent for, and arrived in due time, but the ministers repudiated their agreement, and would not allow Mr. Moulton to speak. The next evening, however, the hall was packed to hear Mr. Moulton's answer, which was very thorough and logical. A thorough presentation of sound logic is Mr. Moulton's great forte, and so thoroughly did he handle the case that we thought it useless to say more on the subject, so he went home. Mr. Hageman continued his lectures at the church, making great promises of exposure, but did nothing in the line that an ordinary intellect could accept as such. He made many assertions with which his own arguments conflicted. He made wild assertions regarding science and electricity, but did not demonstrate anything or tell how it could be demonstrated. His statement regarding electricity was handled by one of our citizens in a manner that showed plainly to the people that Mr. Hageman either did not know what he pretended, or that he intentionally misrepresented. At one lecture he was asked why he did not pay Mr. Riley for the seances he had attended. He replied that Mr. Riley had presented no bill, and that he would give him one hundred dollars if he would do so. Mr. Riley was notified, and he responded promptly, presenting a bill for two spiritual seances and one slate, giving date of each seance, and demanded his money, the \$100; but he did not get it. Mr. Hageman left town two or three days later, after publicly stating that he would be back on Friday, the 8th, if not before, and would either arrest Mr. Riley or pay him his \$100. Before writing you I waited to see if Mr. Hageman would return as agreed, but he has not come yet, and we think the church people are glad of it; we think so from the fact that two of the prominent ministers would not sit in the pulpit while he was speaking, probably because they saw that his efforts, his bluff and absurd statements were operating against their interests. It has been a grand advertisement for Spiritualism, and it is not done yet, for the Methodist minister is giving us a special puff each week.

Mrs. Jennie Hagan Jackson, of Grand Rapids, Mich., gave us two fine lectures in the hall Sunday, June 3d, to a full house—much larger than our regular meetings have been, and we believe the extra attendance to be the direct result of the free advertisement referred to above. We must highly recommend Mrs. Jackson as a lecturer, speaking from subjects chosen by the audience, and we believe that all of the large number who heard her would most heartily welcome her here again. H. L. CHAPMAN, Marcellus, Mich.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts. The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

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The Soul of Things.

Have atoms souls with life endowed;
With auras to attract allowed;
With power to sense, to feel and know
The touch of those above, below,
Or all around that doth attract,
Also repel; their own select?
Have moths, and mites, and ants, and fleas;
Have stones and plants, and giant trees,
Have birds and animals the same
Aspiring, growing power—aim,
Virtue, fragrance, spirit and breath,
Living, changing thro' so-called death?

Why not things seen and unseen too
Have souls when soul is not in view?
When things unseen have motive power,
May not the same be in the flower,
To make it grow and change away,
As alternate the night and day?
May not this force that holds the sun,
The moon, the earth in place, be one
And both the same that is within
The smallest mite, to make it win,
Attract, adhere to other mites,
To other forms, as satellites
Around the sun revolving cling,
To grow in harmony and bring
Out the higher from the low,
Be that which makes all nature grow?
"Electric force"—by science named—
A force by science greatly tamed—
And still the black clouds float in air,
The lightning flash in vivid glare,
The thunders roar, the waters fall,
And tell us science hasn't all.
It has but learned to use the force
And undiscovered left the source.

There seems design behind the power
In ocean billows and in flower,
And if design there is behind,
There surely is designing mind.

There seems intent and purpose in
All things, and thus all things begin;
Then all combined in one great whole,
Design, intent and power roll,
And touch all things of earth and air,
And sea—impart eternal there
A living and a loving soul,
To cling, evolve, emit, unroll,
Attract, repel, unite, divide,
To do and be, and work, and guide,
Within all things, without, between,
Nor felt, nor heard, likewise unseen;
All things that are have ever been
Endowed with souls of life within.

Dr. T. WILKINS.

Lake Pleasant (Mass.) the Mother of Camp-Meetings.

The thousands who yearly go to this charming summer home are looking forward with happy thoughts to the coming meeting.

Already a hundred cottages of the five hundred are occupied, and the sound of the hammer is heard as new buildings are going up. The management have engaged a generous list of able speakers and mediums, and the same popular band, the "Worcester Cadet Band."

Lake Pleasant has attractions which are always sure to draw. The pure mountain air, the health-giving water, the pretty lake, with its fairy boats, the odoriferous pine groves, the streets, illuminated at night by electricity, the dancing assemblies, the fresh berries, milk, butter, fruits and vegetables from the surrounding farms—all combine to bring health and joy to the visitor; while the able addresses and the comforting spirit messages, from the scores of "open gateways to heaven," educate and solace the seeker for truth and "succorance from sorrow."

Reader, are you in doubt where to go for your summer outing? Come to Lake Pleasant. Here is rest; here is food for the soul; here are rural scenes of exquisite beauty; here the expense of living is very moderate; here the mountain air and the balmy pines will tone up your depleted body; here you can listen to great speakers upon lofty themes, or you can wander off into the forests and hear the song-birds and squirrels, and be happy with your own thoughts. You should look from the "Bluff," upon Mount Tobey, under the silvery light of the moon, and watch the dancing moonbeams upon the lake. You will then say "the half has never been told."

Remember, Lake Pleasant is situated on the Fitchburg Railroad, in the town of Montague, Mass., seven miles east of Greenfield, and ninety miles west of Boston. Excursion tickets can be obtained all along the line from Troy to Boston, and on connecting lines.

The meeting opens Sunday, July 29th, and closes Monday, the 27th of August. Speakers: July 29, President Dailey and Mrs. Carrie Twing; Tuesday and Wednesday, Mrs. Twing; Aug. 3, Mrs. Tillie Reynolds; the 5th, Mrs. Sarah A. Byrnes and President Dailey; 7th and 9th, Mrs. Byrnes; 10th, 11th and 12th, Willard J. Hull; 12th, in the afternoon, 14th and 16th, J. Clegg Wright; 17th and 19th, Mrs. R. S. Lillie; 19th, in the morning, 21st and 23d, Dr. Geo. Fuller; 24th, 26th and 27th, Walter Howell; 26th and 27th, Mrs. Clara Banks.

Platform test mediums—Mr. Harlow Davis and Mr. F. M. Donovan. Mr. Donovan is also an independent slate-writing medium.

H. A. BUDINGTON.

Good-Night.

Two little arms at close of day
Fold me about with gentle way—
A final sign of love to win,
Transporting to bright fields wherein
The paths are glad with mildest play.
How kind they are when twilight gray
Softens the world—and, as I say:
Good night! love smiles at peace within
Two little arms.

Dear angel guides, this tiny fay
Into your blissful realm would stray;
Charm her with harp or mandolin,
Smooth every path she dances in—
Bring to my own at dawn, I pray,
Two little arms.
GEORGE E. BOWEN.

Song of the Heart.

Where have I heard it—that legend—
That story so sweet and old?
It has rung for countless ages,
And by many lips been told;
It comes to me now, that story,
As the twilight shadows throng,
And may I tell it to you, dear,
My phantom barque of a song?

If we put from our mind those longings,
And unsatisfied cravings of heart,
And smooth out life's tangles bravely,
Lovingly doing our part
To make all the dear ones around us
Forget all pain and strife,
And heartaches, and thank our Father
For sending us into their life,

Then the twilight bell of the angels
We may hear so soft and sweet;
It would seem the gates were open,
As the melodies repeat
Echoes from unseen singers,
And our faith and hope grow bright
Coming to us in the twilight—
As out of the dark comes light.

O, weary hearts! Cease mourning!
Are your garments pure and white?
Even the lightest stain must vanish,
To be pure in the angel's sight.
The sunset land is before us—
Beyond is the light-house bar—
We are wading out in the river—
The shore cannot be far.

Our feet are over the river,
Life's broad stream is past—
The hazy strings of life are broken,
Our loved ones we find at last.

Mrs. ALLIE HOVEY AREND.
Buffalo, N. Y.

The Light of Peace.

Oh sun so bright, to earth's dense plane
Thou sendest rays of golden flame!
God of our day, we bow to thee
And breathe again beside the sea
Sparkling with colors of radiant light,
Symbols of thy glorious might;
Wisdom, science and philosophy deep,
Truth, reverence, love and harmony keep;
Morality, the central beam of white,
Shedding on minds the purest light,
Inspiring all to nobler deeds,
Revealing many human needs.
Aspiring souls for wisdom gasp;
Secrets of science few can grasp;
Yet hearts can thrill and feel the power
Of love and justice every hour.
Harmonious forces that silent blend
Until the Creator writes—"the end."
Our spirit floats out to enter the sphere
Gained by struggle and suffering here;
Heaven and hell below shall cease
When the eternal love gives perfect peace.
Detroit, Michigan. N. M. B.

The Inter-State Spiritual Camp.

A SUBURB OF CHICAGO.

We wish to say, through the much-read *PROGRESSIVE THINKER*, which will reach most of the Spiritualists in Chicago with whom we have been in touch through a few thousand circulars, that it would be worth trying to get the monster Christopher Columbus whaleback, which is advertised to run to Benton Harbor Saturday nights, to extend her trip to Muskegon and take a thousand or so on excursion tickets, leaving them there over the two Sundays. We will be in session July 8th and 15th, and then they can return on her. It would be a great saving of dollars in these days when they can't be shovelled up. We feel more and more sanguine as time passes that we shall pay expenses this, our first, year, and fill us with ambition to press forward for the future. Mrs. Richmond and other fine talent will be with us from Chicago, and others from the East. Will send you our programme when arranged. We hope to make our camp a suburb of Chicago, as one can go to bed there on the boat and wake up in Muskegon, so no time is lost.

W. S. DECKER,
Secretary Inter-State Spiritual Camp.

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Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms ONE DOLLAR per year. Sent three months for 25c.

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MANUSCRIPT,
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Translated from the French.

Since the writing of the New Testament no book has appeared of so great importance to Christianity as "The Unknown Life of Jesus Christ."

This history of Christ was written immediately after the Crucifixion, that event being reported by eye-witnesses. The original manuscript antedates the four Gospels, and has been jealously guarded in the Buddhist Monastery at Lassa in Thibet, unknown and unsuspected by Christians.

The mystery surrounding the doings of Christ from the age of thirteen to twenty-nine (a period of his life about which the Evangelists are silent), is swept away, and he is revealed to us for seventeen years teaching in Asia.

The discovery and publication of this manuscript has excited extraordinary interest the civilized world over, all the great newspapers and important magazines having critically discussed it.

"The North American Review" devotes eight pages of its May number to an article regarding it by Edward Everett Hale, and in the columns of the "Neue Freie Presse," of Vienna, Austria, the famous authority, Karl Blind, critically considers it at great length, and says, "Nobody has a right to question the authenticity of the discovery." The British Government considers the original manuscript of such transcendent value that it is about to attempt to obtain possession of it through diplomatic channels.

This volume, written by the discoverer of the manuscript, contains a thrilling account of the privations and perils encountered in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains.

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AND

ETHICS OF SCIENCE.

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This work may be called the first attempt to correlate the phenomena usually called occult, and subject them to the laws of science, and to present them in the most convincing manner, and to show the

THE CATHOLIC OCTOPUS.

CONTINUED FROM PAGE 6.

Flavia Peracchi, Prioress of the Nunnery of Catherine of Pistoia, revealed what she knew of that and other Nunneries. "All the priests are of the same character. They all have the same maxims and the same conduct. They are on more intimate terms with the Nuns than if they were married to them. It is the same at Lucia, at Pisa, at Prato and at Perugia. The Superiors do not know even the smallest part of the enormous wickedness that goes on between the Monks and the Nuns." Secrets of Nunneries, by Scipio de Ricci, p. 93. That statement is so exactly conformed to Maria Monk's "Awful Disclosures," that it is not a fact that she had never seen Scipio de Ricci's work it might almost be supposed that some part of her narrative had been transcribed from it.

It is superfluous to multiply similar extracts. Scipio de Ricci was a Popish prelate, regularly commissioned by the Grand Duke of Tuscany to explore the Nunneries; and in consequence of his authentic developments, the Jesuits and Dominicans, and the dignified Papal ecclesiastics, with the two Popes, Pius VI. and Pius VII., all opposed, reviled, condemned and worried him almost to death.

"One quotation more shall close this survey. Pope Paul III. maintained at Rome forty-five thousand courtisans. Pope Sixtus IV. ordered a number of edifices to be erected expressly for the accommodation of the Semi-Nuns of Rome, from whose impurity he derived a large annual revenue, under the form of a license; besides which, the prices of absolution for the different violations of the seventh commandment are as regularly fixed as the value of beads, soul-masses, blessed water and every other article of Popish manufacture." Paolo, Hist. Council de Trent. Book I, Anno 1537.

The American says: "When Victor Emanuel undertook the reformation of Italy's thralldom, he suppressed 2,382 convents. Eight hundred and seventy-six of these were female nunneries. There were 18,200 Nuns and 7,671 lay-sisters. Well, there is no comment needed; the facts are eloquent enough to show that there was no need of marriage among the Italian priests. The same thing exists here, under the 'cloak' of course, and your parish priest makes it his business, through the confessional, to keep up the supply—and it is kept up. It will not do to assert that these nunneries are established to save the souls of women; the world knows what they are for. They must go, and your priests be allowed to marry."

The above statements, extracted from *Liberty and the American*, should be sufficient to show to any one that the Catholic Church from center to circumference is a cesspool of corruption, and a menace to liberty.

DIVINE WRIGHT.

Poem.

He who died but yesterday
Finds himself alive for aye,
Finds that life's immortal urn
Holds love's quenchless fires that burn
With a holy, steadfast light,
Over death's funeral night.

He who lived for many years
In this vale of smiles and tears,
Sowing seed of richest grace
All around his dwelling-place,
Reaps the harvesting at length
In the soul's diviner strength.

He this tender message sends
Now in greeting to his friends:
"Life is blessed, life is free,
Like a grand, majestic sea,
Bringing potency and power
To the active soul each hour."

Listen to his earnest call—
"Death is not the end of all;
Consciousness and memory last
When the pains of earth are past;
Love and hope remain a part
Of the throbbing human heart."

"He who of his portion gives
To his fellow, nobly lives;
He who heeds the golden rule
In this lower trainingschool,
Need not fear to reach the gates
Where the silent warden waits."

"Not with farewells, not with sighs,
Do I go to Paradise,
For I know some future year
We shall all again appear,
Heart to heart and face to face
In the soul's appointed place."

"Till ye reach the open way,
Leading on to endless day,
Clasp this jewel to your breast;
God is love and truth is best;
Make it of your lives a share—
Leave the rest to heavenly care."

TO THE EDITOR:—The foregoing is good enough to reprint. If I knew the author, I would give his name. It sounds like Sir Edwin Arnold. I know your readers will thank me for unearthing this precious morsel.
O. H. MATHEWS.

New Philadelphia, Ohio.
Perfect Motherhood, or Mabel Raymond's Resolve. By Lois Waisbrooker. Dedicated to Woman everywhere, that children may cease to be accursed. Price reduced to \$1.
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The Progressive Thinker
Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

Cassadaga's Annual June Picnic.

Very gay has been the camp during its recent three days' session, although the deluge of several weeks' duration that visited us previously, had a tendency to dampen the ardor and put to route all hope of a successful meeting; but just in the nick of time the weather-god smiled, and under old Sol's ardent glances the grounds became transformed into wondrous beauty, while the crowd of visitors arriving on every train gave an air of mid-summer session encouragingly prophetic, swelling our coffers until the management smiled broadly.

Sunday was the largest day; in view of the fine weather and cheap rates, many excursionists took advantage of the opportunity to visit this famous and favorite resort.

Our regular chairman being absent, President Gaston presided with grace and dignity, leading off the opening exercises with well-chosen and applicable remarks.

Mrs. Inez Huntington Agnew, whose fervor and frank earnestness always carries conviction to the heart of listeners, being introduced as speaker of the afternoon, took as the subject-matter of her address Ella Wheeler Wilcox's sterling poem "High Noon," making very practical application of the snugly-fitting garment.

Saturday morning was devoted to an open conference, being in all respects the most interesting and instructive ever attended by your correspondent. Brother E. W. Bond, a former trustee, being called upon, promptly responded with a rousing talk on the live topic of the hour, "Our Country's Needs and Perils."

Lyman C. Howe, the eloquent orator, whose thoughts are always of the transcendent, and whose native modesty and utter freedom from selfishness or jealousy lend a charm to a spiritual personality, unfortunately not found in all our speakers, occupied the platform Saturday afternoon, taking from the audience the subject, "Evolution and Involution."

The speaker thought if selfishness were entirely abandoned it would be the greatest calamity that could overtake the world—individuality itself would be lost. The aim should be to make more of ourselves, instead of less; the more we love self—not in the sordid, selfish, animal way—the closer will we approximate the higher ideal.

An evening dance in the open pavilion afforded opportunity for social enjoyment.

Mrs. Carrie Twing, of Westfield, N. Y., made her debut on the Cassadaga platform Sunday morning. "Prayer" being the topic of her discourse, the lady affirmed that Spiritualists believed in and practiced prayer as much as any class of people.

Among the many good things, she affirmed that Spiritualism will prove the savior of the world, the stepping-stone to the eternal. Every Spiritualist should live a life of such true nobility and purity of purpose that it would challenge the world.

An appeal was made to the gifted, that their talents be employed in the education and upliftment of the masses, and to the home-makers, whose spheres, though necessarily limited, are thickly strewn with golden opportunities. A tribute was paid to the Spiritualistic press, in which THE PROGRESSIVE THINKER received its measure of praise. Throughout the address abounded in bright and apt anecdotes, that kept up the interest of the audience, who gave abundant evidence of appreciation.

The advertised attraction of the afternoon, Willard J. Hull, not being present, the choice as to who should fill the vacancy fell on Lyman C. Howe, to the complete gratification of all. At the president's request the topic of the morning, "Prayer—and the Needs of the Hour," was given to the gentleman. "The need of the hour," said Mr. Howe, "is prayer, practical prayer, exemplified in good works. The need of the hour is less sordid selfishness and more recognition of man as our brother, be he prince or pauper."

The sublimity of bright and beautiful world-painting so carried away your correspondent that she didn't return to her normal condition until the closing improvisation, that was a prayer and benediction, falling on the listening multitude like blessing from the beautiful land of the eternal Father, to whom our constant petitions are directed.

Though the picnic, its success and delights have become a thing of the past, sweet memory lingers, and the charming grounds, limpid lakes and o'erbrooding azure sky are still our own to hold and enjoy, while anticipation of the larger feast, just a little beyond, stands before us with beckoning hand, so we give but this one glance backward ere we pick up our pen to chronicle the events of our regular summer season. To all who will come and partake with us we can guarantee good accommodations and pleasure past the gift of pen to portray.

SHIRLEY BELLE.

The Orion Lake (Mich.) Camp-Meeting.

EDITOR PROGRESSIVE THINKER:—Perhaps a word in relation to the "Orion Lake" Spiritualist Camp-Meeting will not be out of place. The meeting opened as advertised on June 9th, Mr. Burgess as President. G. H. Brooks gave the opening address, followed during the week by himself, and the charming little woman and medium, Mrs. A. L. Robinson, of Port Huron. Space will not permit our mentioning the discourses, only in a general way. Suffice it to say they were all fine. Among many of the mediums present were Farmer Riley, of Marcellus, and Mr. King, of Benton Harbor, who gave excellent materialization seances. Other mediums: Miss Woodbeney, Mrs. Richmond, Miss Clara Marsh, Mrs. Amidan, of Flint, and Miss Rosa Frits and others. Among the inspirational speakers were Mrs. Nellie Baede, of Detroit, who gave two elegant discourses. Mrs. Carpenter, of Detroit, gave fine talks and tests. Mr. C. Andrus, from Vassar and Saginaw, came in for

his share of praise, also Mr. Dewey, of Grand Blanc, Mich., closing with two fine discourses from the Hon. L. V. Moulton, of Grand Rapids, Mich. The music was conducted by Prof. P. O. Hudson, of Bay City, Mich., who is considered the Sankey of Spiritualism. Hudson is a musical magnet and should be kept busy by the Spiritualists in Michigan, singing and discoursing sweet music on the violin. The meeting was a success in every particular. On the closing day over two thousand were present to listen to the grand discourse of Mr. Moulton. One particularly noticeable feature of the meeting was the great number of young people who are deeply interested in our philosophy, ranging from the ages of 15 to 20.

Officers were elected, all in due form. Meetings will be held next year, all declaring, with one unanimous voice, that the meeting was a spiritual avalanche.

The officers elected for the ensuing year are as follows: President, Mr. Burgess, of Richmond; first vice-president, J. M. O. Skinner, of Orion; second vice-president, Mr. Weston; treasurer, John O. Skinner, Orion; Mr. Stevens, director, and Mrs. Sarah E. Hudson, secretary, Bay City, Mich.

SARAH E. HUDSON.

Delphos (Kansas) Camp.

This camp will open its 15th annual camp-meeting beginning August 10th and closing on the 26th, 1894. As a pleasure resort it is superb, being the most beautiful camp-ground in the West. There is no hot, humid, sultry atmosphere, which invariably renders rest and pleasure to the visitor a source of distress and disappointment, but, instead, there is an atmosphere which is so prevalent in the Eastern States. Here the tired and weary soul will find a cool, delightful and refreshing air, a place to recuperate and build up the vital energies.

The spiritual merits of this camp have no superior anywhere. We are prone to be boastful of our acquired reputation of being the most spiritually-conducted camp in all the galaxy of camps.

The intellectual talent employed each year, since its inception, has been equal to the best in all respects; they have been the peers of any speakers on the spiritual rostrum. This year we shall have some very able talent in the phenomenal line, aside from the inspirational workers. We might add right here that a golden harvest is awaiting a good independent slate-writing medium, and such an one will find a work both pleasant and remunerative by attending our camp. One such coming with a good recommendation, can, by applying to the secretary or president, secure valuable attentions at either of their hands.

The management have just completed a large hotel, or dining-room, with sleeping apartments for a limited number; aside from this a fine seance-room, which will accommodate thirty or forty sitters at one time. Arrangements have been made with a well recommended materializing medium to remain during the entire camp, and who will give sittings in private circles. Much time and money is being expended to make this year's camp an enjoyable one, and to all lovers of a good social, spiritual love-feast, we say, don't miss attending the Delphos camp. We shall apply for reduced rates on all roads throughout the State, and in a later notice advertise the same. The G. A. R. reunion will follow the closing of our camp, and continue three days, occupying the society's grounds. A royal good time will be in store for all the old veterans who wore the blue. To those living in the vicinity of the Missouri Valley, who contemplate visiting a camp-meeting, do not spend your time and money in traveling away East, but come to Delphos camp, the gem of the West.

All communications should be addressed to either the secretary or president, who will immediately answer all inquiries pertaining to the camp. Circulars and printed matter will be ready for distribution by the 30th of June. Further notice of the camp will appear in THE PROGRESSIVE THINKER within a few weeks.

I. N. RICHARDSON, President.
Geo. KNOWLES, Secretary.

The First Society of Spiritualists, Chicago.

TO THE EDITOR:—The annual meeting of the First Society of Spiritualists of Chicago was held on Sunday, June 3, at the close of one of the grandest discourses ever delivered by the guides of Mrs. Richmond, the subject being, "Personalities versus Principles." It is pretty generally known by those who sympathize with us in this especial line of thought, that we are making earnest efforts to extend the work by moving to a more central location, and in view of this the annual meeting and election of officers was felt to be unusually important. The reports of the last year, whilst showing some signs of the hard times, in increased difficulty experienced by those in charge of the financial part of the work, was, nevertheless, encouraging. Notwithstanding the fact that our own speaker has been away a longer time than usual, outside assistance has been so generously extended by eloquent and noted speakers, that the year has been one of varied pleasure and delight.

One shadow alone came over the annual meeting, the retirement of our ever-faithful and dearly-beloved president, Dr. Louis Bushnell. For eighteen years, through storm and sunshine, he has been found at his post, as head of this society. No difficulty so great that he has not conquered, and no financial gap so broad that he has not filled. Ever faithful and loving to the guides and the medium, and ever-ready to throw oil on troubled waters, and guide the little barque into havens of peace, it is no wonder that the tribute of the guides was one of tender love, appreciation, and gratitude, every sentiment of which found its echo in the heart of each member and friend of the society, and it was with heartfelt regret that we yielded to his oft-repeated wish and elected another in his stead. For months the question of a successor has

been the one question in the minds of our people, and we feel we have been guided in this by the unseen powers, for but one name has been in the heart of the society, and therefore when Dr. DeWolf, of Englewood, was proposed, the election was enthusiastic and unanimous. The list of officers now stands: President, Dr. J. E. DeWolf; vice-president, Mr. E. F. Sloum; secretary, Mr. O. Cattins; treasurer, Mr. A. H. Bliss; trustees, Dr. Louis Bushnell, Dr. R. Greer, Mr. Lucas. To a society with such a board, nothing is impossible; therefore we look hopefully forward to the consummation of our one great hope, that of placing our cause before the world in such a manner and with such surroundings that it shall no longer be a target for the arrows of bigotry and ignorance, but that liberal and thinking minds may be led to see that these great truths demand, at least, their respectful attention.

The report of the committee having this matter in charge, presented at an adjourned meeting, Sunday, the 17th, was felt to be sufficiently encouraging to warrant the society in adopting the report and at once proceeding to secure the place of meeting.

One pleasing feature in the movement is, that while its main object is the centralization of our forces, making this a Sunday morning union service, for the presentation of the philosophy of Spiritualism, we are glad to say that the leaders of all our sister societies have heartily endorsed it, and are co-operating with us in the move. All feel the cause as a whole must receive a great impetus for good.

At the meeting of Sunday, the 17th, Mrs. Richmond received her nineteenth annual call to minister to the society. In accepting if the guides spoke warmly and encouragingly of the contemplated changes, as being one of the most important steps ever taken by the body. Sunday, June 24th, we close for the season, and I trust when next I write you, it will be to tell of the realization of our hopes and that our beloved teacher has begun the nineteenth year of her pastorate amidst scenes worthy of the cause she so ably represents.

Mrs. C. CATLIN, Sec'y.

1223 VanBuren St., Chicago.

The Ouija Board.

Calling upon a friend one day while lately visiting in Beloit, Wis., the conversation turned upon Spiritualism and especially in regard to the Ouija Board as a means of receiving messages from our spirit friends. The lady of the house remarked that lately they had not succeeded in getting anything satisfactory, and many times could get nothing whatever. I suggested that there were reasons for it, but felt sure that untidely we could get something intelligent and satisfactory. We tried the experiment and received the following message from the lady's friends, and which is correct in every particular:

"My much-loved child. Your father and mother are watching over you with all the tender love and solicitude of fond parents. Your work here is truly and sincerely appreciated by your spirit friends, and you will enjoy the fruits of your labors when you join our home circle, for we will be a reunited family with not one loved one missing. Dear child, you have had many and severe trials, but they are nothing compared to the joys awaiting you in our beautiful home. Your own bright children will meet you at the portal and welcome you and their loving father to the home your kindly deeds have made for you. Be patient, and endure for awhile, for the end draws near and we will crown you with thornless roses when you come to us. We are, your father, mother, sisters five, two brothers and your two children, who all love and care for you."

I also received satisfactory messages from my own loved ones, and have on former occasions had predictions made through the same source that were verified. While in Milwaukee I was made the recipient of many cheering messages through Ouija, and have found it a very satisfactory method of talking with my spirit friends. Many persons possess the forces which spirits use to operate the board, who do not even dream that such a thing is possible, and who can by this method come in rapport with their spirit friends when other means have failed, and with satisfaction and profit to all concerned.

WILL C. HODGE.

40 Loomis St., Chicago, Ill.

Rights of Man, by Thomas Paine, Comprising an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cts.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts.

"Woman: Four Centuries of Progress." A lecture delivered at the Freeholders' International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. A noble address by a noble, womanly woman. It should be read by every woman and every man. Especially excellent to place in the hands of women who are members of the churches. Price, 10 cents.

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The Rationale of Measurism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price \$1.25.

Helen Harlow's Vow, or Self-Justified. By Lois Waisbrooker. Price reduced from \$1.50 to \$1.00.

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IN THE
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A Remarkable Book.

"This is a remarkable work by FATHER CHASTAGNY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 320 pages, and should be read as a master of history by every Catholic. The following is a partial list of the contents:

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The Bible and the Priest of Rome.

CHAPTER II.
My first School-days at St. Thomas—The Monk and the Bishop.

CHAPTER III.
The Confession of Children.

CHAPTER IV.
The Shepherd whipped by his Sheep.

CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.

CHAPTER VI.
Festivities in a Paragonage.

CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.

CHAPTER VIII.
The First Communion.

CHAPTER IX.
Intellectual Education in the Roman Catholic College.

CHAPTER X.
Moral and Religious Instruction in the Roman Catholic College.

CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.

CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States and want to destroy them?—Why does she object to the reading of the Bible in the Schools?

CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.

CHAPTER XIV.
The Vow of Celibacy.

CHAPTER XV.
The Importance of the Theology of Rome.

CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I saw the Pope and how I followed the word of God.

CHAPTER XVII.
The Roman Catholic Priesthood: Ancient and Modern Idolatry.

CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.

CHAPTER XIX.
Vicars, and Life at St. Charles, Riviera Boyer.

CHAPTER XX.
Papineau and the Vatican in 1847: The burning of "La Canadian" by the Pope of St. Charles.

CHAPTER XXI.
Grand Dinner of the Priests—The Mass of Sister of St. Mary.

CHAPTER XXII.
Jam appointed Vicar of the Parish of St. Charles—The Priests, Lives and Deaths of Fathers Bedford and Perrin.

CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.

CHAPTER XXIV.
I am named a Vicar of St. Charles—Quebec City—The Rev. Mr. Tett—Vicars—General Cargo—The Seal Skins.

CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Holy and Blood of Christ—Numerous sums of money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.

CHAPTER XXVI.
Continuation of the trade in Masses.

CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the water god) in my vest pocket.

CHAPTER XXVIII.
The Grand Oyster Supper at St. Charles—The Rev. L. Parent and the "Bon Dieu" at the Oyster Supper.

CHAPTER XXIX.
We have not space in this notice of Father Chastagny's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of the greatest interest.

CHAPTER XXX.
The Immaculate Conception of the Virgin Mary.

CHAPTER XXXI.
The Abolition of ANNUAL CONFIRMATION.

CHAPTER XXXII.
The Ecclesiastical History—Conduct of the Priests—The Bishop Formed Me to Distribute the Bible.

CHAPTER XXXIII.
Public Acts of SIMONY—Fictitious and Brigandage of Bishop O'Leary—Selling the Bible for a trifle to determine to resist him to his face—He employs Mr. Spink again to send me to (God) and the Rev. Mr. Spink as a Priest in the Church of Rome.

CHAPTER XXXIV.
I am named a Vicar of St. Charles—Quebec City—The Rev. Mr. Tett—Vicars—General Cargo—The Seal Skins.

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CHAPTER XXXIX.
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CHAPTER XL.
The Immaculate Conception of the Virgin Mary.

CHAPTER XLI.
The Abolition of ANNUAL CONFIRMATION.

CHAPTER XLII.
The Ecclesiastical History—Conduct of the Priests—The Bishop Formed Me to Distribute the Bible.

CHAPTER XLIII.
Public Acts of SIMONY—Fictitious and Brigandage of Bishop O'Leary—Selling the Bible for a trifle to determine to resist him to his face—He employs Mr. Spink again to send me to (God) and the Rev. Mr. Spink as a Priest in the Church of Rome.

CHAPTER XLIV.
I am named a Vicar of St. Charles—Quebec City—The Rev. Mr. Tett—Vicars—General Cargo—The Seal Skins.

CHAPTER XLV.
Simony—Strange and sacrilegious traffic in the so-called Holy and Blood of Christ—Numerous sums of money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.

CHAPTER XLVI.
Continuation of the trade in Masses.

CHAPTER XLVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the water god) in my vest pocket.

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