

# THE PROGRESSIVE THINKER

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SUPPLEMENTARY TO THE FUTURE.

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

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## A GENERAL VIEW Of the Grandeur of Spiritu- alism.

A Lecture Delivered  
BY GEORGE S. BOWEN

Before "The Quakers" at Elgin, Ill.

I am with you to-night, by your kind invitation, to express some thoughts on the subject of Spiritualism; and in order to a clear understanding, let me say that I should define Spiritualism as "the doctrine of the existence of spirit independent of matter; belief in the immortality of the soul, and the possibility of the departed through the impressibility of certain media to spiritual influence; the doctrine that all which exists is spirit or soul."

In discussing this important subject, let us examine it without prejudice, but in the best spirit, only desiring to seek the truth, which will make us free. "If a man die shall he live again?" is a question that has been seriously considered by the wise men of all the ages; and while the religious world accepts the doctrine of the immortality of the soul, they do so more by virtue of their hope than from actual knowledge. In fact, I think they mostly deny the possibility of such knowledge. I recently listened to an elaborate discourse by a distinguished minister of the Congregational communion on this subject, who said, in closing, that "any member of his congregation should ask him if he had any knowledge of a future state of existence, he should honestly tell them that he had not, 'but, thank God,' said he, 'I have a reasonable hope.' Meeting the minister on the following day, I mentioned that I had listened to his sermon in denunciation of Spiritualism, and when he said to his great congregation that he had no knowledge, but simply 'a reasonable hope,' that life was continuous, after forty years in the ministry and the study of the Bible, I dropped a tear for him, as I felt that he had almost lost his life's work. We had a most delightful interview, and I have a cordial invitation to visit him, which I hope to do some day.

Paul tells us that we have both "a natural body and a spiritual body," and "this mortal must put on immortality," and "that which now soweth is not quickened except it die;" "we shall not all sleep, but we shall all be changed." "The first man Adam was made a living soul; the last Adam was made a quickening spirit." In Adam nature was the seed of wheat mingled with the dust, but the spirit of that seed comes forth in the new stock of grain with increased measure. The tiny seed placed in the lap of mother earth drops off its mortal, and in its new life we find the bud, and then the rose in all its beauty; and in the eternal order of all life, man matures, ripens, dies, and his living soul rises into the new life, and is "made a quickening spirit," losing not particle, but has put on the immortal, the celestial, changed by this new birth to the real—the spiritual—man, with every sense complete, is now glorified and inspired by new scenes, new surroundings, and free to mingle with new friends who will warmly greet the arisen soul in the sweet spirit of love, as pure as the crystal streams of Summer-land, there in the new home to grow, to love, to enjoy, to study, to increase, to develop and to occupy the "many mansions" we have built while climbing the mountain of life on earth.

Mrs. Stowe most beautifully in her inspired hymn expresses the true idea when she says:

"John Brown's body lies moldering in the grave,  
But his soul goes marching on."

What is this soul and spirit, now transfigured, disembodied and released from earthly conditions, the soul being the form or celestial body, the spirit being the intelligence, inspirational force, strength and power, producing with these subtle and mighty forces the spiritual phenomena which so profoundly interested the religious, social and scientific minds of the world, and which has through all the years been looked upon as a most mysterious power, by some believed to have proceeded from the Devil, and there may still be those who honestly believe his Satanic Majesty equal to the solution of all these mysterious manifestations that have so puzzled the material mind.

In December, 1847, in the home of John D. Fox, of Hydesville, N. Y., there occurred peculiar and strange rappings or noises, which continued for some months, attracting the increasing attention of their friends, neighbors, ministers, scientists and philosophers; and it was soon discovered that the rappings on the doors and walls of the house were increased in the presence of their daughters Margaret and Kate;

of salvation, and in proper condition to exercise the highest spiritual gifts. He was an ideal man, without a peer, the most brilliant character in history, whose supreme life and example will adorn all the ages. As a perfected man, I can admire and love him, and commend his teachings and example to all mankind. As a God, I must worship him, the great Creator, the Father, whom Jesus tells us "is greater than I."

I was in my early years taught the ideas promulgated by the orthodox or Evangelical church, and like most persons so educated, was strongly prejudiced against the philosophy of Spiritualism; but about thirty years ago, being in poor health, I was advised by a kind friend to consult a lady who had the "gift of perception." She divined the cause of my illness and advised the remedy that restored my health. She described several young men in my employ, who she said were dishonest, and in due time her prediction was proven true. She told me our house would be destroyed by fire, and it was. Had I acted on the advice she gave me I would have been greatly benefited, but like many others, "I believed not." I remember her words now as full of wisdom.

Some months after this I met an inspirational medium, who gave such unmistakable evidence of spirit communication and such clear and intelligent expressions from immediate friends, father, mother, sister, brother, as well as from other friends who had passed to Spirit-life, that all my doubts as to the great truth of a continued existence and the fact of communication between the spheres were entirely removed, and the truth so clear that a denier of the world would be a sacrilege indeed. If time permitted I could give you innumerable proofs of this glorious truth, which opens to our souls new beauties and offers new incentives to a pure and exalted life, as we must all work out our own salvation, and build our own mansions by our own labors, "eternal in the heavens." I might tell you of numbers of cases that have been restored to health, by spirit power, after having been given up by the best medical skill; and I hold that all the cures wrought by Christian Science, faith cures, mind cures, prayer, etc., are the direct result of spirit power and the sweet influence of unadulterated love.

How little is understood of the real power of pure and exalted love. An aggregation of such true love will abolish poverty, destroy all sin, disband our armies, establish homes, cement friendships, increase civilization, and bring into the world a new era of brotherhood, all mankind, and then we shall more fully understand and appreciate the Fatherhood of God.

A distinguished judge, sitting in my office in Chicago some years ago, said: "Mr. Bowen, if I could become satisfied of one thing, of which I am now in doubt, I should be a much happier man than I am at present."

"Of what are you in doubt," I asked the judge.

"I am in serious doubt as to a future existence beyond this life," he replied.

"Is it possible that you can have any doubt about that?" said I. (He was a communicant in the Methodist church.)

"Well, judge," I said, "put on your hat, come with me, and I think I can satisfy you perfectly on that point."

He consented to go with me to see a lady, a sensitive, in whose presence writing on a slate appears without the touch of mortal hands. The judge sat down at a small table, held the slates in conjunction with the lady, and very shortly the raps were heard, and gave intelligent answers to questions, and then we could all distinctly hear the little piece of pencil writing on the slate.

When finished there was found an answer to a question, and the name of Marcia clearly written on the slate, being the given name of the deceased wife of the judge. The slate was replaced and other writings were made, under circumstances and conditions that convinced the judge completely that some force not visible and yet intelligent and true wrote the messages on the slate. At the same sitting a glass held under the table the same as before, and when taken out contained three beautiful japonicas, as fragrant as were ever found in the garden. This was a day in winter, with a foot of snow on the ground. The judge was perfectly satisfied and greatly delighted with the interview. Time passed on, the judge married again, and after some years his wife passed on to her home in the skies. The day before the change came to her, she handed the judge an envelope in which she had placed a paper with words written thereon by herself, and said that if it were possible to communicate to him from her home above she would write the same words she had written on the paper in the envelope, thus proving her identity beyond question, and so passed a sweet spirit to the "beyond."

In due time the judge paid a visit to a slate-writing sensitive, and received a communication on a slate from his deceased wife in which she stated that she was happy in her new home, but had not gained strength sufficient to write the promised words, but at a future day, which she appointed, she would endeavor to do so. On the day appointed the judge again visited the sensitive, and holding the double slates in his own hands, received a communication covering the slate except in the center, where there was found the initial letter C most beautifully wrought with lilies and forget-me-nots in the border, and in the center of the letter was written these words: "The many mansions"

the identical words written by his wife on the paper, as he found on examination after leaving the home of the medium. The judge made me a visit in New York and brought the slate with him, and said that for forty years he had practiced law, occupying the bench a share of the time, studying evidence, analyzing witnesses, etc., and that he considered this as clear a case as any ever considered and passed upon by a court of law.

While in New York some years ago I dined with an old friend, and in the evening called with him to see a lady who possessed the gift of healing the sick, and was then residing at the Continental Hotel. While waiting her arrival in the parlor, my friend introduced me to a doctor and his wife from the State of Georgia. In the course of a brief conversation with him I said to the lady, "I notice you use crutches, madam."

The doctor replied saying: "My wife sprained her knee, eighteen months ago and has never been able since then to put her foot on the ground. I did everything possible to restore the limb. I employed the best medical skill to be found in Georgia without success, and my wife is now under the care of Dr. Sayre, an eminent surgeon of this city." In the meantime, the lady we had called to see had reached the parlor and was in conversation with my friend. I expressed my sympathy to the doctor's wife and said: "Madam, if you will permit me, I will say that the lady conversing with my friend can cure you."

She said: "Cure me! How can she cure me?"

I replied that she had the gift of healing.

"Yes," said the doctor, "I have heard of such things, but I do not believe in them." "Well, doctor," said I, "it is immaterial whether you believe or do not believe, it is true, and with your permission I will introduce the lady." I did so, and the doctor said quite brusquely: "Madam, your friend, Mr. Bowen, says you can cure my wife. I should like to know how you can cure my wife."

The lady replied saying: "I do make cures; I might cure your wife; I could try."

"Then said," I let me suggest, madam, that when you go to your room you permit this good woman to examine your case, and if she gives you any assurance that she can benefit you, let her undertake the case, and if she does not restore you, I will myself pay her bill." Then, saying good-night to all, we returned to my friend's home. Three days after this I dined again with my friend, and chatting with him over our coffee, I inquired if he had heard from or seen the doctor and his wife since our evening call. Replying that he had not, I suggested that we call and learn the result. He cheerfully accompanied me, and on entering the parlor of the hotel we met the doctor and his wife, about leaving the parlor to go to the opera. We were cordially received, and on expressing my pleasure in meeting them, I said to the madam: "I see you are without your crutches."

"Yes," said she, "I am cured, and have no further need of crutches, and I shall always hold you in grateful remembrance for your kind offices of healing. We have been in New York six weeks, and I have not been out of the hotel, but as we are going home in the morning, we thought we would attend the opera to-night."

The doctor expressed his wonder and his thanks for the remarkable cure made by the good woman, and we bade them good-night, and good-by, two as delighted beings as you could wish to meet, both splendid specimens of humanity.

A young lady in this city was restored to health and life by the same woman, after being given up by the doctors, and is still a blessing to her husband and friends.

I have detained you much longer than I had expected, and yet I must answer a single query: If Spiritualism is true, what is its value to mankind? It must be to every candid and earnest thinker a great satisfaction to know that truth has been placed on a pedestal, held under the table the same as before, and when taken out contained three beautiful japonicas, as fragrant as were ever found in the garden. This was a day in winter, with a foot of snow on the ground. The judge was perfectly satisfied and greatly delighted with the interview. Time passed on, the judge married again, and after some years his wife passed on to her home in the skies. The day before the change came to her, she handed the judge an envelope in which she had placed a paper with words written thereon by herself, and said that if it were possible to communicate to him from her home above she would write the same words she had written on the paper in the envelope, thus proving her identity beyond question, and so passed a sweet spirit to the "beyond."

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tended, a little lower than the angels of light. Then will a new heaven and a new earth encompass the sons and daughters of God.

Spiritualism answers the question: "If at man die, shall he live again?" and in doing so, has given to a countless number of bereaved and disconsolate souls the "oil of joy for mourning, music and sunshine for weeping, and a beautiful home in paradise in place of a section in hades, a life of progress in the Summer-land, amid the throng of those we love, where the roses are in eternal bloom, and the sweet music of the spheres shall inspire the immortal hosts to highest deeds of love and praise, where all is life, continuous, eternal, everlasting, universal in its opportunities, by virtue of the supreme love that 'changeeth not.'"

## A Copper-Age.

An account of the discoveries made at Tel-el-Hey, the site of the ancient city of Lachish, in Palestine, gave rise, in the British Association, to a discussion concerning a probable copper age. The very high mound contains the ruins of several towns, built each except the lowest on the ruined remains of its predecessor. The uppermost was an Israelitish town, and was very probably the remains of the Lachish, which was besieged and destroyed by Sennacherib, in the time of Hezekiah. Throughout the mound, from the bottom to the top, were found flint and metallic implements. Among them was a thick chisel made of copper, which had been hardened by mixture with red oxide of copper, from which it received a red appearance. Toward the top of the mound were bronze arrowheads, which probably dated back to between 1400 and 1500 years B. C. In the ascent of the mound a change was observed from copper to bronze and from bronze to iron, which was very common in the Israelitish town. Lead was found in the form of a thick wire, very pure. A silver bangle contained ninety per cent of silver, considerable copper, and an appreciable quantity of gold. Sir John Evans spoke of the evidences of a copper age preceding a bronze age, seen in North America, Ireland, Hungary, and other countries. Dr. Hildebrand said that several implements of pure copper had been found in Sweden. Prof. Boyd Dawkins thought the evidence from North America showed that the copper age was practically a side of the neolithic age. Prof. A. H. Sayce spoke of the absence of words for tin in the Egyptian and Assyrian languages, although the metal was known in Egypt as far back as the eighteenth dynasty, and although there are words in both languages for gold, silver, iron, copper, bronze, lead, and possibly metallic antimony. The word for iron in Egyptian means metal from heaven, and in Assyrian, heavenly metal. This would indicate that their iron was meteoric. —Popular Science Monthly.

## "THANATOPSIS."

Where Did It Come from and How Did Its Way in a Boy's Mind?

I knew it by heart when I was a very small boy, and as I went about repeating it, it used to interpret for me Bryant's feeling for nature—the nature that I saw—and the noble pathos of life. It seemed to be a secret which I shared with the mother world how shamefaced I was once, when a cousin of mine exposed me. Unbeknown to me he had stolen near me one evening when I was milking one of the cows, and heard me repeat "Thanatopsis." It must have been sufficiently ludicrous, the spectacle of a barefooted scrap of a boy—not more than nine years younger than the other boy when he wrote the poem—seated on a milking-stool and declaiming those immortal lines to the cow. I do not know how he managed the stately rhythm of that blank verse to the intermittent sounding streams in the pail. Very likely he did not, and that was one of the reasons why he was accused of drying up the cows that he milked.

I wondered then, and I wonder now, where "Thanatopsis" came from. How did it come into the mind of a boy in those remote hills, away from the suggestions of the real world? Did the hills teach him, and the forests, and the brooks, and the clouds? Was it industry and application that made this poem?

I think, my friends, that we shall have to fall back on that mysterious something, the possibly supernatural suggestion that we call genius. —Charles Dudley Warner.

## What Constitutes a Freethinker?

H. L. Green, editor of "Freethinker's Magazine," has issued a tract answering the above question. It is excellent. Price 3 cents; 15 cents per dozen. Mr. Green will fill orders. Direct him in care of Drawer 678, Chicago, Ill.

We ask for long life, but 'tis deep life, or grand moments, that signify. Let the measure of time be spiritual, not mechanical. Moments of insight, of fine personal relation, a smile, a glance, what ample borrowers of eternity they are. —Emerson.

The only cure for imprudence is the suffering which imprudence entails. Nothing but bringing him face to face with stern necessity and letting him feel how unbinding, how unprizing it is, can improve the man of ill-governed desires. —Herbert Spencer.

## HEAVEN! HEAVEN!

### Peculiar Ideas Concerning That Future State.

#### Wanted to Get Back from Heaven to California.

Heaven! What ideas are associated with the word. The good Mohammedan expects a harem of beautiful houris; the disciples of the Buddha have expectations ranging from positive happiness to extinction of conscious individual existence in Nirvana; the American Indian looks forward to happy hunting grounds in another life. Ideas range through all the gamut of religiosity, from the crude notions of the fetish-worshipping savage to the no less fetish-worshipping orthodox church member of our modern days, who has anticipations of a heaven where he shall loaf in a round of eternal laziness and psalm-singing around the throne of God, while millions and millions of his fellowmen are suffering eternal torment in hell!

A good common-sense view of the subject is set forth by "Weird Will" in the *Truth Seeker*, in a manner that is suggestive and humorous. First he tells of

#### HEAVEN ON TRIAL—ON EARTH.

##### CHAPTER I.

They were sitting beneath the spreading branches of a monster live-oak one beautiful afternoon, old Abraham Fife and his good wife Nancy. Away back in the rosy days of youth, when life was all joy and hope, this now loving old couple had exchanged their little home 'mid the cornfields of old Indiana for one in the rough land of California. They were two of the thousands that had braved the hard journey of the plains, and settled in that new-found world-land of the early '50s. Hardly old pioneers they were, grown old and stooped in the rough grapple of that land of gold in its early days. Their children had married and gone, and left them alone on the old ranch of some thousands of acres. But 'twas a lonely spot to them when the children left, and some years afterward they moved to the quiet village of Gold Hill near by, there to while away the evening time of life. Abraham was a rough old pioneer, and usually smiled at the tender side of life, but as he sat beneath the live-oak that afternoon with his good wife Nancy, his mind fell into reminiscences of the long years of his busy life, and his heart grew touchingly tender as he called up the sweet memories of those old days gone for ever.

"Well, we've had a heap o' hard work in our time, haven't we Nancy; and there's been lots o' dark days long with the bright ones."

"That's true, we've had our share, Abe. But they're all about over now, and I think if anybody needs a rest we do, don't you?"

"Well, I have queer ideas about this restin' business, I guess, Nancy. My doctrine is 'at we'll work, or ought to, just as long as there's a place up us, and that'll be forever.'"

"I'd kind o' like to have a rest myself, Abe, and somehow I think 't' old Bible doctrine is best, after all."

"I know the preachers twist the thing around, an' tell o' the good times comin', but you see they'd lose their job, Nancy, if they didn't bait their hooks with the heavenly worm. I don't believe in none o' their goin' to heaven an' havin' a good time. It's all stuff. But who's that comin', Nancy?"

"That's the Rev. Mr. Jeness, the new minister. Now don't be too hard on him, Abe."

"Want a little money for a new church, I reckon, but he can't get nothin' out o' me."

"Good afternoon, Uncle Abe."

"Good afternoon, sir. Have a seat out here in the shade with me and Nancy."

"Thank you. I called to see if you could not help the Lord a little this afternoon, Uncle."

"What'd you want—money?"

"Yes; I want a little to help out our church. You can't invest amiss for the Master's sake, I reckon. Any amount would be a wonderful help."

"Won't give you a cent."

"Why not, Uncle? Wouldn't you like to see the cause of Christ advanced in our town? It takes money to build churches and fight the devil."

"Oh, we've got enough churches in town already. Can't support what we've got."

"Enough churches! Why, Uncle, you can't mean that. Don't you know that every church is a new monument for righteousness?"

"Don't believe any such stuff. If we're going to have any church, might just as well all have one. That's a plenty."

"Oh, that wouldn't do at all, while we're all working for the glory of our Master, we must each do it in our own way. You couldn't mix up the churches, Uncle. It wouldn't work at all."

"If you can't mix 'em up now, how'll it be by an' by?"

"Don't worry about that, Uncle. Let's fix it up on earth. I think if you will help us Methodists a little just now, the cause of our Savior will take a mighty stride forward in Gold Hill. Now what can you do for us?"

"Nothin'. We're all pullin' for the same gate, anyhow, an' I don't see the use o' supportin' so many breeds."

"But wouldn't you like to meet your good wife and all your friends over there? These churches are the only doors to heaven, and the more the better."

a pretty mixed-up business, an' I wish I knowed a little more about it."

"It's really a simple matter, after all, Uncle. You build the churches, and we do the rest. Every new church increases the world's chances for heaven, and a chance for that is worth all the treasures of earth, see?"

"Tell you what I've always thought about it, Sir. I believe people are goin' to get fooled in the blamed thing. I don't think we'll have such an everlasting good time as you preachers make out."

"You will certainly agree that all these sorrows and cares of the troublous here will be forgotten in that glorious there. 'Tis the promise of our father and the glory of our race. Think of the days of universal joy and peace—the very ideal of our churches. Won't that be a happy time, Uncle?"

"No. I think this thing o' settin' around forever dahn nothin' 'gainst your will an' havin' a limber good time, is the biggest humbug I ever heard about. It won't do here or anywhere else, in my opinion. But I'll know some day."

"Uncle, I'm astonished. What do you mean?"

"Well, it's just this way. This horrible evil you preachers snort around about is the work o' the Big Bein', an' a tolerable good thing after all, I guess. If your churches can't do no better'n try to root it out an' prepare men for heaven here or somewhere else, they'd better pull up stakes an' move on."

"We do think this world, as well as the next, would be a happier place without evil; and to make it a place of good is indeed the ideal of the churches."

"Then you can't get nothin' out o' me. When you git the world on a joll-forever basis, let me know, an' I'll move out. Don't want no part o' it in mine. Come on, Nancy, we'll let the blamed fool scratch it out himself. Good-day, Mr. Goodwill."

#### CHAPTER II.—IN HEAVEN.

"Thought you never was comin', Abe. What's the matter?"

"Well, I had a sorter hankerin' after the old place, Nancy, an' somehow I couldn't shuffle off the mortal twine any sooner."

"I've bin worryin' about you good deal, Abe. I was afraid you wasn't goin' to git in."

"Thought people didn't worry up here, Nancy."

"Well, they don't, if they've—"

"Got all they want, I reckon. Why, then, jest the way it used to be down in old California?"

"But we musn't grumble up here, Abe. Come on, let's look around a little, and off they strolled, hand in hand, down the sunny paths of paradise—old Abraham Fife and his now immortal wife, Nancy. They had reached the eternal dreamland of the human race, and found themselves really treading the holiest ground in the universe. It was the heaven of man in all the ages where the sum of all the good he has known on earth has been extracted from all the evil by some mysterious alchemy of his God. And this was the land that these two old pioneers of earth had entered to begin their stroll together down the joyous highways of eternity. After they had enjoyed the sweet associations of the redeemed of God for a thousand years, and had been constantly ministered unto by the sweet-voiced angels of heaven, Abe called Nancy apart one day to one of the quiet nooks of that happy land, for a good, oldtime, earthly chat, and said:

"I tell you, Nancy, this thing o' comin' to heaven ain't what it's cracked up to be."

"Don't go on that way, Abe. Jest be patient, an' the good time 'll come by and by."

"That's what the blamed fools used to say down on earth, an' it's all an infernal humbug."

"Why, ain't you having a good time, Abe? You don't have none but the very goodest of men an' things about you—no evil nor tryin' things at all."

"That's jest what I'm tired of, Nancy. I've bin potterin' round here fur a thousand years, an' I ain't run up agin nothin' yet, an' I'll be blamed if the thing ain't gittin' kind o' monotonous. My doctrine is 'at you kin have things too much your own way."

"They say this is the happiest place of anywhere, Abe, an' I reckon it must be."

"Well, I reckon it's not. Don't you recollect, Nancy, how happy we was when I found you chirpin' round on the old farm down in Indiana when we was young? And how we was more happier still when we come out to California an' dug gold, an' raised wheat, an' picked fruit, while the children was growin' up? Course we had some rainy days, but ah, them was what I call happy times, Nancy."

"Nuss talkin' 'bout that now, Abe. It's past forever, an' we've got to enjoy this place."

"Well, I reckon we kin never have them good times agin fur ourselves, Nancy, but I wish I could git back a minute an' whisper in the ears o' them blamed fools on earth, an' tell 'em how glad they order be 'cause they're a-livin'! They're all time prayin' to git up here or some other good place, an' the fact is, Nancy, they're jest about as happy as they'll ever be, an' I wish they knowed it, too."

"The preachers 'll git 'em around all right after 'while, I reckon, if they haven't already."

"No, they haven't yet. I was told 't' other day they was still a prayin' to get their flocks up here, an' if they couldn't do that they wanted to turn the old earth into a paradise an' let people

"Well, this thing o' goin' to heaven is

CONTINUED ON PAGE 5.



## CASSADAGA CAMP.

## The Closing Scenes at This Favorite Place.

The most successful season in the history of Cassadaga Camp has just closed after a six weeks' session. In all the previous years since its early organization there never was so large an attendance from the opening day to the close; so the wise ones affirm, and so the harvest of shekels in our coffers practically demonstrate.

One evidence of the growing popularity and widening influence of Cassadaga was the large number of visitors from a distance, who, coming for a short sojourn, remained throughout the entire season. From Chicago there were 75; from Pittsburgh 50, with as many or more from St. Louis, Cincinnati, Indianapolis, St. Paul, Columbus, O., Waco, Tex., and a large delegation from the Queen's domain.

Thus it becomes imperative for the management to increase its entertaining capacities, while several fine, new cottages are being erected by private parties and a large number of lots have been leased whereon dwellings will be erected before another season.

The program was unusually attractive, presenting, besides many old favorites, a much desired and appreciated increase of new speakers to meet the growing demand for a change of intellectual diet.

Among the many attractions, the celebrated North-Western Orchestra took the lead; their exquisite melodies rendering them prime favorites with all. A fine array of dramatic talent presented a variety of first-class entertainments, reflecting credit on the Association and those taking part in the same. The semi-weekly dances in the open pavilion, always a source of delight to the young people, were largely patronized, bringing in a revenue of over \$500 to the Association. All the psychics advertised and many new ones were present throughout the season, doing a tremendous business in their different lines.

A host of things were taught at Cassadaga during the season of '94; among them Hindoo Philosophy, Mental Science, Palmistry, Astrology, Hypnotism, Development of Mediumship, Music (instrumental and vocal), Elocution and Physical Culture, and Dancing, while the Thought Exchange, Forest Temple meetings and conferences proved a source of education to those attending.

For the little folks and older children a Lyceum and Kindergarten were provided.

At the annual election of stockholders, the most harmonious in the camp's history, all the old trustees were unanimously re-elected, and the capital stock increased from \$20,000 to \$40,000. Most of the shares issued up to date have found ready purchasers. Valuable land adjacent to the grounds, which the trustees have been desirous of possessing, has been purchased since the annual election.

Many improvements are contemplated for the coming year, among which will be an enlargement of the Hotel Grand, or the building of a new one; the erection of a bowling alley and billiard parlors; also a mediums' home, as well as general improvement of grounds, especially along the lake front. The season of '95 will commence one week earlier, continuing seven weeks.

The curtain has dropped, the music ceased, the lights no longer illuminate; most of the summer guests have fited to winter quarters, leaving the local residents the full enjoyment of their always pretty day, and the pleasant recollections of the yesterdays of our dream life, with ample time to plan for the coming season just around the corner.

## Experiences at Lily Dale.

To THE EDITOR:—No one visiting Lily Dale can tell of all the good things that are there to be seen during the time of the camp, and I shall not attempt it, but will pass unnoticed the pleasure it gave me to meet such intelligent and refined people (more resembling the crowds that were to be seen at the World's Fair than any I ever saw). The many grand mediums, the beauty of the grounds and the heavenly feeling of brotherhood that seemed to pervade everything was a rare treat to enjoy. But I must tell of two wonderful seances held by Mrs. Aber, at her cottage, on the evening of August 21st and 22nd.

Before the medium was entranced, and almost as soon as the light was turned down, the spirits began to come, and kept coming until sixty-eight well-formed and vigorous spirits greeted their friends. On the next night sixty-four forms came before the medium was controlled. Then, by the kindness of Mrs. Aber's guides, the lovely spirit Hypatia escorted little Miss Angie Shaffer and the writer into the cabinet, where we were honored with seeing some forms make up, and when formed we were greeted and congratulated by them. It was grand! I do not expect to be happier in heaven. If you want to see spirit power in its full glory, go to Lily Dale or some other camp, where the fatherhood of God and the brotherhood of man is all the law necessary.

R. C. SMITH.

## Camp Starlight, Shelton, Conn.

Meetings at this camp will open Sunday, Sept. 16th, and continue to the 23d inclusive. Dr. G. C. Beekwith-Ewell is engaged for the entire week. Mrs. Tillie Reynolds of Troy, and other talent, is expected to contribute.

Much good work has been done at this resort, known as Rocky Rest, extending through the season from early Spring till Autumn. The camp meeting is held after larger camps are closed as a conclusion to the quiet work of the season and a kind of harvest-gathering. It is situated in the midst of manufacturing towns and small cities, and leavening, it is hoped, the centre of a circle of larger dimensions.

Wayside Jottings. By Mattie E. Hull. Essays, sketches, poems, etc. Cloth \$1.

## TO LIBERALS.

## The Annual Congress.

PERTINENT REMARKS AND SUGGESTIONS—STATE SECULARIZATION—CONSTITUTION AND INFIDELITY—FREE-THOUGHT CONGRESS IN BELGIUM.

Liberals will pardon the repetition of the announcement of the Eighteenth Annual Congress of the American Secular Union, to be held in Madison hall, 146 West Madison street, Chicago, October 26th, 27th and 28th. The great occasion is rapidly drawing nigh. The Union must bear its share of the expenses. This share has not yet been donated. Ours is not a wealthy society. No party working in the front ranks of reform ever complained of a surplus of funds. We are the advance guard in humanity's great army of progress. All other demands pale into insignificance in comparison with those we advocate, for not until the State stands untrammelled by sectarianism can the people hope to gain their liberty.

The economic question must be subservient to State secularization. Many liberals, not comprehending this, have become identified with the labor cause, hoping to better the condition of the masses through one or the other of the panaceas advocated. But true economic freedom can never be attained in a country dominated by theologians. The people are now like pliable trees, with heads bent forcibly to the earth. Remove the weight and how quickly do the saplings spring upright. Take off this incubus of Christian dominance, assuming its most dangerous form in Christian privilege, and how soon will humanity stand erect. We must make no mistake. It is not a sham battle that we are fighting. Our opponents are not men of straw, as some of our conservative friends affirm, assuring us that the scientific thought of the day is attaining all we ask much more rapidly than we could by defensive or aggressive measures; that progress, as well as motion, travels on the lines of least resistance. Scientific thought has no influence in suppressing the Machiavelian maneuvers of a Comstock. It isn't obscenity that he so much opposes as infidelity. The case of Mr. Wise, at Clay Center, who is a freethinker, but made an unfortunate quotation from the Bible, sending it to a Christian opponent through the mails, and that of Matilda Joselyn Gage, proves this. Scientific thought has not invalidated in the least the existence of the National Reform Association and the Sabbath Union. Rather have these gone on amid all the brilliant achievements of modern science, steadily increasing their membership and prosecuting their work with renewed activity. It is only the secularist, then, who can oppose the enemies of our government, because they yet maintain that sound sentiment of the founders of this republic, that "eternal vigilance is the price of liberty."

Let us not imagine that the world has become too wise to persecute. We would awaken from their pleasant dream but to find the enemy in full possession. We ask you to aid us, then, with the congress financially and also by your presence. Let us all get together and endeavor to devise some means by which we can more successfully prosecute the work of State secularization.

Otto Wetstein, our treasurer, is in Europe, and will represent the American Secular Union at the Free-Thought Congress in Belgium in October, but Otto junior, a son well worthy his sire, will be glad to do the honors of the office at Rochelle, Illinois, and will receive most graciously whatever amount may be contributed.

MRS. M. A. FREEMAN,

Cor. Sec. Am. Sec. Union.

## The Message of Spirit Lincoln.

To THE EDITOR:—In a late issue I noticed a short article calling in question the truth of a communication purporting to have come from Abraham Lincoln. In behalf of both our loved and ascended President and the medium through whom he wrote, I wish to say to your readers that in the short inspirational address given in our home, on the Sunday after memorial day, Mr. Lincoln made use of some of the identical words written in the disputed message, and many of the same ideas, coupled with even stronger words than then used.

The spirit-form was plainly seen during the delivery of the address, standing just back of the medium, and so filled with sorrowful emotion as to be scarcely able to restrain his tears. His solicitude for the welfare of his country is deep, strong and abiding, and his sorrow for the perfidy in politics, so clearly apparent to him now, is a burden to his patriotic heart, so, wherever and whenever he can come, he expresses himself strongly and decidedly in (the to him) great question of the day, the political condition of the country.

Lincoln is a Republican in the best sense of the word, but he plainly sees that the party he was allied with is not a party for the Republic, but for place and power, and all the money there is in it; also that the hope of the country is not in the Democratic party, for that also is in the leash of capitalists, so it is not wonderful that there would seem to him a brighter hope in the way of Populist government, since that way lies in the original intention of the Constitution, "of the people, for the people, by the people."

I think all discourses inspired by our loved "father Abraham" will ring, to the echo, with such sentiments, and the country will do well to heed what is being given by the competent leaders on the other side.

MRS. M. A. CONGDON.

Helen Harlow's Vow, or Self Justice. By Lois Washbrook. Price reduced from \$1.50 to \$1.00.

The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price \$1.50.

## IMPORTANT QUESTION.

## Is There an Elixir of Life?

THE FRENCH PHYSICIAN—DIGGING OUR GRAVES WITH OUR TEETH—FOOD—THE POTENT REMEDIES FOR OLD AGE—PERTINENT SUGGESTIONS. "Age is dark and unlovely." (Ossian.)

How vividly has Shakespeare drawn the seven stages of man's career, from "the infant mewing in the nurse's arms," to the last unflattering picture, in which we see him in "second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything."

With what passionate earnestness has man sought to avert these infirmities of age. In the pages of Hawthorne and Dumas, we see the anxious alchemist bending over his alembic's rim striving to compound the elixir of youth. Uncanny mixtures, containing the life's blood of infants, have been compounded, lives and fortunes freely spent, but in vain.

Will the doctor, the chemist and the metaphysician of the nineteenth century succeed where the alchemists of the ages have failed? Physicians are making deeper and deeper researches into the physical anatomy of man. The metaphysicians are bringing to light more and more the controlling power and possibilities of the spirit.

In our present stage of development, we require the highest and combined thought of both knowledge and practice of hygiene, as well as metaphysics, in the science of living. In looking for an elixir of youth, it is important to learn the causes that produce the senility of old age. According to a French physician, man begins in a gelatinous and terminates in an osseous (bony) condition. The important point of this fact is, that some of our eminent medical authorities say that this osseous condition is the cause and not the effect of old age, as has been generally supposed.

The first important question is: What are the prime causes of these osseous deposits? Two-thirds of our body is water; every tissue contains water. Now water holds certain salts in solution, a large amount of which becomes deposited in the system.

According to Bichat and Baillie the heart's valves become cartilaginous, therefore, cannot carry freely the blood to its proper destination. Medical specialists tell us that by the aid of one simple but potent remedy, and by attention to the diet suited to each stage of life, we may retard the decrepitude of age. Blood being the product of food, assimilation to the food is largely due to the calcareous deposits in the arteries, veins and capillaries. It seems to be a fact that two-thirds of our food goes to sustain life and the other one-third to destroy it, and that we are literally "digging our graves with our teeth."

In looking for a preventive of the infirmities of old age it is, therefore, necessary to guard against the undue deposit of calcareous matter and to find a solvent for that already formed. The proper selection of food is, obviously, the first necessity. Bread and cereals have been found to be most rich in earthy salts, so while the body is young, or in a comparatively gelatinous condition, they should be taken of freely. But when the body begins to be filled with deposits (like the incrustations on an old kitchen kettle), all nitrogenous food should be taken of sparingly. According to Dr. Evans, the following articles contain least of the salts, and are, therefore, the hygienic diet for old age: Fruits, fish and poultry; young mutton and veal; old mutton and beef, as a result of age, contain a large quantity of earthy salts. Moderation in eating will be a great help in retarding senility. If more food is taken than can be utilized the result will be a more rapid deposit of osseous matter.

Dr. Evans and other medical men recommend as a solvent of the already formed calcareous concretions, distilled water and diluted phosphoric acid. Distilled water alone is a powerful solvent. It keeps soluble the salts in the blood, facilitates their elimination by excretion, thus preventing the blockading of the system. The generality of waters favor of these deposits, containing, as they do, carbonate of lime. After middle life a daily use of distilled water is recommended to those who wish to retard old age. It is also useful for eliminating stone in bladder and kidneys. Diluted phosphoric acid mixed with distilled water is the most powerful, harmless and rational remedy yet known to science for retarding old age. Two or three glasses of distilled water, with ten to fifteen drops of diluted phosphoric acid in each glassful, taken daily, will do much toward the elimination of injurious salts.

The mind is and should be master of the (servant) body. But should not a good master always treat his servant in a humane and rational manner?

TO REPTONIZE.

With attention to hygiene, this remedy, distilled water, which, like old women's remedies, "can't do any harm," a mind serenely confident in the all-pervading spirit of wisdom and beneficence, and Shakespeare's picture of senile age may be replaced by a picture of man whose mental faculties the touch of time has brought to ripened fullness, but whose body is sufficiently youthful to allow its tenant long years of work, enjoyment and research in the dark but star-gemmed arena of science.

BERTHA J. FRECH.

159 Prospect St., Willimantic, Conn.

Volney's Ruins of Empires, and The Law of Nature. This is recognized as one of the classics of free thought. It eloquently advocates the best interests of mankind, and clearly indicates the sources of human ignorance and misery. It is a profound and able work. In one volume; paper, 50 cents; cloth, 75 cents.

Woman, Church and State. A noble work by Matilda Joselyn Gage. It cannot be commended too highly. 554 large pages; cloth-bound, \$2.

## THE STOLEN HEART.

## Evidences of Spirit Return.

To THE EDITOR:—Your correspondent started in the investigation of the Spiritual Philosophy forty-six years ago, with the impression that prevailed at that date, and to some extent even now, that it was mind-reading, or the result of some natural law but poorly understood. The old English reader told us, "That shallow draughts intoxicate the brain, but drinking largely sobers us again."

We could fill a good-sized pamphlet with verified facts which entirely explode the mind-reading theory, but will only tax your space by reciting two. In 1852 one of our near neighbors, a most conscientious, worthy lady (a zealous church member), was developed into one of the most truthful, reliable rapping mediums we ever knew. So great was her fame that people came hundreds of miles to visit her. Nearly all communications at that date were received through the raps. A little experience in the proper use of the vowels and consonants enabled us to receive communications quite rapidly. On one occasion a lady came from Toledo, who claimed to have an important and special object in her visit. As was usual, the writer was called in. Our circle, including the medium, was composed of four persons. Immediately after being seated, the name of one, stranger to all present, was spelled out. Said he died the week before in our county infirmary, of a cancerous trouble of the stomach; that his body was taken to Ravenna and deposited in an old shop, where it remained over night. Three Ravenna physicians decided to have a post mortem examination. The doctor who used the knife wore a white overcoat, with large outside pockets. While using the knife he managed to steal his heart, and then had it preserved in alcohol in his office. He named a committee of three that he wanted to have call on the doctor and demand the heart; said he would deny having it, but if pressed and threatened with legal proceedings, he would bring it forward. He said he was welcome to the heart, and he did not wish to expose him, but wanted him to know that he stood by and saw him take it and regarded it a fraud on the other two doctors. The committee named at once called on the doctor, and demanded the heart. He indignantly denied having it, and demanded to know how they got any such information. On being told, with tears in his eyes he brought forward the heart, and begged not to be exposed.

The other case was that of a highly-esteemed brother-in-law, who died with consumption in 1853. The writer watched with him the night before he died. He was very weak physically, but his mind bright and clear to the last. During the night he bolstered him up in a comfortable sitting position, placed a little portfolio containing paper, envelopes and a pencil in his lap, and requested him to write something (no matter what), place it in the envelope and seal it up; and I would look it up in his father-in-law's desk, and it should not be opened until he should give us a duplicate from the other shore. I retired, and on his ringing his bell returned to the room and received the sealed envelope and locked it up as stated. A few weeks later his widow visited a medium near Cleveland, and obtained what she was told by the deceased was a duplicate of the sealed letter. We at once got together and compared the two documents, and with the exception of two small words, which did not in the least change the sense, the message received was a verbatim copy. Can the believer in mind-reading explain the foregoing cases on that hypothesis? If successful, it will encourage the writer in furnishing another chapter.

E. P. B.

Mantua, Ohio.

## The Lincoln (Neb.) Convention.

The State Spiritualists' Convention met at Lincoln, Nebraska, Friday afternoon, Sept. 7th, and was called to order by J. W. George, president of the Lincoln Spiritualist Society. H. E. George was then chosen chairman of the convention, and Miss Ferris, secretary. A committee was appointed to report officers for a State organization; also a committee on Constitution and By-Laws. The following resolutions were adopted:

Whereas, we, as Spiritualists of Nebraska in convention assembled for the purpose of promoting the cause of general intelligence, good morals, liberal religious sentiments, and the education of the people to a higher life, as embodied in the philosophy of modern Spiritualism, in short, to promote a more thorough and progressive method of education, therefore,

RESOLVED, That the name of this association shall be The State Spiritualist Association of Nebraska.

RESOLVED, That in order to complete this organization it becomes necessary to elect a president, vice-president, secretary, treasurer and board of trustees, consisting of three members, in addition to the officers above mentioned.

The following officers and trustees were then elected: President, O. C. Campbell, of Omaha; vice-president, H. E. George, of Lincoln; recording and corresponding secretary, P. S. George, of Lincoln.

The following were elected trustees: J. A. Unthank, of Arlington; Alonzo Thompson, of Omaha; M. H. Prince, of Madison.

Committee on Constitution and By-Laws was appointed, consisting of G. S. Field, C. D. Rogers, Mrs. Morgan, Mrs. A. W. George and W. G. Washburn.

Saturday morning the association met and was called to order by the president; the secretary being absent, H. M. Robinson was elected temporary secretary. Committee on Constitution and By-Laws reported. Constitution considered article by article and adopted.

Saturday afternoon the association adjourned to meet again on the ninth day of October, 1895.

## Woolley Park Camp, Ohio.

Woolley Park, Ashley, Ohio, camp-meeting closed a very successful three weeks' session on Sunday, Sept. 9th; it was one of the most pleasing and harmonious camps ever held at Ashley; nothing was done or said to mar the pleasure of anyone, and everything passed off as happy as a marriage bell. The regular business meeting for the election of officers was held on Friday, Sept. 7th, at which the following were elected: Charlie Waugh, president; Cora Grant Randolph, vice-president; Wash. Granger, secretary; Thomas Seeds, treasurer; and the undersigned as corresponding secretary: the old Board of Trustees, Isaac Heinlein, Clarence Hevels and A. P. Oliver were re-elected.

Brother D. M. King of Mantua Station, O., is an untiring and faithful worker, who is always to the front. He has occupied the platform, as chairman, during the camp. He instructed a class in psychic lesson work, and Sister Mattie Hull, a class in physical culture, which were both a great attraction to the camp and proved very instructive and interesting to all the pupils and visitors present.

Brother Moses Hull and Sister Mattie Hull are grand and noble workers, so ready and willing to help the cause in every way imaginable. On Sunday afternoon previous to the lecture, certificates of ordination were granted them. We were very happy to know they expressed a desire to unite with us and be one of us. Mattie Hull officiated in the confirmation of Miss Myrtle Skinner, of Columbus, and Miss Clara Rhodes, of Chicago. The ceremony was beautiful and impressive. Sunday was a feast day indeed, with Mattie Hull in the morning and Moses Hull in the afternoon and evening. Nothing better could we wish for, as they are fully competent to run a whole camp-meeting themselves. W. R. Colby, according to Brother D. M. King's statement, gave no less than 370 tests during the camp, all recognized but two.

Brother Dell Herrick's trumpet seances and manifestations in the light were pronounced unequalled. He is a No. 1, and a good, honest, true-hearted, whole-souled fellow.

Frank A. Skinner and Miss Myrtle Skinner of Columbus furnished fine instrumental music. Cora Grant Randolph sang beautiful songs. They all deserve many thanks for their services during the camp. Mattie Hull also introduced congregational singing.

As a whole, I must repeat, this has been one of the most, pleasing, harmonious and successful camps ever held at Ashley.

CLARA P. COLBY, Corresponding Sec'y, Columbus, Ohio.

## Etna Camp-Meeting.

To THE EDITOR:—I attended the Etna (Maine) camp-meeting, which was a success in every way. We had good weather, good speaking, good tests and good audiences, and no doubt many converts were made. J. C. Wright seemed at his best. Mrs. Morse, with her Indian control, was appreciated. Mrs. Tillie Reynolds, of New York, was prominent, and gave good satisfaction. Tests given by Mrs. Ella Hews, the young medium, was very convincing. Brother Tiedale, the blind medium, was philosophical and eloquent. F. A. Wiggins, of Salem, Mass., who was educated for and filled a Baptist pulpit for years, is a wonderful medium for tests and speaking. He believes that the Divine is in man to eventually shape him, rough hewn though he may be. Brother Wiggins struck sturdy blows against that terrible, insidious foe, Catholicism; yet many who occupy the spiritual platform cry peace and safety, while I know that we hold our liberties in America at the price of eternal vigilance. It was the intention, when Satoli was sent to this country as the Pope's legate, in the event of the death of Leo, to establish Catholic headquarters at Washington. Catholicism has burnt itself out in the old countries, but America is virgin soil. THE PROGRESSIVE THINKER is doing yeoman work to scorch the deadly serpent.

My experience at Parliament of Religions and Congresses proved that the Jesuitical spirit is strong and dangerous. To be forewarned is to be forearmed.

I heard many speeches from Catholics at the Parliament of Religions and in their congresses. I heard hard words, but the poison of asps was under their tongue; but as Cardinal Gibbons so said in Baltimore, as reported: "We hate heretics with a perfect hatred, but tolerate them where we must."

The Catholic church has always acknowledged communion with the so-called dead. It is trying to find out how it can monopolize its truths.

The National Spiritual Association has established headquarters at Washington, D. C., to watch the Jesuits, as it was thought necessary by us who were instrumental in its organization.

A. C. CORTON.

Hardland, Me.

Jesus and the Mediums. A comparison of Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents.

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.

"Woman: Four Centuries of Progress." A lecture delivered at the Free Thinkers' 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.

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.

HYPNOTISM; its Facts, Theories and Related Phenomena; etc. By Carl Sextus. A very interesting presentation of a most interesting subject, by a practical hypnotist. Cloth \$2.

## That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health, and the blood is impoverished and impure. The best and most successful remedy is found in

## HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and in health to the whole body. In truth, Hood's Sarsaparilla

## Makes the Weak Strong

Be sure to get Hood's and only Hood's. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure nausea and biliousness.

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## THE PRIEST, THE WOMAN

—AND—

## THE CONFESSIONAL.

BY FATHER CHINIQUEY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

CHAPTER I. The Struggle between the Superior of Womanly Self and the Confessional.

CHAPTER II. Auricular Confession a Deep Pit of Perdition for the Priest.

CHAPTER III. The Confessional in the Modern World.

CHAPTER IV. How the Vow of Celibacy of the Priest is made easy by Auricular Confession.

CHAPTER V. The highly-educated and refined Woman in the Confessional, and her utter unconditionality as a sinner—Her Irreparable Ruin.

CHAPTER VI. Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.

CHAPTER VII. Should Auricular Confession be tolerated among Civilized Nations?

CHAPTER VIII. Does Auricular Confession give place to the Soul?

CHAPTER IX. The Dogma of Auricular Confession a Sacrilegious Imposture.

CHAPTER X. God compels the Church of Rome to confess the Abominations of Auricular Confession.

CHAPTER XI. Auricular Confession in Australia, America, and France.

CHAPTER XII. A Chapter for the Consideration of Legislators. Resolutions of the National Association of Priests on which the Priest of Rome must question his Pontificate.

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the clergy agreed and were in harmony on the subject. That all persons are elected to eternal life by the grace of God, but none excepted to eternal perdition by him, but rather suffer the penalty of their own wrong doing. This may be regarded as a complete surrender of the doctrine of eternal punishment in hell, where fire and brimstone were to be used as fuel to increase the torments of the damned. It is very evident that under the teachings of the Spiritualists and other liberal religious organizations, orthodoxy is rapidly dying out. Were it not for the cash paid yearly by those who do not believe in the doctrines taught, but simply want to keep up in society, the clergy would have to go to work for a living.

In the August number of the *Arena* Rev. M. J. Savage has a timely article entitled, "The Present Conflict for a Larger Life." It deals with one of the most important problems that confronts the American citizen, i. e., the restriction of the ballot. I quote a short extract:

"I would not have any foreigner naturalized until he could speak and read our language. Here is a political party on a number of newspapers catering to the German vote. What right have we to have a German vote in America? There is another kind of ballot which is a constant menace against which we need to guard. That is the religious ballot. No man ought to be allowed to wield the ballot in this country unless his oath of allegiance to the United States is regarded in his innermost heart and conscience as superior to any other allegiance on the face of the earth. If a man places his religious opinions above his citizenship, he has no business to be a citizen, if that is his interpretation of what it means to be religious. Whether it be a Methodist fighting for a particular way of keeping Sunday; whether it be a Catholic owing superior allegiance to the Pope and the Vatican; whether it be a Presbyterian trying to get the name of God into the Constitution; or whatever it may be—any man who does not regard his allegiance to his country and his welfare as supreme over all considerations, when he has a ballot in his hand, has no business to touch the ballot. He is a traitor to his country. I do not care if he betrays it in his conception of God, he is a traitor just the same; for, from the point of view of the citizen, the one supreme interest over everything else is the welfare of the country."

That is the doctrine. That must be the rule of action in this country if we wish to perpetuate this government and preserve the free institutions that have been bequeathed to us by the framers of our Constitution.

C. H. MATTHEWS,  
New Philadelphia, Ohio.

## HEAVEN! HEAVEN!

CONTINUED FROM PAGE 1.

wade around in good up to their necks down there. So you see, Nancy, it ain't no more sense in their empty skulls 'n' 'th' used to be."

"Then I suppose you'd like to whisper a word in the ears of the preachers, too."

"No, you can't tell 'em nothing, Nancy. They think they're 'spired, an' when a man gets that way, might just as well let him go."

"Ah, here comes our old friend Jeannette this minute. You recollect him, don't you, Abe?"

"He's 'th' one I wanted to build one of 'em churches down 't Gold Hill once. Yes, I recollect that chap."

"Now, don't raise a racket with him, Abe, up here. It'll be the first on record, an' that won't do."

"Good morning, Uncle Abe. I see you and Aunt Nancy got in all right."

"Took you a long time to find it out, 'pears to me."

"Now, Abe, be careful. Recollect you're in a bad way."

"And are you not going around to the meeting this morning, Uncle?"

"What meeting?"

"Why, the meeting of the redeemed ones."

"What they goin' to do?"

"And haven't you heard, Uncle? They meet to appoint some one—the holiest of heaven, if possible—to offer himself up for sacrifice unto the children of Mars in order that the poor sinners may be saved."

"(Can't work that racket on me."

"I've bin 'saved' once, an' I know how it goes. One world's enough to play that game on. Yes, I'm goin' to the meetin', but I'll vote 'no on sendin' anybody."

"I'm astonished at your flippant remark on a subject so holy. You evidently do not appreciate the privilege of taking part so directly in the plans of our father for the betterment of his creatures in all the worlds of space. You forget, sir, that you are now a most vital part of that force that directs the handwork of the universe."

"Same old song. You was born for a preacher, I reckon, but you can't fool me again. As I was just sayin' to Nancy, this thing 'o' longin' 'an' workin' 'er heaven, or anything like it, is a waste of time, an' you preachers are fools."

"Abe—"

"To be rootin' round forever to find some good place to put people in. Why don't you teach 'em to enjoy 'th' old world just as they find it? It's a mighty good place, after all—'bout as good as you'll find anywhere, I spect."

"Oh, Uncle, these great associations and high occupations in heaven of the blessed ones of God so far transcend one's experience on—"

"Dreamin' again, and a mighty allurin' dream it is, but when it comes to the scratch, there's nothin' in it. Comin' to heaven makes me feel 'bout like them Eastern folks used to 'come out to California 'spectin' to find gold growin' on the trees."

"But 'tis a glorious thing, Uncle, to sit triumphantly at the right hand of—"

"You're a liar. Git."

"Lord, I know it, Nancy, an' I'd rather be a sinner on earth than a saint in heaven, any day. Wish 'at I was back in old California."

mortal state—that we always and forever will be forming our heaven as we form our character; that as our ideals are high and pure and good or otherwise, so will be our heaven; in short, that as J. C. Holland wrote:

"Heaven is not reached by a single bound; But we build the ladder by which we rise. From the lowly earth to the vaulted skies, And we mount to its summit round by round."

And in this building process we have the help of ministering spirits who have passed on before. J. C. UNDERHILL.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

We have sent to us a great many testimonials of spirit cure through different mediums. We can, as a rule, only publish such as advertisements, for which our regular rates are charged.

Moses and Mattie Hull are now in the city, and have an engagement with the North Side Society. They can be addressed at 29 Chicago Terrace, Chicago, Ill., for engagements.

Societies wishing the services of A. E. Tisdale for the months of October and November, also for the lecture season of 1896, may address him at 549 Bank street, New London, Conn.

Michigan's favorite speaker, E. V. Moulton, will be at Butler, Branch county, September 16, and at Williamsport, Ind. county, Saturday and Sunday, September 22 and 23; Saturday afternoon the lecture will be political.

J. P. of Hanson, Mass., writes: "I take the present opportunity of renewing in season: so please find one dollar for THE PROGRESSIVE THINKER another year. I think the paper first rate, so of course, it suits me. We hold meetings in this place during the summer months every alternate Sunday. This year we have taken a new method; that is, changed the place of meetings. We had four different places where we took our speakers, so if they (the people) won't come to our original hall, we will go near to them. The result has been a better attendance. Last Sunday we had services in the grove, with good attendance. Mrs. Fannie C. Allyn, speaker. To speak briefly, she is smart! If the interest ever flags in Chicago send for Fannie. Another medium we have just had who took our audience by storm, and she is to take Dr. Storor's place in October. The hall will not hold all who will come out to hear her. I refer to Mrs. May S. Pepper, test medium."

Wm. S. Jones, who has been a Presbyterian, has been converted, to Spiritualism through the mediumship of Ed Major. He received a communication from his father through independent slates-writing.

Allen F. Brown, of St. Paul, whose success as an inspirational speaker and psychometrist is attracting the attention of Spiritualists everywhere and gaining him hosts of friends, is open to engagements for fall and winter months; the North and Central States preferred. He also invites correspondence for camp work for 1895. Terms are reasonable. Address, 218 Manhattan Block, St. Paul, Minn.

Mary A. White writes from Los Angeles, Cal.: "I was much pleased and profited by my visit in Southern California. I enjoyed my visit with Mrs. Helen Bushy and others in the San Diego. I found that the president of the First Society there was a Boston man (my city and home), who engaged me to lecture for the society, and the directors offered me their hall for an independent meeting of my own. In Los Angeles I was invited to the platform of the Spiritualist Society by their regular lecturer, Rev. Dr. Ravelin, when I gave tests and improvised a poem."

W. H. O'Donald writes from Portland, Oregon: "We have two spiritual meetings in this city at present. The First Spiritual Society is now waking up from the lethargy that has so long held it and I trust that it will do a better work this season than it has been doing heretofore. Mrs. J. Helm, one of the best inspirational speakers that has visited our city, has been speaking occasionally for some time. Mrs. H. gave some very fine tests last Sunday evening. Prof. Taylor speaks to-night. He is an able talker. The Methodist ministers here are beginning to preach Spiritualism from their pulpits. There is one thing that all Spiritualists ought to know, and that is that all persons will be Spiritualists some time."

Mrs. Sovell has returned to Chicago and is now lecturing and giving tests every Sunday afternoon and night, and holds a test and developing circle every Thursday night at Lodge hall, No. 11 N. Ada st. She has changed her residence to 402 West Madison street, where she will give private sittings during week days, and may be addressed for lecture engagements.

Prof. A. D. Clark's lecture at the Masonic Temple on Tuesday evening of last week, on "The Science of the Stars," (illustrated) was very fine. His delivery is excellent and his manner of presenting the subject fascinating.

L. V. Moulton has been engaged to speak at Paw Paw, Mich., September 30.

M. A. F. writes: "The Chicago Spiritual Union reopened Sunday, Sept. 2, with an excellent lecture by Samuel P. Putnam. Sept. 9, Leon Lewis gave a very able address on 'Bruno.' Sept. 16, M. A. F. again spoke, and on the 23d Mrs. M. A. F. again spoke on 'Science and Superstition.' The speaker for the 30th has not been definitely decided upon, but possibly Mr. Putnam will again occupy the platform. It is hoped by these meetings to awaken Chicago freethinkers to the necessity of united action and to secure a large attendance at the Congress. The lectures are free and the meetings are held at 181 W. Madison street every Sunday evening."

Alfred Weldon writes from Grand Rapids, Mich.: "The Union Spiritualists Society of Grand Rapids, Mich., resumed its regular meetings Sept. 2 with F. Schenck, M. D., as speaker for the month. The attendance, considering the extreme heat, is good. The Doctress is a modest, unassuming, and inspiring speaker of power and grace, holding the closest attention of his hearers. Last Sunday he answered questions from the audience in a clear, concise and logical manner, after which he held a seance for nearly an hour, giving names and descriptions, the majority of them being recognized. He brings with him that harmonizing influence that can be but a power for good in any society to whom he may minister. Grand Rapids is his boyhood home, and he seems to have won the respect and love of the people here. Societies wishing a good lecturer and platform test medium will be fortunate in engaging him. Inasmuch as some of our oldest and best speakers are retiring from the field or have passed away, it is pleasing to see those coming to the front who give promise of being well fitted to carry on the work so nobly begun."

Excellent reports come to hand in reference to the good work J. H. Sands is doing at Whitewater Falls, Minn., as a healer and worker in the cause.

We are informed that W. F. Aldrich, of Adirondack, Ala., is the Republican candidate for Congress from the fourth district, though our readers may not know, we are not in the political field, but Mr. Aldrich, while in every way worthy to do honor to his district, is a full believer in spiritual doctrine, and would in no wise connive at any law that should for a moment abridge the free thought of the country. He is the kind of man that Spiritualists need in the legislative councils of the country. We ask our patrons and friends in Alabama to give him their support on this ground. It is time that we gave some attention to these matters when our country is trying by every means in their power to crush us to death."

Mrs. Jennie Hagan-Jackson had a very successful meeting at Macomb, Mich., Sunday, September 19. In the beautiful grove belonging to Mr. Curry, of Macomb.

Bishop A. Beal writes and sends Brother Peabody "in the last issue of the *Progressive Thinker*," a very pertinent remarks about the zeal and enthusiasm shown at the camp-meeting season, and wisely suggests that some of that enthusiasm and zeal be carried home and enter into the local work, giving an inspiration to the spiritual societies, and making Spiritualism an inspiration for all the year round, instead of once a year, as now is too much the condition among Spiritualists as a class. I second that motion, hoping the question will be put to vote, and the majority make a ruling in favor of more home work, making our Spiritualism practical, and an everyday religion."

Bishop A. Beal's engagements for the fall and winter are as follows: Rochester, Ind., October and November, and Grand Rapids, Michigan, December. He can be addressed for engagements from the 1st of January, February and March, at the above-named places.

D. Sibert, of Grand Rapids, Mich., writes: "To those of your readers who live in small villages and districts, and who have not the advantage of any home medium, I make the suggestion: come to you and do what I can to help you. My powers are clairvoyance, names, psychometry, healing and advice, answering questions by inspiration for those in need of Spiritual help. I would love to spend a few weeks in this manner, where I can find friends and encouragement, and where it is within reasonable reach of Grand Rapids, free of charge. Enclose stamp for reply, giving as near as possible how many believers there are, and how the community is balanced in religious views. Address, No. 34 Third street."

Mrs. Lucy Barnicoat writes from San Francisco, Cal.: "I was much pleased and profited by my visit in Southern California. I enjoyed my visit with Mrs. Helen Bushy and others in the San Diego. I found that the president of the First Society there was a Boston man (my city and home), who engaged me to lecture for the society, and the directors offered me their hall for an independent meeting of my own. In Los Angeles I was invited to the platform of the Spiritualist Society by their regular lecturer, Rev. Dr. Ravelin, when I gave tests and improvised a poem."

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L. V. Moulton has been engaged to speak at Paw Paw, Mich., September 30.

W. N. Slocum writes: "The seventy-second birthday (August 31) of Mrs. Francis A. Logan, one of the many noble workers in the dissemination of a knowledge of Spiritualism, was the occasion of a happy gathering of friends at her home, the Newport House, Alameda, California. They came without special invitation, bringing baskets of lunch for visitors, and birthday presents for Mrs. Logan. There were fifty or more visitors during the day, and in addition to the bountiful repast, most of them had the pleasure of listening to vocal and instrumental music by Mrs. Stinson, Mrs. Cook, Miss Sylvia, and others. So many congratulatory speeches were made that it would be trespassing on your space to give even the names of all the speakers, but I may mention that of Mrs. Barnicoat, of San Francisco (date of Boston), Mrs. Carrie E. Young, (date of Chicago), Mrs. Rogers, at the residence of the ladies, Mrs. Logan and her brother, Walter Hyde, responded feelingly to the many kind expressions of regard tendered to her, she stating that she expects to continue her work in the cause of Spiritualism while she lives. Her meetings at Alcazar hall, San Francisco, are held every Sunday morning, as usual."

Will C. Hodge, who has been filling an engagement at Rockford, Ill., will respond to calls for the fall and winter months. His lectures are always instructive and entertaining. He can be addressed for engagements at 40 Loomis street, Chicago, Ill.

G. W. Kates and wife will lecture in Pittsburg, Pa., during October; in Cleveland, Ohio, during November. Would like calls the following month. Address, Maniton, Cal.

M. E. writes from Kansas City, Mo.: "I find quite an interest waked up among the Spiritualists of Kansas City. The Ladies Spiritual Literary Club holds meetings Sunday afternoon at different homes, the hostess always president at her home. Prof. Ormerod holds meetings at Tacoma Hall, organizing a new society and feeling sure of success. The First Spiritual Club, with Dr. Bowker as president, holds meetings Sunday evenings. While the undersigned is doing only private work having more than I can do. I have an engagement at Allegheny City for October."

Major Calford and Andrew Wright speak approvingly of manifestations given through the mediumship of Mary Jewell, of Louisville, Ky. She is a physical medium.

J. C. F. Grumble and Lizzie Bangs, with C. H. Horne as business manager, are open for engagements. Mr. Grumble gives the inspirational teachings, Miss Bangs gives slates-writings and etherizations on the rostrum. For terms address at once C. H. Horne, Union Stock Yards, Chicago, Ill.

Moses Hull is to speak in Cleveland, Ohio, the Sundays of October and November. He is a busy man and would like week-day work anywhere within one hundred miles of that city.

Adrian Ormerod, of Prof. Ormerod, the medium, I have this from good authority, as a lady called on me to-day and was dissatisfied in not finding the Ormerod she wanted, as he had not succeeded for her as he had promised. I know I am the only Adrian B. Ormerod in existence who is a medium, and this man is only right and just that all should know it."

All Spiritualists should remember that all mail addressed to C. E. Winans, Edinburg, Indiana, will reach him at any time.

Mrs. W. C. Coffman's engagements are as follows: Petoskey, Michigan, till September 15th; Grand Rapids, 16th to 28th; Hillsdale, first ten days of October. She would be pleased to hear from societies wishing a platform or test medium for fall and winter months. Address 10 Canal street, Grand Rapids, Mich.

S. Aspinwall, of Minneapolis, Minn., writes: "We have in this city twelve good speakers and test mediums who are capable of doing good work for societies or communities at moderate prices. Any one writing me can be supplied, as I will take pleasure in being a medium to try and benefit both speaker and society. Notwithstanding the hard times, our meetings open with good audiences and we hope to be able to do much good for the cause."

Charles Riley writes: The Spiritualists of Dundee, Michigan and vicinity held a meeting on September 9th at Slayton's hall. Dr. Farland, of Rochester, N. Y., delivered two very interesting addresses. He is the peer of our best speakers. Mrs. Palmer, of Deerfield, Michigan, gave a short address after the evening discourse. She is well and favorably known here. We will have another meeting September 23d, hoping to continue them every two weeks. Dr. Farland will give the address at the next meeting. Don't lose the rare treat of hearing him."

Prof. Lockwood can be found at 752 West Madison street. Societies desiring a first-class speaker upon scientific philosophy and an absolute demonstration of continued existence from the data of natural physics, should now send in their applications. It is the universal opinion of those who have heard the professor, and who are qualified to judge, that he has no peer in this line of thought in this country. His experiments in chemical and electrical physics are not only a demonstration of his claims, but are also intensely interesting and instructive.

Frank T. Ripley has just closed a successful engagement at Lake Brady Camp-meeting. He has a few dates left and can be engaged for lectures and platform tests anywhere in Ohio, Illinois, Indiana and Pennsylvania, address him at once in care of Sherwood House, West 6th and Race streets, Cincinnati, Ohio, Room 52. Brother Ripley is speaking for the Covington Ky. society at Greer's hall.

D. P. Bower writes approvingly of the materializing seances held at the parlors of Mrs. L. A. Roberts, 337 West Van Buren street. They were very satisfactory to him.

J. C. Smith, of Waukegan, Wis., writes: "The Spiritual Association of Waukegan, Wis., expect a spiritual feast during the months of October and November; for the benefit of those who are interested in the cause in neighboring towns, and wish to attend our services, we would announce that our society has engaged the services of Mrs. Jennie Hatch, of Hartford, Connecticut, and Guy A. Hatch, the boy medium. Mrs. Hatch is a materializing, trance and test medium. She submits to strict test conditions. Mrs. Hatch will give two lectures in our hall each Sunday, and also give platform tests. Guy A. Hatch is but fifteen years old, and is a fine clairvoyant and clairaudient medium. Mrs. Hatch is the wife of Capt. Hatch, who has charge of the saleroom of one of the largest manufacturing establishments in the East, and she is independent of her gifts, and only wishes to promulgate our beautiful philosophy. Any friends wishing further information may address me."

D. M. King writes from Ashley, Ohio: "The camp held on Woolley Park, at Ashley, Ohio, has come and gone. The speakers have acquitted themselves well, and harmony prevailed from the opening to the close. Moses and Mattie Hull are the best camp workers I ever met."

Mrs. C. A. Bacon, of Stockton, Cal., writes: "The first spiritual society of Stockton, has continued its meetings all summer, for the benefit of those who have had no regular medium, but our meetings have been very pleasant indeed. Dr. A. S. Hudson gave two scientific lectures, which were very instructive. Dr. Forman gave a very interesting talk, and read an article from THE PROGRESSIVE THINKER. Mrs. Ellsworth, a Stockton medium, gave a number of fine tests one evening. By doing this way it has kept our meetings before the people and has held their interest. Mrs. York has very kindly been our organist, and altogether we are quite satisfied with our summer meetings. We do not hesitate to recommend it to all who care to see what what investigators want. Home circles want. For sale at this office."

Mrs. Adeline M. Glading will hold a public reception in the hall of the First Association of Spiritualists, of Philadelphia, north-east corner Eighth and Calowhill streets, on Friday evening, September 21st. This will be Mrs. Glading's last appearance in public since her recent severe illness, when she will rededicate herself anew to the work of the cause. She will be assisted on this occasion by other talent, with music, recitations, singing, etc. A cordial invitation is extended to her friends to meet her on that occasion. Admission free.

Mrs. Lora E. Hurson has removed to Cincinnati, Ohio, where she will remain during the winter exercising her medical gifts and teaching music.

Oscar A. Digerly's engagements are made for the coming season are as follows: October, with the Temple Society of Watertown, N. Y.; Nov. 4th and 11th with the First Spiritual Society of New Bedford, Mass.; Nov. 18th and 25th, First Society, Newburgh, Mass.; Dec. 2nd and 9th, Worcester, Mass.; Dec. 16th, 23rd and 30th Lowell, Mass.; Jan. 6th, and March, 1895, with the Temple Society, of Anderson, Ind. April still open; May with the Religio-Philosophical Society of Baltimore, Md. Solicits correspondence relative to an engagement for April.

W. C. Lohr, of Lancaster, Pa., writes: I am living in a town of 35,000 inhabitants, only 69 miles from Philadelphia, and I know of no Spiritualist here. Myself and a friend have been investigating as far as we have been able to, but succeeded in only getting table-tippings and automatic writing, but nothing at all convincing; no tests of any kind, except that I can write poetry and lots of it, something I never could do before. I think there is a wide field right here for some one to advance the cause. We hear nothing but hell-fire and brimstone preached every Sunday.

Mr. Edgar W. Emerson will speak and give public seances on Sunday, Sept. 22, at 3 and 7:45 P. M., at Orpheus Hall, Schiller Building, 107 Randolph street. All are invited.

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## DR. J. M. PEEBLES.

## He is on the War-Path.

## Reviews His Critics in Terms Crisp and Scathing.

HE DEFENDS THE RIGHTS OF ROMAN CATHOLICS, DESCRIBES THE PERSECUTIONS OF PROTESTANTS, DENOUNCES THE BIGOTRY OF BIGOTS, AND PLEADS FOR TOLERANCE, BROTHERHOOD, AND SPIRITUALISM.

Be it said to the honor of THE PROGRESSIVE THINKER, that it freely opens its columns to those with whom it—and more especially some of its correspondents—conscientiously differs. This is mainly. This shows its confidence in the power of truth to assert and sustain itself. Only cowards and crippled creed-mongers fear the blaze and the full moral brightness of truth.

Kindly do I propose to notice these brotherly critics in rotation. Friend Nute says: "He (Dr. Peebles) refers to Lafayette as a Catholic \* \* \* but it is on record that Lafayette said: 'If the liberties of this country were ever destroyed, it would be by the Catholic priests.'" Exactly! and so it is on record that Spiritualism is the work of the devil—but who accepts this record? Who but the stupidest bigot believes it? Now, then, I demand of Mr. Nute the history, chapter, page, paragraph and author of the above words ascribed to Lafayette.

My statement, that Mexico was both a Republic and Catholic, is pronounced by C. N. Nute "a bubble," which he very generously proposed "to prick." Now, any man who cannot distinguish a well-known fact from a "bubble" should be surgically trephined and receive a fresh infusion of gray brain-substance. I mentioned no cause, and drew no inference; but stated a fact. I've traveled in Mexico, and re-affirm that our sister country on the southwest is both Catholic and a Republic; and a Republic, too, that at its last election was overwhelmingly sustained by Catholic votes.

And now, another! Mr. A. Potts thus writes: "It is sad to see Dr. Peebles, thus having written so much in favor of Spiritualism, turn around and support Roman Catholicism." Not a line or a word have I ever written in support of Papal infallibility, the immaculate conception, or any other dogma, doctrine or ceremony connected with Roman Catholicism; and Potts evidently knows it—I repeat know it, unless suffering from senility or semi-imbecility.

"Has the good doctor joined the Roman Catholic Church?" asks Mr. Potts. How indescribably base and insolent such an insinuating inquiry! No—no, I have not joined the Roman Catholic Church—but have joined and belong to the great church of humanity, the worthy members of which do not consider it right to misrepresent, to lie, or to slander even for the glory of Spiritualism. Mr. Potts, with the most tender and pitying kindness, I relegate you to the stool of repentance, the closest of self-examination and the study of history! and may the good angels help you to grow in grace and into the moral capacity of enabling you to speak and write the truth. Amen.

And now, passing by the feeble E. C. L., here comes Brother A. M. Griffen with a well-written and nearly three-column article under the stifling caption, "The Starch Taken Out of Dr. Peebles' Assertion," etc. Keep cool, most noble, oath-bound brothers—keep cool and we will see.

"What must the historian say," asks Mr. Griffen, "of Dr. Peebles' statement, that Catholics in the past persecuted and slew Protestants, and in turn, Protestants in the old world persecuted and killed Catholics." The historian, sir, must and will say, if decently honest, that the statement is correct, absolutely correct, and would be so pronounced by every well-drilled schoolboy in the land up to Bancroft himself. Mark well, I said nothing about the numerical proportion of Catholics and Protestants; nothing about the ferocity of the zealots on either side; but made a plain statement, and it stands like the rock Gibraltar.

The statement calling forth the leering sneer of Mr. Griffen, that the Catholic church "can show an unbroken record of saintly piety and charity," was not mine, but the statement of an erudite Unitarian in the *Christian Register*. Our critic can settle this matter with the Unitarians—a denomination that in the spirit of fraternity and ripe scholarship has few peers.

Following the above, Mr. Griffen goes off into a sort of meandering Fox-Book-of-Morris style of thrashing old, old straw, a sort of digging among tombs, church epitaphs and cremation relics of persecutions which he represents in these words: "The real record of the Catholic church is written upon the heart of mankind in red letters, fagots and forked flames, glittering swords and cannon-shot, clanking chains, sliding bars of iron, creaking hinges of heavy doors, wheels and racks of torture, the cries and groans of untold numbers of inoffensive human beings writhing in the keenest agonies of pain and death, put to the most fiendish and excruciating torture which human ingenuity could devise." \* \*

"Show me, in the annals of Protestant history, a single parallel, or anything like it." I accept the challenge. So listen, Brother Griffen, in this San Diego library of some 10,000 volumes rich in histories, while I point you to the treacheries, treasons and robberies, to the horrible, brutal, murderous, bloodthirsty, monastery-burning, body-ripping and damnable butcheries of Roman Catholics by Protestants during the times of Henry VIII., Queen Elizabeth, Cromwell, and all along down to our own New England, where good, honest

Quakers were whipped, banished and hanged by Puritan Protestants.

As preliminary to my historical references showing the burnings and inhuman butcheries of Catholics by Protestant-Christians, bear in mind that multitudes of Protestants not only justified these persecutions and fiendish blood-red murders, but that Protestants wrote books in defence of persecution. To this end Dr. Miller, in his "End of Religious Controversy," says (p. 303): "Persecution has not only been more generally practiced by Protestants than Catholics, but also, that it has been more warmly defended and supported by the most eminent reformers and divines of their party than by their opponents." \* \* \*

"Melancthon wrote a book in defence of religious persecution." "Beza wrote a folio work in defence of persecution." "John Calvin not only wrote in favor of persecution but practiced it by burning the heretic Servetus, while Protestant Bucer, a professor in Cambridge, preached that Servetus' 'howls ought to have been torn out, and his body chopped to pieces.'" Rousseau, educated a Protestant, but, becoming a liberalist, says, the "Reformation was intolerant from its cradle, and its authors universally persecutors." Protestant Baron Des Adrets considered it not only "sport to torture and murder Catholics," but "literally forced his son to wash his hands in their blood."

And now, to still bloodier Protestant butcheries. Barely mentioning Sir Thomas More, once High Chancellor of England murdered; the learned and humane Bishop Fisher thrust into a felon's cell till dragged to the scaffold, murdered and his body left to lie there as though he were odious as a dead dog; the Countess of Salisbury, when upwards of seventy years, "brought to the block and commanded to lay her head down upon it, answered, not my head shall never bow to tyranny, nor denial of the Catholic religion; and it never did commit treason! And if you will have my head you must get it as you can." At these words, "the executioner struck at her neck with his axe, and as she ran about the scaffold with her white locks hanging down her shoulders and breast, he pursued her, giving her repeated chops, till at last he brought her down dripping in blood."

"Shortly after Elizabeth came to the throne," says Middleton, "hundreds upon hundreds of Catholics were hanged to gibbets, drawn, quartered and tortured for the conscientious profession of the religion of the Catholic ancestors."

James I. (not of the Tudor race), reproached at one time for liberality, signed warrants in a single day for twenty-five Catholics to be hanged and quartered, and one hundred and twenty-eight more to be branded and banished. "Invading Ireland and being bent on exterminating the Catholics there, he persuaded his soldiers that they had a divine commission for this purpose, as the Israelites had for the extermination of the Canaanites; and to further his hellish malice and make an end of the Catholic clergy he put the same price upon a priest's head that he did upon a wolf's head." Anderson, as quoted by Curry, (Volume II, page 11).

Speaking of these crimson atrocities of persecuting Protestants, Cobbett, in his "History of the Reformation," pp. 182-193, declares that besides the above acts "of monstrous barbarity, it was made high treason" (by Queen Bess, the Protestant Queen of England) "for a priest to say mass, or to come into the kingdom from abroad; high treason to harbor, or believe a priest in distress; and upon these grounds and others of a like nature hundreds and hundreds were either maliciously persecuted or butchered in the most inhuman manner, being first hung, then cut down alive, their bowels then ripped up and their bodies chopped into quarters; and this only because these unfortunate persons were too virtuous and sincere to apostatize from that Catholic faith which this Queen herself had, in her coronation oath, solemnly sworn to adhere to and defend."

Protestants not only persecuted, robbed, and most devilishly murdered Catholics in these historic times, but ghoul-like they forced their way into tombs, even the tomb of Thomas a Becket (who so valiantly sustained the Magna Charter), and plundered it. They robbed, sacked and gutted monasteries, burning their valuable libraries. They broke into Winchester Abbey, where were entombed the remains of good King Alfred, the Alfred that planted the University of Oxford, enacted trial by jury, and whom Blackstone admits was founder of the common law, and, plundering, ruined both tomb and Abbey. They invented instruments most damnable for the torture of Catholics, such as (see Dr. Lingard's history, volume V., note U), "a large hoop of iron, consisting of two parts fastened by a hinge. The heretic was then made to kneel and contract himself into as small a compass as possible. Then the executioner, kneeling upon the shoulders and introducing the hoop under the legs, compressed the victim till he was able to fasten the feet and hands together over the small of the back. The time allotted to this kind of torture was one hour and a half, during which time blood often gushed from the nostrils and sometimes the hands and feet." Another method in Queen Elizabeth's time to torture Catholics was the rack. "This was a large oak frame upon which the prisoner was laid, and by rollers and pulleys the sufferer was stretched till the bones started from their sockets."

Armed by the blood-crimsoned banners of Henry VIII., by the red-stained flags of the Elizabeths and the Cromwells that floated, and still float (somewhat modified and softened by our higher civilization), over Protestant Christianity. I protest against further religious persecution. In the name of the imprisoned and the beggared, the burned and the persecuted in the past and the boycotted of the present, for honest opinion's sake, I protest. In the name of the skinned skeletons of the thousands upon tens of thousands of the stoned, crushed and slaughtered victims, slaughtered or persecuted and "piled upon

the bony back of Protestant creeds and dogmas, I solemnly protest, saying with the poet,

"Forth rushed the fiends as with the torrent's sweep,  
And deeds were done that made the angels weep."

Further proofs of protestant persecutions may be thus condensed: Who, in England, persecuted Quakers and Shakers, imprisoning Ann Lee in Manchester? Protestants. Who banished Roger Williams, whipped and hung Quakers, and persecuted Catholics in New England? Protestants.

Who arrested, tried, hanged or burned witches so-called, in both the old and the new world? Protestants.

Who persecuted Gall, Spurzheim, Combe and other early elucidators of phrenology? Protestants.

Who, in 1877, in New Hampshire, persecuted Catholics by preventing by law the election of Governor, Senator or Representative of any one, unless of the Protestant religion? Protestants.

Who, in the fierce persecuting spirit that within our memory characterized the political "Know-nothingism" of our country, appealing to religious prejudice rather than reason, robbed and burned St. Mary's Church in New York City, New York? Protestants.

Who, misrepresenting, maligning and slandering the inmates of the Ursuline Convent in Charlestown, Massachusetts, finally gave it to the flames? Protestants.

Who, a few years ago in England, imprisoned the materializing medium, Dr. Minck, and arraigned, shamefully persecuted and sought to imprison Dr. Henry Slade, the distinguished test medium? Protestants.

Who, in several of our American States, have been scheming and lobbying for hoped-for legislative enactments to punish our physical mediums for the exercise of their spiritual gifts? Protestants.

Who, at their homes, at elections and in congressional halls, are persistently struggling and warring to get the sectarian God put into the Constitution, thus establishing Church and State? Protestants. Cardinal Gibbons and Catholics, so far as I know, to the contrary, universally oppose it. But enough! My original statement in a recent PROGRESSIVE THINKER, that drew the fire and the ferocious ire of several correspondents was this: "Catholics in the past persecuted and slew Protestants, and in turn Protestants in the old world persecuted and killed Catholics." I now re-state the statement and submit that I have not only sustained it—yes, seven times sustained it, but nearer seventimes seven!

The edict of Pope Leo XIII., quoted by Mr. Griffen, commencing "May Almighty God and His saints curse the Spiritualists and their journals with the maledictions launched against the devil and his angels," etc., has been pronounced by Catholics "spurious"—"a downright, malicious forgery." Upon the genuineness of the above "encyclical," I am agnostic, neither affirming or denying. Showing it to the Rev. Mr. Ubach, a learned Catholic priest, of this city, he declared most positively that "what of the document was not forged is grossly garbled." In the interest of truth, then, I ask—demand—that Mr. Griffen give the date of this document from Leo XIII., and the names of the persons or prelates to whom it was originally addressed.

Every intelligent Spiritualist knows that some of these purported "bulls" of Leo XIII. are venomous and black-hearted forgeries. Take the one said to have been given at St. Peter's, Rome, on December 25th, 1891, the 15th year of our Pontificate, wherein Leo is made to say that this continent discovered by the Catholic Columbus belongs to him, and that "in the year of our Lord 1893 it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States," &c. Roman Catholic journals have pronounced these Leo fulminations too infamously and insultingly false to scarcely notice. Unitarian, Congregational and Methodist periodicals have declared them forgeries as silly as barefaced. The Methodist New York *Christian Advocate*, with no more brotherly love for Catholics than Mr. Griffen, says of the above document: "We do not know of a more transparent fraud. We are astonished that any human being acquainted with the methods of the Roman Catholic church could have believed either the pope or his advisers such dull idiots as this document would prove them to be." Is it the proper way to promote liberalism or build up Spiritualism to persecute, publish frauds, forge names and call either popes or their documents "old devils," after the style of Mr. Griffen?

Quakers, Shakers and Unitarians are the only religious denominations of any note that have not persecuted for opinion's sake. Far be it from me to endorse Smithfield, St. Bartholomews eve, the dogmas of the Bostonian, O. A. Brownson, or any other bigot, whether Catholic or Protestant. What I do most heartily endorse, however, is the innate manhood of man, the royal possibilities of the soul and the brotherhood—the universal brotherhood of all tribes and tongues, religions and races. Roman Catholics are American citizens. They are our brothers. Millions of them were born in this country. They and their children love it. They—our Phil Sheridans and Resecrans when the Union was imperiled, fought for it and for its free institutions. Catholic priests are writing lines like these: "I am a native of this country. I love it with all my heart, and I would die in defense of its liberties." Whatever Catholics may have said, done or written in the past, they are to-day, politically speaking, Democrats, Republicans, Populists. They are our fellow-citizens and our neighbors. They have the inalienable right to enjoy their religious convictions. And while the Constitution plainly and distinctly declares that "No religious test shall ever be required as a qualification to any office or public trust under the United States," there are liberalists and Spiritualists who openly assert that they "would

not vote for a Roman Catholic for any office, nor for any one who would." And what is almost infinitely worse, some of these un-American, Catholic-hating liberalists join darkly secret societies and take oaths that "they will never countenance or aid the nomination, election or appointment to public office of any Roman Catholic." Before high heaven and in the face of the Constitution of the United States, I pronounce such persons guilty of social treason and moral perjury!

I have an abiding faith in man—faith in my brother man whatever his country, race or religious convictions. And I should have no more fear of political injustice or religious persecution were Roman Catholics in the ascendancy in this free press, free-speech nineteenth century, than I should if Protestants were thus circumstanced—such Protestants as persecute and excommunicate for heresy Dr. Thomas and Professor Swing, Professor Smith and Dr. Briggs, and many others less distinguished for scholarship and social culture. No Spiritualist can be a bigot. No true Spiritualist can encourage persecution or deal out damnation. The basic foundation of Spiritualism is spirit. God is spirit, God is light, God is love. And all men are spiritual beings and sons of God. All men, too, whether Catholic or Protestant, prince or peasant, Brahmin or Buddhist, are brothers, and we should do by them as we would have them do by us.

Spiritualism rooted in God, who is spirit, pure and eternal, is a psychic science, a divine philosophy, a universal religion. It is all-embracing. Its vaulted temple is the universe. On its very threshold is written as with diamond point,—tolerance—let no one presume to enter here who does not leave his bigotry behind him. Over the portal of this temple, musical with a perpetual parliament of religions, is inscribed in letters of gold—purity, peace, brotherhood.

Spiritualism aflame with investigation and earnest occult research, bridging the two worlds visible and invisible, demonstrates a future conscious existence, and at the same time strives to make a heaven of the present existence. Its never-changing key-note is love. Professor Drummond pronounces love the greatest thing in the universe. Rightly translating the Greek word rendered charity in the 13th chapter of I Cor.: "Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up, doth not behave itself unseemly; is not easily provoked; thinketh no evil. Love beareth all things, hopeth all things, endureth all things. Whether these be prophecies they shall fail; whether there be tongues they shall cease; whether love never faileth." May the recording angel ever write my name:

"As one that loves his fellow-men."

San Diego Cal., J. M. PEEBLES, M. D.

## ANIMAL SPIRITS.

## A Remarkable Experience Related by E. C. Getsinger.

In a late PROGRESSIVE THINKER, in the query column, Harry A. Gooby asks, "Do Animals Have Spirits?" Mr. Tuttle replies, quoting from a work on "psychic science," in which he infers that animals are annihilated by death and have no individuality in spirit. I hold that animals, who are above mere vegetative growths, have spirit and exist as entities in spirit, that mere protoplasmic aggregations, mollusks, jelly fishes, etc., who have not absorbed more ether or spirit than the normal quantity possessed by the molecules of matter of which they are constituted, have no spirit entity, for the spirit entity is that energy which the mass has absorbed above that possessed by the chemical matter. This increase is shown by its ratio of activity. The soul is a different thing. It is the experience recorded on the lines of energy beginning with the center or sensorium around the body. To show that dogs have spirits and that they are not phantoms and dreams, I will say that I investigated, then studied materialization of which I have found two distinct phases. One night I was thrown in contact with a very material element. Some one had a pet dog, Rico. This dog's spirit came into the circle to his master, pawed his hand and snuffed and answered to the name. Another dog also materialized, and before we knew it we had a dog fight in that circle. The medium admonished us to hold together and let them go; we did, and for fully five minutes these dogs tumbled around the large circle-room, upsetting chairs, snarling and snuffing like real live dogs. They at once disappeared in the circle, by being parted by controls, giving a faint yelp at the last. Behold, no dogs were visible, and I can take oath that we had not indulged nor were dreaming. It was an exciting five minutes. Are these phantoms dogs capable of being brought about by psychic desire?

The medium is a man of thirty-five years' experience as a medium, and I have sat with him fifty times, tied and untied, no cabinet, and vouch for his honesty.

E. C. GETSINGER,  
160 Monroe St., Detroit, Mich.

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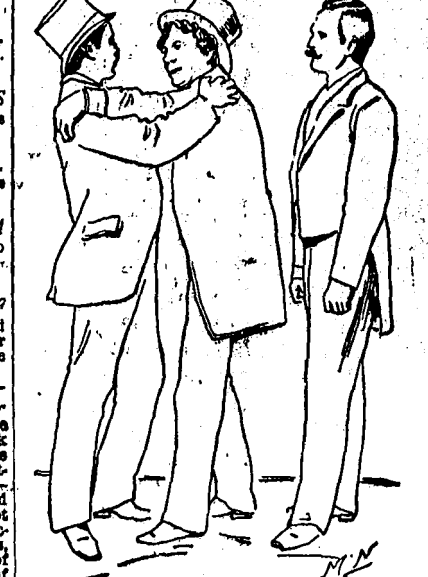
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