



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

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A PLEA FOR WOMAN.

WOMAN! WOMAN!

Judged from the Lower
Standpoint of Chris-
tianity.

And from the Highest Spiritual
Apex.

An Address Delivered
BY GEO. S. GREEN, M. D.,
To the Thousands of Readers of
The Progressive Thinker.

Read the following, from a Brooklyn
clergyman, ye gentlemen readers of THE
PROGRESSIVE THINKER, and then pass it
to your mothers, your sisters, your
wives, your daughters, and your sweet-
hearts, so they may read their doom.
Woman seems to be an "afterthought"
with this man.

WOMEN AND HEAVEN.

The Rev. Mr. Matley, of the Concord
Baptist Church of Christ, Brooklyn, is
reported as saying: "Did you ever read
in the Bible of a woman being in
heaven? I don't believe there is a
woman there now, or ever shall be.
They will go back into their original
state, whence they were taken by the
Creator. When Christ said that there
were no marriages in heaven, but that
all should be as the angels, I believe he
meant that there were no such creatures
as women in that world of blessedness
and song. Women are made for the
glory of man, and man for the glory of
God."

This is rather a remarkable state-
ment, and if true, would add considerable
to the natural reluctance on the part
of man to leave this mundane sphere. A
heaven without women, rather than a
heaven with women, is a heaven for the
Christian ideal, while it is decidedly
unfortunate for the Rev. Mr. Matley that
he is not a missionary among the Mo-
hammadans.

SEX IN HEAVEN—AN ARRAY OF SCRIP- TURE TO CONFUTE REV. MR. MATLEY.

"To the Editor of the Press:
"Sir—In your issue of Wednesday,
July 18, you say that Rev. Mr. Matley,
of the Concord Baptist Church of Christ,
of Brooklyn, is reported as saying: "Did
you ever read in the Bible of a woman
being in heaven? It cannot be possible
that any man of any Protestant
church can be either so ignorantly
ignorant or so foolishly prejudiced as to
lend himself to such a statement.
Without even looking at the Bible, I
would ask what he has done with Rev.
xii. 1: 'And there appeared a great
wonder in heaven, a woman clothed
with the sun, etc. To what life, if not
the kind that Jesus said, 'I give unto
them,'—that is, 'eternal life,'—does the
apostle refer when in his epistle, 1
Peter, iii. 7, he says: 'Being heirs to-
gether of the grace of life.' As these
'graces' are declared to be, 'That
which is not corruptible, a meek and
quiet spirit, which is in the sight of God
of great price.' 1 Peter, iii. 4, why can
any sane man suppose God could put to
such a contemptible use as to 'Send it
back into the original state, whence it
was taken, such a priceless jewel?'
"I am not sure but a puzzling question
is settled, however, by this philosophy
of foolishness. It may reveal to us how
some men will get into heaven."
—W. RILEY HELMS.

Dolgerville, N. Y.

ANOTHER VIEW OF THE SAME.

"To the Editor of the Press:
"Sir—If the Rev. Mr. Matley is fa-
miliar with the Bible, he will not only
believe there are no women in heaven,
but if he accepts the authority of Jesus
Christ, must say, 'no man hath ascended
up to heaven but he that came down
from heaven, even the son of man,
which is in heaven.'—John iii. 13.
There is neither male nor female in
Christ Jesus; and when heaven (which
is yet a promised land, to be entered
after Christ comes to receive his saints)
is ready, neither male nor female will
enter, but those who become as little
children. 'There is a natural body, and
there is a spiritual body,' but the Bible
doesn't say there is sex in the spiritual."
—B. M. G.

Then, a few days after, I read the
following:
"Woman is not fit to practise medi-
cine; she is not fit for the elaboration
of the arts and the enlargement of the
sciences, nor is she fit for politics. To
prevent misconception, we hasten to add
that these are the words of Dr. Abekon,
of St. Louis, and not ours."—Medical
Record, New York.
Well-day! Rip Van Winkle must
be awake again, with some of the way-
back ideas of ye ancients concerning
women. And now, where can the poor
creatures go? Denied the privileges of
"that land of blessedness and song," not
fit for earth, the next thing we expect
to see in the papers is that she is "not
wanted" in Sheol, especially if there are
any clergymen there of the above
sentiments.

A bad state of affairs, indeed! It is too
utterly ridiculous for anything, and we
are led to exclaim, "what fools we mor-
tals be." To take notice, even of such
"brain 'rot,'" but as brain "rot" some-
times endangers the sanitary conditions
of the moral universe, a few bottles,

more or less, of—metaphoric—carbolic
acid in the crystal form, applied to the
above-quoted article, may not come
amiss.

I am not acquainted with the above-
named clergyman; never saw him, and
do not know that he wrote a word of the
above; but as his reported sayings come
floating my way on the great newspaper
ocean, I am inclined to say something in
defense of those whom I have all reason
—and the strongest proofs—to believe
as beings "over there," and those who
are left yet on earth as surely on the
way.

Not such men won't stop the great
wheels of reform one single second; the
mills of the gods will grind on all the
same. I do not know but the clergyman
above alluded to may be strictly honest
in his assertions, and that he is, for
aught I know, one of the most attentive
cavaliers that a lady ever had to attend
her in royal courts. Still, the world to-
day doesn't want tabernacles such as heath-
enish stuff. It dates too far back—
to the day and times of Numbers xxxi.
It savors too much of a woman being
yoked up with a

BEAST IN THE FIELD,

and a man for a driver.
I suppose the reverend gentleman
takes the Bible for his authority on
this question. Well, if he does, he is
welcome to all the definite knowledge
he finds there in the matter. The world
to-day doesn't take much stock in such
"thin" fabrics—and no wool at that—as
he offers the public.

The world knows very well how the
Old Testament treated woman in past
ages, and I am not surprised that the
mean-heartedness of her "lords and
masters" denied her in those times a
seat beside themselves in the everlasting
kingdom of the Father. Much of the
sayings and doings of that book are a
black disgrace to civilized humanity.
Yes, revise it over and over, and keep
at it. That such ideas might exist in
the wayback darkness and blind ig-
norance of the Middle Ages, is not to be
wondered at, but that a minister of the
gospel of Christ should rise up and
waste his time on such notions in this
day of culture and educational refine-
ment is beyond my comprehension. His
statements are broad, sweeping, specific,
to the point, and they made me all the
more indignant, for a few days before,

SWEET, BRIGHT SCHOOL-GIRLS.

I attended the graduating exercises of
our high school, and listened to a num-
ber of sweet, bright, schoolgirl gradu-
ates as they came on the stage with
their original productions, before an
immense audience, and those produc-
tions—some of them—would not disgrace
the pages of any of our best magazines.
I remembered their fine, cultured
voices, their gestures and superb man-
ner, and how they held the audience
spellbound. One incident in particular
in connection with those graduating ex-
ercises I will relate, to show the intense
interest parents take in the successful
accomplishments of their children.
This village has residing within its cor-
porate limits a large element of French
Canadians. They are as a class a hard-
working and industrious people, but the
older ones in their early day did not
have the excellent school advantages
that their children are having. Among
the young girl graduates above referred
to was a young lady from one of these
families. Her subject (original) was
"The Ivy Still Clings to the Moldering
Wall." This same young lady is to
teach the primary department of our
school the coming year. As the audi-
ence were coming out of Opera Hall
after the exercises, the Canadian who was
present remarked, "My girl will be
here, too, in a few years." Now, sup-
posing that the address to whom those
remarks were addressed was that man's
pastor, or minister, or priest, as the
case may be, and he had replied to him:
"Sir, only in this life can you hope to
enjoy the accomplishments your daugh-
ter may win; only in this life will she
stimulate your pride; for after this life
that daughter will never again be as
you know her here. She will go back
to her 'original state,' and as 'woman,'
with all the sweet memories of the past,
will not remember her in the 'New
Jerusalem.' It is a man heaven! when
you are going to 'Woman was simply
an 'afterthought,' for earth con-
venience, and not wanted above."

THE ORIGINAL STATE.

What could have been the matter with
a man giving such a reply to a parent
who was looking forward to the time
when his own bright-eyed, flaxen-haired
girl would occupy a like position in the
graduating class? Might not such a
person at some time have taken on the
germ of the Taenia Solium, and grow-
ing, it had caused that "excessive
hunger" that for woman, reaching a
point denying her a home identity
hereafter? Accepting their services and
their sacrifices here, but the "original
state" is good enough for her after
death. Whatever that "original state"
may mean, the world will "back" when
it reads such stuff as the above article
contains, for it plainly conveys the idea
in so many words, "No such creatures
there." Such men ought to learn Flo-
rence Huntley's book,

"THE DREAM CHILD."

by heart, of which that grand friend of
humanity, and gifted writer, Ella
Wheeler Wilcox, says:
"Man demands a broader and higher
belief, and the demand brings the sup-
ply. Man also demands to see for him-
self, rather than to have truths de-
clared to him second-hand. And that de-
mand, too, brings its response; and the
spiritual insight is granted."

Books like "The Dream Child" will
spur humanity on to make more and
more demands of this nature, and will
open up new heights and depths of
spiritual knowledge. To every man,
woman and child I would say, read
"The Dream Child." Perhaps the fol-
lowing beautiful lines from our own be-
loved poet,

JOHN G. WHITTIER,

now in Spirit-land, will furnish an ex-
planation as to why he never married,
choosing, rather, to wait for a higher
and purer union than earth could give.

"I'm sorry that I spelled the word:
I hate to go above you,
Because—the brown eyes lower fell—
"Because, you see, I love you."

Long years ago a winter sun
Shone over at its setting,
Lit up its western window-panes,
And low eave's icy fretting.

Still memory to a gray-haired man
That sweet child-face showing,
Dear girl the grasses on her grave
Have forty years been growing.

He lives to learn, in life's rough school,
How few who pass above him,
Tament their triumph and his loss,
Like her—because they love him.

It matters not if such preachers do
get their authority from the Bible.
That proves nothing with regard to the
sexes in heaven, when compared to the
law that is higher than all books, and
which claims every human intelligence,
male and female, under the loving
watch-care of the father and mother
element in creation. Here is a divine
principle, or principles, which were
when books were not; these ante-date
all written records.

"From the lower to the higher" is
the eternal flat of nature. Up, up! until
brain-power or "soul-expansion" shall
find out and comprehend the subtle
laws of the universe. There are no bars,
no limit in nature. The mind has
"carte blanche" to all of nature's grand
avenues; only keep the "soul" pure, and
go up! up! up! on, and on! "Soul ex-
pansion" is simply mind-climbing, mind-
unbuilding, mind-outreaching. And one
gathered diamond within the soul's
bright galaxy of treasures only lights
the way on to another, and still another.

Let us now turn to Genesis and read
the account of woman's creation. It is
very short:

"And the Lord God caused a deep
sleep to fall on Adam, and he slept;
and he took one of his ribs, and
closed up the flesh instead thereof.

"And the rib which the Lord God had
taken from man, made he woman, and
brought her unto the man."

"We will at once drop the mythical
side of the story, for as a literal fact it

BECAME A BACK NUMBER

years ago, but finding woman here, and
finding her also making a close race be-
side her brothers in the chase after the
higher and most important attainments
of this life, I am going to stand by her,
and do what within my power lies
towards recognizing her right to a seat,
not only in Congress, but after "life's
strife" is over, in heaven.

If she can only get a seat in Congress,
and do some "house-cleaning" there, she
will earn not only a seat in heaven, but
a crown so filled with diamonds bright,
that those who denied her the privilege
of going there would have to approach
her with smoked glass goggles on ac-
count of the extreme brightness, and I
hope be compelled to ask her forgive-
ness.

No! I do not care to be of that number
who say: "Mother, after all of your lov-
ing care for me, you have no place in
Paradise." "Sister, heaven is not for
you." "Wife, here we part at earth's
stepping-off place; henceforth you shall
be a nonentity." "Daughter, earth's
ties have been most precious and dear,
but they were only for earth; they were
never meant to have an existence in the
great beyond, where man goes to glorify
his Maker and play on golden harps.
No! No! At the 'beautiful gateway of
life' all earthly ties are sundered, as
though they had never existed, and as
woman, you read your everlasting doom
over the archway. Thus far, then, blot
out. And yet, though practically mori-
bund, the story is still kept on its feet
through gymnastic exercise; yet ad-
vanced thought is getting sick of mori-
bund ideas.

A MISSING RIB.

There is not much similarity between
Bible anatomy and profane or human
anatomy. The up-to-date anatomy is
silent about a missing "rib," or "a rib
creation." The authors of the up-to-date
anatomy know more about the dissect-
ing-room than did those way-back au-
thors, hence they left the "rib" story
out. And yet, though practically mori-
bund, the story is still kept on its feet
through gymnastic exercise; yet ad-
vanced thought is getting sick of mori-
bund ideas.

But what of all the toils of woman?
What of all her hopes? All the love-
dreams? All the noble sacrifices? All
the unselfish devotions? All of the pain
she has endured? These must go into
the general treasury of man's glory
make-up in the home beyond. "It's all
for God's glory."

Only think, years ago, when chloro-
form was first discovered, and some
able-bodied physician advanced the
idea of using the anesthetic in accom-
paniment cases, he met the frowns of this
same class who would deny heaven to

women. "Did not God intend her to
suffer from the beginning? And is it
not a sin to interfere and thereby ren-
der her insensible to pain?"

FOSSILIZED LONG-ACQES.

What is the matter with not a few of
the preachers of to-day? It is simply
nonsensical to note some of their pos-
sibilities before the world in many of their
so-called Christian ideas. If, instead of al-
luding these fossilized long-agoes to
utter such things from their pulpits, the
church would turn upon them and crowd
them back into the primary department
of some smart village school, and main-
tain them there for a term of years at
practical study, the world in time might
find a job for them. As it is they are
no good to the incoming century of ad-
vanced light and thought. Why, any
bright sixteen-year-old Miss who has
charge of the infant classes in any of
our graded schools to-day, could give
such men points and subjects to speak
upon as to the noble work women are
engaged in to-day.

"What, my mother not going to
heaven," or, "My mother not in heaven,"
as the case may be. "Go hide your
face."

Such men within their ignorant na-
tures would prove veritable tyrants, did
they not fear the law. It was such ma-
terial that persecuted Hypatia, to an ig-
nominy death; not fearing the "con-
sej" of men," she bravely told the truth
and suffered therefor, and her op-
position came from one source—from
which was then denominated "the
church."

How many of the world's opposers
and persecutors, against the cause of
justice, science has since compelled to
blister, dust. It is not so many years
back to the past since the wives and
daughters of Christian England's aristoc-
racy were flogged publicly in the
streets because of some misdemeanor
against their "lords and masters," and
the clergy upheld it. "Was it not for
their good in order to humiliate them,
and keep them in place?" Such men are
the ones who say: "A woman must not
speak in church. You are my slave,
and I am your lord, and master. When
I get through with you, you will go back
to your 'original state,' blotted out.
You were made for me, and I was made
for God, and the coming enjoyments of
heaven."

"But," says one, "ministers get their
ideas from the Bible." So much the
more shame for the Bible. The Old Tes-
tament, with very few exceptions, al-
ways treated women as chattels, as
slaves, as things to be used and abused.
Read about the 3200 virgins in Numbers
xxx. those pure Midianitish girls who
were stolen from their homes; "Father,
mother, and brothers, all butchered be-
fore us, and by divine command, and we
are saved—for what?" Savage general-
ship.

Let the merciful curtain fall over that
field of dishonest, savage generalship
and diplomacy, and shut out the horri-
ble sight. Cannibals would have been
a religious ceremony compared to the
life those girls were compelled to lead.
It is too sickening even for the darkest
African of to-day. Not half so well were
the women treated as were the animals.

How different the examples Christ set
the world with regard to woman; how
kind, loving, tender and solicitous was
this brother of humanity toward his
mother, and how his last words went out
for her welfare, committing her to the
care of one he could trust. This was
the attitude of the Nazarene toward woman,
not forgetting even the Magdalene.
Listen to him: "Neither do I condemn
thee. Go and sin no more." What a
lesson to the almost twentieth century
Christians of to-day, and to those whom
recent investigations have shown up to
have taken "blood money" to line their
own pockets.

Shame! Shame! Shame!! on the man
in this age of scientific light and attain-
ment, calling himself a Christian min-
ister, and who, drawing his bread and
butter, and the clothes on his back—if
he has a church salary—through the
sacrificial acts of thousands, yes, mil-
lions of these noble, God-inspired ones;
these sweet, earnest, earth-saviors whom
all true men enshrine within their heart
of hearts, and call them mother, wife,
sister, daughter, and "sweetheart."

I repeat, Shame! Shame! Shame!!
on him who with brazen cheek would
dash to launch such words that beathen-
ish rot out on life's sea, from his pulpit
or any other position he may chance to
occupy.

"No such creatures as women in that
world of blessedness and song."

Ye gods, it makes my very blood boil
—up, up, goes the temperature—102,
103, 104; yes, metaphorically speaking
to 120 degrees, and a whole medicine-
chest full of anti-febril would not bring
the temperature back to the normal
again. The only way out that I can see
is to let the thousands of progressive
thinkers read the story—those who re-
vere the sacred words: mother, wife,
sister and daughter. I have no patience
with such teachers. Every moral ele-
ment within me boils, every Spiritual-
istic ideal of truth and beauty is reiled,
and I almost grope in midnight darkness
for the time being. Every beautiful
flower, withers as though the slime of
the serpent had touched it. Every song
of bird becomes the hoarse, discordant
note in the sardonic laugh of a demon.
What! tear down the beautiful memory
pictures painted upon the canvas of the
soul, those that I have been gathering
all along life's pathway since mother
rocked my baby cradle, and sang to me
that first sweet song that I remember,
viz.: "Bonnie Doon." Go into your pes-
simitic thoughts of gloom, and don't
come out again until the clouds break
away and you see heaven's gates open-

ing, and you hear the world's "priceless
jewel," woman, singing:
"When the mists had cleared away,"

A SHORT ANECDOTE.

Right here I will relate a short anec-
dote in connection with this very article:
Coming down to my office from din-
ner a few days since, I showed the above
article, with regard to women not going
to heaven, to a lady who was out in her
front yard. She read it, and then
went into her husband's shop near by
and related the substance of the
article to him. A young lad who
is a clerk in the shop overheard the
lady's conversation. Now this lad is
what the westerners would denominate
a "hustler." He is always at some
kind of an honest job; if not one thing
it is another. This same lad has a moth-
er, and it is presumed that he thinks
the world of her, for, after work in the
evening, he came up to me, as I stood
near my office door watching the peo-
ple pass and repass, and said in a low voice:
"Doctor, where did you get that paper
containing the article about women not
going to heaven?"

I replied that "he would find it at the
barber shop just below. Call for the
New York Press of to-day."

He procured the paper; I turned to the
article for him, and he sat down and
read it. Yes, that boy was interested
in the statements that Baptist minister
had set afloat. "My mother not going to
heaven." Fortunately that lad is as
bright as a new-born gold dollar, and he
doubtless said to himself as he whirled
away on his bicycle, "Not much. I
know better than that." I think myself
there will not be any marriages in
heaven copied after some of those of
earth, and their damnable results after
going through the "divorce mills." To
be sure these mills are geared differ-
ently in different States, but the black,
grinding influence is all the same. If
one does not believe it, let him look up
statistics.

But what of soul-union, harmony, un-
ion, or sub-union in the beautiful
"Land of Lead?" I have not the least
doubt but what our dear Elder Brother
knew what he was talking about back
in those days, as his keen clairvoyant
eyes ran along down the ages, and
he noted many of the sad-
dest, most heart-breaking marriages,
those mismated marriages, the results
of which have cursed the earth over
and over again. This being true, we cannot
blame him for leaving the record that
he did; but Heaven's unions, and their
ceremonial services, will be of higher
and much purer nature.

How much more inspiring and soul-
uplifting is the following, which I clip
from a recent Inter Ocean:

RESPECT FOR WOMEN.

When a man habitually speaks
slightingly of any woman, of women as
a class, he betrays himself in attempting
to injure woman. It is related that at
a public dinner recently, at which no
women were present, a man of this ilk
was called upon to respond to the toast
"Woman." He dwelt almost entirely
upon the weakness of the sex, claiming
that the best among them were little
better than the worst, the difference
being in their surroundings. At the
conclusion of his speech one of the guests
rose and said: "I trust that the gen-
tleman in the application of his remarks
refers to his own mother and sisters and
not to ours." This answer turned his
weapon against himself with a ven-
geance. A celebrated author says:
"The criterion of a man's character is
not his creed, moral, intellectual,
or religious; it is the degree of respect
that he has for women." An eminent
clergyman pays this noble tribute: "I
am more grateful to God for the sense
that came to me through my mother and
sisters of the substantial integrity, puri-
ty and nobility of womanhood, than for
almost anything else in the world."
Some golden memories color the book of
life with the beauty of God.—New Or-
leans Picayune.

Since writing the above I quote from
the St. Albans, Vt., Messenger, the
leading newspaper in Franklin county,
a few lines from a lengthy article on
this same subject.

"It is almost inconceivable in this
year of Christian hope and promise one
should be found, and a Christian min-
ister at that, who denies to the majority
of the believers in Christianity the
right of participation in the blessedness
of the Christian heaven, and not because
they have sinned against all hope of in-
finite compassion, but because they are
women. Yet this is the professed be-
lief of the pastor of the Concord Baptist
church of Brooklyn, N. Y., Rev. Mr.
Matley." Then going on to quote the
article already given above, this article
last referred to went on to say: "He at-
tempted to fortify his opinion by saying
the Bible does not tell of a woman being
married in heaven, and meant there-
by, 'there are no such creatures as
women in that land of blessedness and
song.' "Woman," he says, "was made
for the glory of man, and man for the
glory of God." Not such men, thank
God, as the Rev. Matley, of Brooklyn,
N. Y. Rather he was made to illustrate
the infinite meanness of which a man is
capable. Yes, dip him over. Give him
a newspaper bath until he squeals, and
takes it back.

With woman left out, no note in the
heavenly choir would be music-produc-
ing—all would be discord.

Is there a man so shrunk?

So low sunken?

So utterly drunken?

With forgetfulness of wife, sister,
daughter, or mother,

That he the dearest earth-ties would
mother?

For these ties are of very little worth

If they are to end with earth.
I can't believe it; it savors too much of
the snake.

And you know the "serpent" caused wo-
man to "fall."

Way back when mythology was large
and science was small.

I hope the above quoted article is all a
mistake.

For it's too big a dose for the world to
take.

GEO. SPAULDING GREEN, M. D.,
Enosburg Falls, Vt.

SURPRISES IN HEAVEN.

They Will Come Thick and
Fast.

AS VIEWED BY THE EDITOR OF THE
NEW YORK HERALD.

But many that are first shall be last;
and the last shall be first.—Matthew xix,
30.

We shall undoubtedly experience a
great many surprises when we get to
heaven, some of them pleasant and others
painful. Our present notions of the fu-
ture are as confused as a landscape seen
through a glass badly focused. The im-
agination is apt to run riot with regard
to it, while the reason falls into a doze.

The heaven depicted by the popular
theology is a place very undesirable to
go to, because death, we are told, will
make such changes in us that we shall
lose all of our personal peculiarities,
and perhaps our personality itself.

Immortality is a mere figure of speech,
signifying nothing, unless we are abso-
lutely and completely ourselves when
we get to heaven. The change of envi-
ronment caused by death may be some-
what sudden, just as a change from the
temperate zone to the tropics would be;
but as the man who takes the train in
the temperate zone is the same man in
all essential particulars when he reaches
his destination and sees fields of
flowers instead of fields of snow, so the
soul that treads the strand of eternity is
the same soul that embarked from the
shores of time, and nothing has hap-
pened except the loss of a useless body.

His character has in no way been al-
tered, and never can be, otherwise than
by the processes of self-examination and
education to which he willingly submits
himself.

We shall certainly, however, find
many disappointments and many sur-
prises there, for the simple reason that
the Lord does things in His own way
rather than in our way. Some of the
acquaintances whom we have regarded
with indifference or disdain may occupy
a higher position than we have thought
probable, and perhaps a higher position
than we ourselves. On the other hand,
some of those upon whose supposed vir-
tues we have looked with a kind of cov-
etousness may be relegated to the lower
spheres of celestial bliss.

Heaven is not peculiar by reason of
wings and harps, but by reason of char-
acter. If it is safe to use our common
sense on this subject, we may predict
that our destiny will depend not on
what we have, but on what we are; not
on the amount of work we have done for
the Lord, but on the motive with which
we did it; not on our scholarship or cul-
ture or refinement, but on the way in
which we have used our opportunities, or,
as the Scripture has it, on the use
we have made of our talents. If, there-
fore, we are able to do a great deal, but
actually do very little, we have no right
to claim an equal reward with him who
is able to do only a little, yet honestly
does all he can.

Some people have an environment in
this world which renders it easy for
them to do right and next to impossible
to do any serious wrong. They are not
subject to grave temptations, neither,
indeed, can be. Like the waters of a
river which are kept in place by the
bank on either side, they are protected
by qualities of character which have
been inherited and by domestic and so-
cial surroundings. On the other hand,
there are those whose environment ren-
ders it very difficult to do right and al-
most impossible not to do wrong. They
were born with a dulled conscience and
in the midst of circumstances which
tinge every thought and impulse with
immorality and with inherited tenden-
cies very hard to resist.

The latter have socially nothing in
common with the former, and the con-
stitution of society is such that the
former are apt to despise the latter.
But how will it be on the other side?
With God instead of man for judge,
what must be the result? If the natu-
rally good have done less than can be
properly expected of them, and the natu-
rally bad have done more than can be
expected, will not the bad man receive
a degree of approbation and a rich-
ness of reward which will not be ac-
cording to the good man?

If he who sits in his upholstered pew,
the well-educated listener, the man who
knows what God requires of him, has
failed to use his opportunities, he will
not stand as high in the future as the
poor beggar at the church door whose
rags and tatters are a symbol of his
morals, but who has made many a val-
iant effort to lift his soul to a level of
respect.

It is not what we have actually
achieved that will decide our place in

heaven, but what the Almighty may
reasonably expect us to achieve under
the circumstances in which we have
lived. Absolute justice requires that
our future shall depend on whether we
have done much with little or little with
much. When we get yonder, there-
fore, we shall be vastly astonished to
find in the higher realms men and
women whom we have relegated to a
very different place, and on the lower
planes men and women who we have
supposed would occupy positions near
the Throne. And yet, even we, who
have slender means of judging, can see
the justice of all this.

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THE REASONS

For Amending or Repealing
the Medical Practice
Act of Illinois.

We need new and better schools of medicine, and the present statute is an almost absolute bar to any improved school or method. No school, unless largely endowed, can live without students, and students will not attend schools that cannot qualify them for practice. The State now charters new institutions, and the Illinois Board of Health, by purely arbitrary power, annuls the charters. The State, by its charter and statute, grants degrees and gives the usual certificate of qualification, or diploma, which from time immemorial has been considered a sufficient introduction to the profession. The State Board of Health, with its unconstitutional and despotic power, meets the applicant for professional honor and usefulness with the assumption, first, that his diploma is not genuine; that he is a fraud and a swindler. He proves its genuineness. That settled, his Alma Mater, the institution where he graduated, is next assailed as illegitimate. It is found that the institution has been chartered by the State as a school of learning, for a charter is given by the State to encourage and not to suppress schools of learning, then we ascertain that the Illinois State Board of Health is a power above and beyond the State and has authority backed by police power and the sheriffs and courts to practically annul the charter of the State by its own sweet will.

If you will turn to chapter 126 a, section 2, of the revised statutes you will find language that sounds strange in the ears of a free-born American. Every citizen of this State is supposed to have a right and some little part in placing laws upon the statute-books, and so long as he retains even a semblance of freedom he has a right to know what laws he is expected to obey; and that all laws shall be enacted by the representatives of the people and extended upon the statute-book of the State. But under the act creating a Board of Health in this State the citizens are required to obey laws that were never enacted by their representatives, and are not to be found upon the statute-book; they are written by the secretary of the Board of Health, and printed only in his reports. Citizens of the State and their children have been required by the Board of Health to be vaccinated, the latter under threat of expulsion from our free schools, but the word "vaccination" is not found upon our statute-book. It is an ordinance of the Board of Health.

Whence comes such arbitrary power? Ostensibly from the statute which reads that the Board "shall have authority to make such rules and regulations" . . . "as they may from time to time deem necessary." Mark the language, "as they may deem necessary." The usual language is, "as may be necessary," and the difference between "may" and "deem" is all the difference there is between freedom and absolute despotism. And really this desire of absolute power over the life and health of the citizen is the source of this unusual, unconstitutional and unwarranted language of the statute. No Legislature under any circumstances can ever delegate the law-making power to any other body. The members are chosen to make laws, or more properly, to find and formulate laws and principles that make for the good of society, but they cannot delegate their office to others. The statute should be amended and all arbitrary power removed.

2. The power of the Board to say what schools of medicine are in good standing is a despotic power. The power to decide upon merit belongs to the people. We forget that there is no standard of practice in medicine. The differences of the schools as to medication are great as can be imagined. The tenets and doctrines of the schools are polar opposites. The regulars who seek legislation to secure a long lease of patronage give many poisonous drugs; the mental scientists and hydropaths give no drugs at all.

3. In medication there is no such thing as science. Every dose administered is a blind experiment, and to leave to the Board of Health, as the statute now does, the right to say what schools are in good standing, is nearly equivalent to saying that we shall all die by doses and treatment recommended and enforced by the Board of Health. Now, we object to this. The Board of Health may be as competent as ordinary physicians—possibly more so, but no board is competent or ever can be to say what physician shall be employed by any citizen whatever. The power of choice of physician is an inherent right of every person for himself. He has the same right to choose his bodily adviser as his spiritual adviser, and his right of choice carries with it the right to teach and educate what he has found to be true; and even to teach false theories until he can arrive at the true.

4. To exclude new institutions of learning is to leave the old to crumble and perish; and to crystallize error into law is the height of folly and crime. In the absence of any scientific or true standard of medical practice, any legislative or State practice is State quackery.

5. To uphold the State Board in enforcing vaccination is to violate the natural and personal rights of citizens. If any citizen is so foolish as to think that vaccination can give immunity from disease, the State may not forbid vaccination, and on the same basis cannot require it. Let all be vaccinated who desire, but let no one be compelled. If vaccination protects, as the dominant school of medicine now holds, then all who desire can be vaccinated for protection without compulsion, and if vaccinated and protected themselves they cannot be vaccinated by any danger from the State. Every man's body is his own, and unless he is a criminal or insane the State has no jurisdiction over his body. If a man's house is his castle, his body is so in a peculiar sense, and under the law of a free State is unassailable.

6. The right to life, liberty and the pursuit of happiness includes the right to establish and maintain institutions of learning, which the State may encourage in all possible ways, but not suppress; and to sanction the arbitrary acts of the Board of Health in saying that certain schools of medicine are, for any reason, illegitimate is to sanction tyranny and violate the personal rights of citizens.

7. The standard of medical education

erected by the Illinois State Board of Health is purely arbitrary and discriminates against all independent and progressive schools. There are certain colleges whose diplomas are recognized by the Illinois Board, and certain other colleges that are not recognized. The colleges not recognized are branded by the Board as disreputable—not "in good standing" as the language used; and the intent and purpose of this arbitrary standard is to put down, root out and destroy all independent and progressive schools.

In July, 1887, the Illinois State Board of Health passed a resolution requiring four years of professional study and three regular courses of lectures as conditions of graduation, and all colleges not conforming with this requirement were stricken from the list of recognized colleges, so that any college in any quarter of the world has to go to the office of the Illinois State Board of Health to ascertain whether or not it is in good standing, and all graduates of colleges not in good standing as determined by this infallible Board, cannot practice medicine in Illinois until they pass such an examination as the Board may require. Now mark the inconsistency of these arbitrary acts, which, although not law, have all the binding force of it, is claimed of statute law. No matter how well qualified a man may be, or what his talents and experience as a professional man may be, nor what his merits as a physician, he cannot practice in Illinois until he has in some way secured the approval of the Board of Health.

Now this state of things might be excusable, if treating the sick were in any sense a science, and if there were any true standard of medical practice in vogue; but there is not. The Homeopathic claims to have discovered a true law of cure, but his claim is not admitted by other schools. The regular school, commonly called Allopathic, declares that strychnine is a true tonic; but the plain, common people know it is a deadly poison. The great science of the profession is, at all must admit, a great stumbling-block to the people, and the people themselves are about to investigate it, and here is the secret of medical legislation. It is to keep the people from investigating. Ignorance is the great stronghold of the profession, and ignorance of medical treatment is the modern battle that is fast arousing the indignant people to demolish it. The drug treatment is not the right treatment, and the frequent resort to the knife is another great crime against a long-suffering and abused people. There is but one law of cure that can ever be established, and that is to find out and remove the cause of disease. That cause is not bacteria, as many great lights now claim. Bacteria affect only those already diseased. The remedy for disease is intelligence, not drugs.

Chapter 91 of the revised statutes is entitled "A Chapter to Promote the Science of Medicine and Surgery." The title is entirely misleading. It is really a chapter to prevent progress in the true art of healing. It upholds, sanctions and gives vitality to an erroneous system of medical practice. What we need to encourage sciences is not repression of false and imprudent learning, but the diffusion of knowledge calculated to promote health. The present law makes it a crime to do good. Nobody must treat the sick, even in the most scientific and most perfect manner, without the sanction of the State Board of Health. The statute as it now stands assumes that danger to the State lurks in granting to all medical schools equal privileges and to all citizens equal opportunities to do good. We may notice in the reports of the Board that schools of medicine of the reformatory order, such as the Physio-Medical, that gives no poisons, and the Hydropathic, that advocates the widest possible diffusion of all valuable sanitary and medical knowledge, are set down as fraudulent, or are not recognized by the Board, making it plain to all careful investigators that the real object of the Medical Practice Act is to fasten upon the State the present crude and erroneous, not to say dangerous system of drug medication. In an open field and fair fight the dominant schools of medicine cannot stand against the advancing intelligence of the present age, hence medical legislation and medical practice acts. The danger to the State is not in false certificates of qualification, nor in freedom to practice medicine, for the right to employ the physician of our choice implies the right of the physician of our choice to practice; but the real danger to the State lies in false standards of practice created by medical boards, and the administration of poisonous drugs now used under the euphonious name of medicine.

A diploma is merely a certificate of qualification, and its real value depends not upon law, unless it be a fictitious value, but upon the character and reputation of the institution issuing it; and the distinctive merit of a school of learning rests properly upon the intelligence of the people and not on boards of health.

To require students of medicine already well-grounded in true and scientific methods of healing to spend four years of time and large sums of money in learning false and dangerous methods before they are allowed to practice is an injury to the State. Leave each institution to erect its own standard, at least till medicine becomes a science.

GEO. DUTTON, M. D.,
Dean of the American Health University,
Chicago, Ill.

A Chance to Make Money.

I have had wonderful success selling dish washers. Have not made less than \$8 a day and some days \$15. Nearly every family buys one. They are cheap, durable and do the work perfectly. You can wash and dry the dishes for a family in two minutes without touching your hands to a dish. I believe any lady or gentleman, anywhere, can do as well as I am doing, as I had no experience. Any one can sell what every woman wants to buy, and every family seems to want a dish washer. Write to the Iron City Dish Washer Co., 140 S. Highland Ave., E. E. Pittsburg, Pa. They will send you full particulars and help you as they did me. I do not write my experience boastfully, but because I think it a duty I owe to others in these hard times.

MARTHA B.

Great Britain has 8,768,000 women.

It is estimated that in England one woman in every six earns her own living.

In France the sexes are almost exactly balanced, there being 1,004 women to 1,000 men.

IOWA.

The Clinton Camp-Meeting.

All arrangements are nearly completed for the Clinton Camp for the season of 1895. The following speakers, of national reputation, have been secured, and will appear in the following order: Hon. L. V. Moulton, of Grand Rapids, Mich.; Mrs. Adeline M. Gladding, of Doylestown, Pa.; J. Frank Baxter, of Chelsea, Mass.; and Prof. W. M. Lockwood, of Chicago, Ill. Mrs. Gladding is a fine medium, as well as speaker, and her control, Hooch, is a decided feature in the work. Mr. Baxter is also noted as a fine singer and test medium, and these workers will supplement their lectures with pictures with public readings and tests. Prof. Lockwood will give a course of scientific lectures, demonstrating the same, with experiments. He will also give an extra course of lectures on physiology, illustrated with charts. Other speakers will be added, as occasion demands. Mrs. Bessie Aspinwall, C. E. Winans, and Mrs. M. L. Thompson, all well and favorably known as materializing mediums, will be present during the entire season.

Mrs. S. F. DeWolf, the slate-writer, who has always given satisfaction to the patrons of Mount Pleasant Park, will be with us the present season.

F. H. Foster, spirit photographer, will be present during the entire camp, and will also come prepared to take fine views of cottages and campers. Among the numerous test mediums will be found Mrs. Hamilton Giff, of Chicago; Dr. J. M. Temple, of San Francisco; Mr. and Mrs. John Lindsey, of Grand Rapids; Lizzie Kelly Hartman, J. H. Metcalf, John A. Johnston, of St. Louis, and many others.

Prof. Hoffman's popular orchestra, so well and favorably known to the patrons of Clinton Camp, will furnish the instrumental music, and the vocal selections will be rendered by a fine quartette. The dances for the entire season will be under the supervision of the veteran Prof. A. B. Severance, of Milwaukee, who will also hold his usual classes in social and physical culture. Arrangements are being perfected by the committee in charge, for woman's day, and it is intended to make this one of the features of the camp. Edgar W. Emerson, the justly-celebrated test medium, will be present the last five days of the camp, and will hold daily public seances in the pavilion.

Circulars will be issued promptly the first of June, and all mediums who have not sent in their names, and who desire to be mentioned, should attend to the matter at once, directing their communications to Will C. Hodge, secretary, 710 Prairie street, Milwaukee, Wis., who will cheerfully answer all inquiries regarding the affairs of the camp. Everything possible is being done to secure the very best talent for the occasion, and we are confidently looking for one of the best and most prosperous camps in the history of the association.

The park will be open to cottagers and tenters from June 15 to September 15, and the camp-meeting will commence July 28 and close August 25.

WILL C. HODGE, Sec. M. V. S. A.

Sunapee Lake, N. H., Spirit-
ualist Camp-Meeting.

The outlook for the Sunapee Lake Camp-meeting, commencing July 28, and ending Sunday, September 1, 1895, is much more encouraging than in several years previous.

Arrangements for the lecture talent are completed, and consist of the following persons, in the order named:

Mrs. N. J. Wells, Cambridgeport, Mass.; Mrs. E. I. Webster, Lynn, Mass.; Edgar Emerson, Manchester, N. H.; Mrs. R. S. Lillie, Melrose, Mass.; Mrs. M. T. Longley, Dorchester, Mass., long and favorably known as the Banner of Light medium; Lucius Coburn, West Randolph, Vt.; Mrs. V. E. E. B. Twining, Westfield, N. Y.; Mrs. Ida P. A. Whitlock, Providence, R. I.; Mrs. S. B. Craddock, Concord, N. H.; and Mrs. M. A. Strong, Meriden, N. H., will lecture, when called on.

Mrs. Longley, Mrs. Twining, Mrs. Whitlock, and Mr. Emerson, are all excellent mediums, and talented, logical speakers. With this array of talent, in connection with the well-known and highly-accomplished lecturer, Mrs. Lillie, it seems that the management cannot fail of ultimate success.

The hotel has changed hands, is now being thoroughly cleaned and renovated throughout, and it is confidently expected that, under the careful wise management of the present proprietors, Mr. Orrin Morgan and wife—both being active and efficient officers of the camp-meeting association—that the season of 1895 will prove a very satisfactory one to all interested in the philosophy of Spiritualism, as well as to those transient visitors seeking rest and recreation in the famous and beautiful region of Sunapee lake.

All mediums desiring their names to appear in the circulars soon to be issued should send the same, with their phase of mediumship and places of residence, to the secretary, Blodgett's Landing, or to the committee.

The officers of the association are Mrs. Addie Stevens, president, Hillsboro, N. H.; David Thayer, vice-president, Manchester, N. H.; Thomas Burpee, Sutton, N. H.; Edward Cove, Riverdale, N. H.; and Orin Morgan, Blodgett's Landing, N. H. Committee, Mrs. E. K. Morgan, treasurer, Blodgett's Landing, and W. H. Wilkins, secretary, Blodgett's Landing, N. H.

All inquiries regarding the work of the association, seance-rooms, etc., can be addressed to any of the committee, or the secretary.

The Columbia Orchestra, of Boston, will furnish the instrumental and vocal music for the entire season.

JAY CHAPEL.

"Temple Talks," by one of the Magi, Vol. 1, are a series of lectures, delivered through trance, by an ancient Egyptian Master of Wisdom, who is a member of the Hermetic Brotherhood. They are a most able and earnest presentation of the higher spiritual philosophy on such topics as "Power of the Will," "Mecmerism," "How to Gain Power," "What Man Thinks He Is," "What Man Really Is," etc. The book is really a text-book for suggestion, meditation and spiritual growth. Price in stiff cover \$1.25. For sale at this office.

Courtesy of temper, when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown.—Walter Scott.

PHENOMENA.

An Earnest Plea for the Same
By a Prominent Boston Spirit-
ualist.

TO THE EDITOR:—I have noticed in the issues of March 9th and 30th of your paper, letters from Moses Hull that contain statements which, to say the least, must be misleading to a portion of your readers; and for that reason will for the first time in my life, ask for space in your columns to reply to some parts of these letters, from my standpoint.

He speaks in his first letter of the afternoon seances held in the Spiritualist temple at Muncie, Ind., by Mrs. Kaynor and I cannot do better than quote his own words, which were as follows: "Mrs. Kaynor, formerly Mrs. Porter, was present and held seances every afternoon in the temple. There were various opinions as to her work and its good to Spiritualism, as there generally is about such mediums coming before public audiences, but I think the general consensus was that she is a chip of the old E. V. Wilson block, and that her work as a whole, is a help to the cause."

In the issue of the 30th, in speaking of his stay in Boston, he says: "Mr. Keeler, of Washington, has been holding seances at the temple before thousands of people. His seances convince a few and confound the multitude; many going away saying 'I don't know what it is, but I believe it is spirits.'"

I would like to ask Mr. Hull how many persons he ever knew of being converted to Spiritualism by simply having the theory preached to them? On the other hand, has it not always been necessary, in order to accomplish the desired results, to have spiritual manifestations of all phases, that all might have proof of the fact of continued existence? Logic without the aid of these manifestations will never make a Spiritualist. I would also like to ask him if it is not within his recollection that this same old E. V. Wilson (as he is pleased to call him) was drawing thousands, through his mediumship, into the ranks of Spiritualism, while others, owing to their radical ideas, were turning them away and sending them back into the Christian churches?

He speaks of the crowded condition of the hall at each of his meetings. (The seating capacity of this hall, by the way, not varying much from the gallery of the temple, which is across but one end of the room.)

To what does Mr. Hull attribute this sudden increase in this filling, not only of Berkeley Hall, but all others in this city, where Spiritualist services are held? Does he think this interest has been awakened entirely or to any great extent by theorists? No! He knows better—he knows that all converts to Spiritualism are made through different phases of the phenomena; and to accomplish the best results spirit manifestations and the lecture platform must work together in harmony.

No one appreciates the philosophy of Spiritualism more than I, but some phase of the phenomena is necessary in order to convince, and I would suggest to the officers of societies that they give their audiences all phases. By so doing they will accomplish what can be done in no other way.

Referring to his mention of Mr. Keeler's seances, I will say that on one occasion, when there were at least sixteen hundred present, the manifestations were so convincing that I asked if there was a person present who did not believe that the manifestations were just what we claimed them to be, and there was not a sign of a doubt from any quarter. Does this harmonize with his statement that Mr. Keeler's seances convinced a few and confounded the multitude, many going away saying: "I don't know what it is, but I believe it is spirits?"

I wish to say to your readers, in closing, that the many different phases given by the guides of Pierre L. O. A. Keeler, supplemented by the mediumship of Mrs. E. B. Bliss, Mrs. S. S. Martin and Mrs. Hattie Stafford Stansbury, during the present season at the First Spiritual Temple in Boston, have converted thousands and have done more to awaken interest in and fill up the ranks of Spiritualism than anything that has ever taken place in this or any other city during the same length of time.

M. S. AYER.

REMARKABLE TEST.

The Captain of the Lost Steamer
Chicora Returns.

TO THE EDITOR:—Mr. and Mrs. Parker, trumpet and phenomenal mediums, have been giving seances for the past two weeks in this city, Paw Paw, Mich. I wish to say to all interested in spirit return an account of a seance given at my home by these mediums on the night of April 5, fourteen being present, including Dr. Spiney, of Detroit; Mr. B. O'Dell, president of our society; Mr. James Phillips, and their estimable wives and daughters, Mrs. D. Hinckley and Miss M. Bartwick.

During the seance Capt. E. Stines, of the lost steamer Chicora, spoke through the trumpet in a loud, clear voice. Addressing Mr. O'Dell, he said the night of the storm about 9 o'clock, he came to his home at St. Joseph, and tried to communicate with his wife, and to attract her attention he raised the fur rug from the floor, and put it down to let her know that the boat and all on board were lost. Dr. Spiney asked him if his wife noticed it. He replied, yes, and desired Mr. O'Dell to write to his wife, which he did, and the following is the answer to his letter:

ST. JOE, MICH., April 11, 1895.
Mr. B. O'DELL:—Dear Sir: Your letter received. I did not know the boat was out in the storm that night. I was sitting alone and my dog was lying behind the stove. I heard a noise in the front room. I looked around and saw our coonskin rug stand up. It looked like a live coon, and the dog jumped up and tried to catch it. The rug lay down again, and there seemed to come a man from it. That was a little after 9 o'clock at night. If my husband comes again, please let me know all about it.

MRS. E. STINES.

This convincing evidence of spirit return has caused quite an interest to be taken by skeptics and investigators, and has been the means of adding largely to the ranks of our beautiful philosophy.

PHENOMENA.

Everyone attending Mrs. Parker's seances receives words of consolation and love from their friends from the other side of life, through the trumpet, and go away convinced and happy that their loved ones are ever near. They have done a grand work here during their stay.

Sunday evening they give a farewell seance for the benefit of our society, for which they have our thanks, and we can testify to the genuineness of these grand and good mediums and recommend them to all searchers after truth and light.

Those desiring earlier seances can address them at Mendon, Mich. Mr. Geo. Parker is an automatic writer and rapping medium, and can be relied on.

MRS. NELLY P. RALIGH.

Anniversary at Grand Rapids,
Michigan.

TO THE EDITOR:—When I looked over the magnificent anniversary number of THE PROGRESSIVE THINKER, and saw that the Grand Rapids Spiritual Association was not represented, I felt it was time we bestirred ourselves in this matter, for, be it known, we are not dead, though our silence at such a time would almost make one think so.

The anniversary was appropriately observed here. Profuse decorations of greenhouse plants and flowers ornamented the platform; the music was excellent and Mrs. Jennie Hagan-Jackson, who completed her engagement with us for March on that day, gave us her always fine and beautiful inspiration.

Dr. Baskett made some interesting remarks, and Prof. Barrett of the National Association, being also present, spoke briefly but earnestly for the cause he seems to have so much at heart. Being in poor health, we were obliged to be content with this, though we should have liked to hear more from him. He seems to be a man of fine abilities.

A good audience was present, and many friends from other places of the vicinity were also with us. A ladies' auxiliary aid to the society had been formed in the early part of the season, known as the Decades, or Ladies' Tens. These had been preparing for a fund-raising supper, which was held April 30, and was a fine success, and netted the society over fifty dollars, and though the treasury was by no means empty, and we are out of debt, yet this sum added gives assurance that we may hope for a more successful season next year, and perhaps reach that long-desired stage of growth where we may reasonably expect to accomplish one of the great objects for which this association was formed, namely, the building of a suitable temple. We depend mostly on home talent for the month of April, and during May Mr. L. V. Moulton will be the speaker, I believe. Mrs. Rhodes, a potent medium for healing, the sick, who has the phase of getting oil in her hand from the atmosphere, has kindly consented to favor us with an exhibition of her powers, after Sunday evening lectures during this month, and is creating much interest thereby, as she seems to be earnest and sincere in her mediumship. We are glad to note the evidences of growth and prosperity of societies all over the country.

We have also reason to be proud of our spiritual papers—especially THE PROGRESSIVE THINKER. It does seem to think in an upward and onward line, giving us sides of the seemingly all-sided subject of our spiritual philosophy. We like it for this. Let every one read and form his own conclusions.

Spiritualism needs no dictators; no ipse dixit. It is an ever-unfolding life, and no one can predict its greatest good, or run it on schedule time, or write "fins" at its close; and so our hearty amen! MRS. C. H. HINKLEY.

THE REALITY

Of the Invisible, as Seen by
a Scientist.

The following, from the editorial columns of the New York Medical Times, shows the trend of scientific modern thought. We have taken the liberty to slightly abridge the article, retaining, however, all its salient features:

We judge of the possibilities of Nature by our own present surroundings, by what we see and hear, measuring the infinite by the finite and the possibilities of Nature by its work as revealed to our senses. If we could realize that all around us there are unseen influences always at work on the side of right, in many a struggle for truth, which, for the time being, seems borne down by an irresistible force and crushed under foot, we should stand firm, gaining strength with the thought that though now apparently in the minority, majorities and minorities are nowhere for more than a brief time when right struggles against wrong. Right is always in the majority, only give it time enough. With the higher training of our spiritual, and the greater perfection of our physical natures, we become convinced of the reality of the invisible, and the fact that unseen forces are influencing and shaping our lives, and going step by step, further and further into the arena of Nature, more and more alive at each step to its wonders and its harmonies.

In listening to a mandolin touched by the skilled fingers of Senor Volpe, the air seemed to vibrate with merry, soft and sweet, so delicate and full of soul, that the invisible and the unseen seemed to be visible and pulsating in waves of celestial music through the room; and yet in all this exquisite music the vibrations did not exceed 38,000 to the second. This is the utmost limit of sound.

The vibrations caused by moving light, science teaches us, go as high as 765,000,000,000,000 a second. These rapid waves are too delicate to be apparent to finite senses. The laws which produce the sounds make music a necessity of every falling drop of rain, and every snowflake. Every ray of light sings its morning song, and as it departs at night it leaves a vibration of sweetest music behind. We suppose those facts to be the

CONSUMPTION

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have come to the conclusion that I am a quack, and will send me their express and post office address. T. A. Bloom, M. D., 183 Pearl St., New York.

Pure Blood

It is absolutely necessary in order to have good health. The greatest affliction of the human race is impure blood.

There are about 2400 disorders incident to the human frame, the large majority arising from the impure or poisonous condition of the blood.

The best remedy for all blood diseases is found in Hood's Sarsaparilla.

Its remarkable cures are its loudest praise. It is not what we say but what Hood's Sarsaparilla does that tells the story.

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SATURDAY, MAY 4, 1895

The End Is at the Door.

The Joe Smith, Jr., Mormons, late in session at Kansas City, discussed the nearness of the "Day of Judgment." One speaker, professing a prophet, assured the Saints, "The event is close at hand."

This is no new teaching with Mormonism. The first and original Joe built his entire system on the speedy coming of the Son of God. Wm. Miller, the great millennialist of sixty-five years ago, demonstrated from the Bible, by a series of articles expounding the prophecies in the Brandon, Vt., Telegraph, a Baptist paper, that "the end of the world is nigh, even at the door." The time was first fixed for April, 1836, but an error in reckoning was discovered, and the time was generally extended to 1843. Smith was born and lived for many years at Sharon, Windsor county, Vt., about thirty miles east of Brandon, and through the Telegraph probably learned of Miller's teaching. Missionaries proselyting in the interest of Mormonism have always been vehement in assurance that Jesus is about to appear in the clouds of heaven, and all his holy angels with him, to close up mundane affairs. The advocates of this doctrine are no more religious than are the Mormons in promulgating a faith that had its inception in a barbaric age, and has been projected into modern times by excessive confidence in what passes with many for revelation.

Very Discouraging.

Missionaries complain that Turkey refuses to grant them permits for the erection of school and church buildings. One of them writes from Trebizond, that unrighteous delays on the part of government officials have caused the closure of Christian schools and churches for a long time, and there is no hope of directly reversing the unjust verdict.

Instead of condemning the Turkish government, should it not be applauded for not encouraging discord, which always follows the introduction of Christianity into these Eastern, non-Christian countries? Turkey would have no cause for complaint should our Government decline to grant special privileges to the emissaries of Mohammedism. Should they intrude themselves on us on proselyting tours, the probabilities are Catholics and Protestants would unite to crush them, the late outrages against the Armenians being sure of repetition here, but on a grander scale than there.

Inspired Like Hymn Books.

The secular press says: "The Rev. Dr. Richard M. Smith, professor of Greek, Hebrew and Sanskrit at Randolph Macon College, Ashland, Va., where Methodist ministers are educated, proposes to resign on account of a change in his views of religion. He is inclined to doubt the inspiration of certain portions of the Scriptures, and where he grants inspiration at all it is not in any special sense. He believes that the Bible is inspired just as the church hymn book is inspired, and that St. Paul and other Bible authors were inspired men just as Martin Luther and John Wesley were."

The Close.

A judgment was entered against George Jacob Schweinfurth, of Rockford, the "Imitator of Jesus," in the district court of this city, a few days ago, in favor of G. W. Courdrey, for alienation of his wife's affections. No defense was made, the reason given being: "Christians should not defend the attacks of men, but should go like the lamb to the slaughter." This, without doubt, will be followed by a long term of imprisonment, and the probable closing of the Rockford harem forever.

Back Down or Fight.

The Catholic archbishop of Winnipeg has announced that all Catholics who lend their influence to those who would abolish the parochial schools in that province will be excommunicated. His authority is said to come direct from Rome. Unless there is a dreadful backsliding down by one of the parties a bloody collision seems inevitable on our northern border. May 9th is the period for the reassembling of the legislature, when the question will again come before that body. It will be a good direction to turn attention to for awhile.

Resurrection of a Buried City.

The false story of creation placed in the hands of the young, with the chronology compiled from the sacred books, the people of the Western civilization had no conception of the great East, save as it came to them through Bible narration, else from the slight notices in Roman and Grecian literature. Early travelers had told of the Nile, and of the wonderful ruins along its banks; and the Crusaders had brought back from Palestine an exaggerated account of that country.

Outside and beyond to the East was the terra incognita, the great unknown world, occupied by rude, barbarian tribes—cannibals, in fact, were we to credit some of the reports in regard to them.

As children, thus taught, grew older they caught glimpses of a farther East. They read in Plutarch of the invasion of these countries by Alexander, and of his conquests; then they were made acquainted with a limited region embraced in the valleys of the Euphrates and Tigris; thence of the countries to the Indus and its tributaries; but they learned nothing of the antiquity and early history of the people, save that "Nimrod, a mighty hunter, was a mighty one in the earth, and the beginning of his kingdom was Babel, and Eref, and Accad, and Calneh, in the land of Shinar."

Two hundred years ago, Rollin, a Frenchman, educated by a Benedictine monk, with the limited resources then at his command, wrote his histories of the Assyrians and Persians, works of great value at that time, being compends of Bible and Grecian literature relating to those ancient nations. The former, received as a revelation from God, was made the base, the other sources of knowledge being but secondary and tributary.

The discoveries of Layard, complemented with those of Botta and Loftus, among the ruins of buried cities, opened up an old and forgotten world. They gave evidences of an extinct people, greatly advanced in civilization, familiar with the arts and sciences, a written language—now recovered—and immense libraries.

While all eyes are directed to the explorers now seeking to lay bare the obscured past, as an incentive to greater interest in their labors, we beg the reader to journey with us to the head of the Persian Gulf, and up the Shat el Arab—River of the Arabs—some seventy miles, to the junction of the Tigris and Euphrates at Bassorah. Thence, with the kindly permission of the Pasha of Bagdad, we will ascend the Euphrates to El Kut—The Lake—perhaps a hundred miles to the mouth of the Shat el Hie—River of Snakes. This is so named on its serpentine channel, an official from the Tigris in a southerly direction to the Euphrates. This river is navigable during a portion of the year. All along this winding canal are ancient ruins buried in the sand; but our attention is directed to those known there as Telloh—Mound of the Idol. Bosawen locates these ruins on this Snake River "not far from its junction with the Tigris," at Kut el Amarah.

Ernest de Sarze, the French consul at Bassorah, learned of this Idol Hill, otherwise Telloh. He visited it in person, and found the buried ruins of an ancient city, with evidences that its site had extended over an area of four and a quarter miles. This whole region was covered with inscribed bricks. In the mound had been found several places of headless statuary on which were numerous inscriptions, hence the name. Under the patronage of the French government and the Musee Louvre, in 1877, Sarze commenced a methodical system of explorations, and continued them to 1881. He unearthed the great temple built by Gudea, an ancient ruler of the city, as the name appeared by the inscriptions, gained ten pieces of headless statuary, life-size, and two fairly-perfected heads, with numberless places of inscribed cylinders, terra cotta. The inscriptions were very numerous, and were readily translated. The most valuable of these finds were transported to the Musee Louvre, Paris.

Scholars who have made a careful study of the remains of this olden city fix its period of greatest splendor at from 4,000 to 5,000 years before our era, and the reign of Gudea, at from 2,500 to 3,000. But, as astonishing as the statement may seem, W. St. Chad Bascowen, who has written at length in regard to this city, whose ancient name, gathered from the inscriptions, was Sirgulla, says:

"In one angle of [Gudea's] palace, at a considerable depth, the explorer came upon the remains of an older palace, the walls of which ran a considerable distance beyond the building of Gudea, and were manifestly the remains of a much older edifice. The bricks were larger than those of Gudea, and are inscribed with the name of Urbahu."

But, good reader, if a full believer in Bible Chronology, as expounded by Bishop Usher, we are already carried back to the period of creation, when "all the sons of God shouted aloud for joy," so we shall read with amazement his next sentence:

"Still more astounding was the discovery that this wall [underlying the temple of Gudea, and marking the site of a former temple] terminated in a small stepped pyramid, a form of construction hardly expected in Babylonia. In other portions of the mounds distinct coveries were of a far more ancient type, indicating an occupation of the site at a very early period."

Does this "stepped pyramid," underlying a former temple, give suggestion

of the great pyramids built at unquenchably a much later date in Egypt?

But the great surprise we have reserved to the last. A part of the statuary found in this resurrected temple was sculptured from black basalt, a species of very hard marble; the nearest quarries for such rock are in the Sinaitic region of Arabia, only accessible to Sirgulla by a long, circuitous route of nearly 5,000 miles, down the River of Arabia, through the Persian Gulf, the Straits of Ormus, the Gulf of Oman, the Indian Ocean along the southern coast of Arabia, the Gulf of Aden, the Straits of Bab el Mandeb, the Red Sea, into the Gulf of Suez, and thence 50 miles inland. This takes us into the region of the inscribed rocks in "Written Valley," mentioned in our last issue.

We pray the reader to keep in mind that this newly-resurrected city of Sirgulla is only one of multitudes of others which the "pick and spade" are exposing to moderns, each bringing to light an ancient civilization far superior to anything now found in those once populous regions. They tell, as did an Egyptian at the Great Exposition, in delineating specimens of ancient art from Thebes: "You people of America are justly proud of your advancement in the arts and the sciences, and of this grand exhibition of the world's splendor, but you are only children compared to the Egyptians."

In view of the tales these exhumed cities tell, may we not add that the Egyptians were but babies alongside of this far earlier civilization?

More Called For.

In response to numerous requests that we give space at an early day to another series of Prof. Johnson's learned articles, it gives us pleasure to state, he has placed THE PROGRESSIVE THINKER under obligations for another valuable collection; but the crowded state of its columns will not permit their use, perhaps for several months. We may make room during the summer for a single article in regard to the translation of the authorized version of the English Bible, with facts not generally known in regard to it, which will be of general interest. In the interim, in behalf of our learned readers, we thank him for the series lately closed. Those wishing to pursue Professor Johnson's positions more fully have learned he has no American publisher; but they can order his books through G. W. Brown, M. D., Rockford, Ill., who in correspondence with his London publishers, and will reply to inquiries on receipt of a two-cent postal stamp.

Good Words From a Prominent Physician.

In renewing my subscription to THE PROGRESSIVE THINKER, allow me to congratulate you upon its excellent management and success. Truly it has been the liveliest and most progressive five-year-old baby ever known in the record of Spiritual Journalism. It has maintained well its integrity and dignity, and its grandest loyalty to the Spiritual cause. It has made a place and a name for itself in the hearts of its readers; and is acknowledged the leading Spiritual journal of the world! It covers the largest fields in its missionary work, and your recent special offer, The Encyclopedia of Death, and Life in the Spirit-world, ought to give it a tremendous boom towards securing for it a million new subscribers. DR. R. GREER.

Reinstated.

Some two years ago twenty-one Protestant teachers were discharged from the public schools of Troy, N. Y., and their places filled with Romish teachers. Twenty of the Protestant teachers have now been reinstated, and the other one is teaching in the West. Thus the whirligig of time, aided by an awakening public sentiment, brings about its wholesome changes.

They Devour Each Other.

The bitter, factional fight at Omaha, between opposing Catholics, over church matters, has come to an end, the structure in dispute having been burned. Now they can unite, like good seculists, and build a new church. Fire, properly applied, is a great pacificator.

Warring Churchmen.

The Presbyterian at West Elizabeth, Pa., recently engaged in a quarrel, one faction trying to elect officers, while the other silenced them by prayer and song. The civil authorities were called upon to interpose between the belligerents.

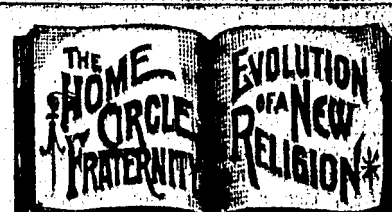
A child was cured of croup by a dose or two of Ayer's Cherry Pectoral. A neighbor's child died of the same dread disease, while the father was getting ready to call the doctor. This shows the necessity of having Ayer's Cherry Pectoral always at hand.

To know a man observe how he wins his object, rather than how he loses it; for when we fail, our pride supports; when we succeed, it betrays us.—Cotton.

If, instead of a gift, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—G. MacDonald.

Life in the lap of sin and not mean harm? It is hypocrisy against the devil. They that mean virtuously, and yet do so, the devil their virtue tempts, and they tempt heaven.—Shakespeare.

It is stated by an authority on education that nine-tenths of the world's teachers are women.



BANDS OF MERCY.

The Sweet and Beautiful in Life.

How the World Can Be Redeemed.

I.
The lives of some persons are sweet and beautiful, like the divine radiance of the morning dawn, or like the tinted smiles of the sunset glow, or like the atmosphere of heaven when scintillating with the radiance of angels. Sweet and beautiful is the smile when it shines forth from a background of purity, even if the face be disfigured and ungainly, and the form pinched with poverty. Sweet and beautiful is the face of the dying when aglow with heroic deeds in behalf of suffering humanity, and when lingering calmly for the final summons to ascend up higher. How sweet and beautiful was the face of Longfellow and Emerson when the death pallor lingered thereon like a vanishing ray of a setting sun, scintillating over glen and valley. The sweet and beautiful are the divine, God-like glow to pure thoughts and angelic lives. How sweet and beautiful the face of Florence Nightingale, as she sat by the bedside of a soldier whose life was gradually fading away. How divinely sweet and beautiful the features of the lowly Nazarene when he said, "Father, forgive them, for they know not what they do." The sweet and beautiful are only the heritage of those souls that are in divine relationship to those exalted ones whose lives are devoted to ameliorating the condition of others. Every landscape painting must have a background, and so must every soul have a background of the sweet and beautiful, to add grace and loveliness to the acts of life.

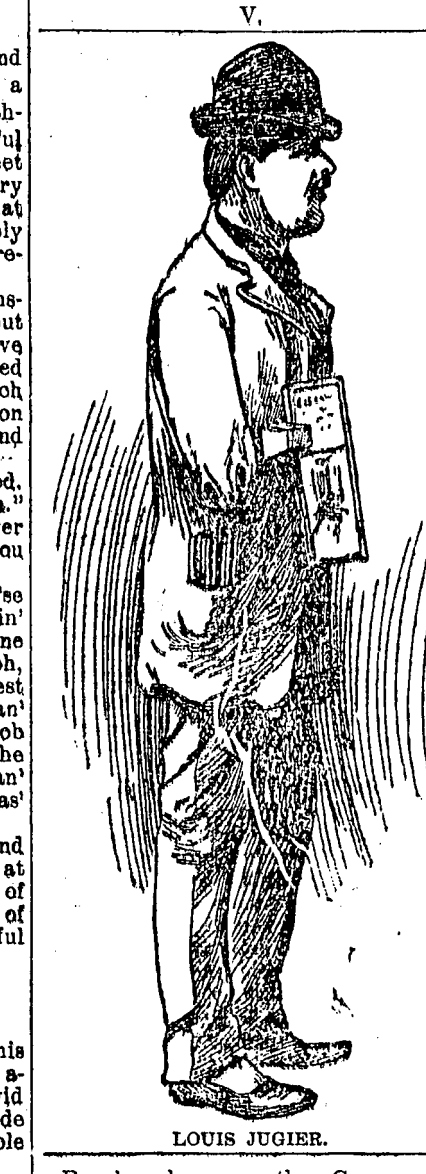
II.
Sometimes thoughts are sweet and beautiful, but it is when they have a superstructure of unselfishness. Without that foundation, sweet and beautiful thoughts cannot exist. The truly sweet and beautiful finds expression very often in the lower walks of life, in that fidelity which the human soul rarely manifests. The Cincinnati Enquirer relates a striking case:
I saw a pathetic instance at Greensborough of a negro's fidelity. About ten miles from the town I saw a grave with a marble slab at its head. Seated near it was an old negro with a bunch of flowers, which he was placing upon the mound. I stopped my horse and spoke to him.
"Whose grave is that, uncle?" I asked.
"Marso Tom's, boss. I'm his nigger."
"Oh, no; you are no man's nigger now. Didn't you ever know that you were free?"
"Dunno nuffin 'bout dat, sah. I see Marso Tom's nigger, sah, an' he's waitin' foh me suah, up dar. Dees han's done tote him frum dat place dey call Shiloh, an' he died while I was a totin' 'im; jest closed he eyes an' went to sleep, an' when I comes ter cross de ribber ob Jordan he jest hol' out his han's, an' he tells de angel at de gate who I be, an' he lets me in. I dreamed 'bout it las' night, boss."
I was interested in the old fellow, and wanted to hear his story. The slab at the grave told me that it was that of "Col. Tom Winn, killed at the battle of Shiloh," and I questioned the faithful negro further.
"How old are you, uncle?"
"Mos' a hundred, I reckon, sah."
"Were you in the war?"
"Went wid Marso Tom, sah. I see his nigger, an' he's in heaben. I see 'jest a waitin' till dese old bones weary wid travelin' ober de road, 'll take me to de ribber, when Marso Tom 'll help his ole nigger ober."
"Were you with him when he was killed?"
"Yes, right dar, boss. Done pick 'im up, an' toted 'im to dat place dey call Corlinth; den I foun' a train got to de place dey call Chattanooga; de nex' day we wah in Atlanta. Marso Tom den in glory. Dis heah nigger left to ten his body. Dey buried 'im when I got 'im heah, an' dis nigger jest left to ten his grave an' keep de flowers hyah."
I found, upon inquiry, that the story was true. For a quarter of a century the faithful negro has done nothing but attend the grave of his young master, whose body he brought from northern Mississippi to central Georgia.

There is something sweet and beautiful in the tender pathos of the poor negro's fidelity, which is akin to angelhood—a spark of Divinity Himself.

III.
The sweet and beautiful represents all that is angelic—God-like—in human nature. They represent perfection; they constitute the radiant background of every unselfish thought, word or deed. They are the superstructure of all true greatness, the index of genuine nobility of soul. There are Spiritualists—yes, Spiritualists—who have less of the sweet and beautiful in their nature than certain members of the Salvation Army. They do no humanitarian work. Their lives are as barren of good deeds as the arid desert is of shrub or flower. They will spend hundreds of dollars at seances, but nothing to render the pathway of some poor soul brighter. There is something sweet and beautiful in the effort to redeem a soul from the clums of vice and degradation, whether that effort is made by a Jew, a Mohammedan, or a man of the world. It doesn't require a background of religion to do good. When a gambler saved from the flames a struggling mother, the act was sweet and beautiful, and when he saw the daughter of a friend about to be led astray by an artful villain he saved her, too, from a worse death than by fire. Rescue Home says that of every one hundred girls the Salvation Army, under General Booth, has taken from the

streets in London, eighty per cent. of them, after three years of trial, are found living virtuous lives; and the cost of rescuing them has been only sixteen dollars each! Think of it! Only sixteen dollars to rescue some fond mother's daughter, once as sweet and pure as your own, from a life of shame and from future trouble. What better investment has ever been made than that? Why is it that more of the so-called consecrated money of Christian people is not devoted to such worthy and Christ-like enterprises? Think of the vast amounts spent for needless pleasures, for superfluous adornments, and for comparatively infinitesimal sums devoted to the rescue of these outcasts. It is sad but true that among those calling themselves after the name of the self-sacrificing Jesus, dollars for gew-gaws and pennies for the feeding of the poor and for the rescue of the fallen are a failing rule. Sixteen dollars to save a fallen girl! To accomplish such an end would be abundant recompense for the devotion of one's fortune and life to the undertaking.

IV.
Humanity must be redeemed through individual effort, each one assisting some one less fortunate than himself. To-day the world is looking for organization to accomplish great things for Spiritualism—to make it respectable, and to build humanitarian institutions—mediums' homes, etc. When Spiritualism advances sufficiently it will then have a background of the sweet and the beautiful, and every substantial home will be an asylum, open for the reception of some poor despondent soul, and organization will be dispensed to the four winds of the earth. There will be no blocking then, no jealousies, no envious fault-finding, for each one will open his arms to receive and care for some less fortunate soul—not in the name of charity, but under the sweet and beautiful sentiment—He is one of God's children, and entitled to recognition, and must be cared for. The sweet and beautiful is the foundation of angelic benevolence. The herding of mediums, worn out in the battle of life, in a charitable institution, like so many castaways, there is but little really sweet and beautiful about that, when there are thousands of homes where they should be made welcome. How many Spiritualists have the sweet and beautiful in their nature sufficiently to take a homeless waif—a little girl or boy, and mold therefrom a human soul acceptable in the sight of the angel world; or furnish a pleasant retreat for some one broken down by advancing age.



People who pass the Government Building, says the Chicago Tribune of recent date, or who walk on La Salle street between Adams and Madison streets, are familiar with the appearance of a man who has no arms. Not only does his crippled condition proclaim itself, but the man carries on his front a colored picture showing the nature of the accident which made him what he is to-day. Without any intention of being facetious, for such a thing would be outrageous in considering the man's condition, one can truthfully said that he is one man who went up against the buzz-saw and survived—in part, at least, the contact. His name is Louis Jugier, but he does not know how to spell it. He is a French Canadian and was born forty-three years ago almost on the identical spot where the English General Wolfe was shot and expired on the heights of Quebec. He came to the United States twenty-five years ago, and was a laborer in the logging camps in and about East Saginaw, Mich. One day twenty-three years ago he was in a sawmill in East Saginaw. He is subject to fits, or was at that time, and while he was at work in close proximity to the saw, which was revolving at the time, he fell in a fit, and before he could be extricated both of his arms were torn off several inches above the elbow. The shock made him insensible. He was taken home to die. His case puzzled the surgeons. His nervous system was shattered. But he lived on and the wounds began to heal, and he returned to consciousness. For eight years, however, his lower limbs were paralyzed and he was unable to walk. Gradually vitality returned and he soon resumed walking. The city has shelters for these unfortunate where it has no homes. They flock here as their misfortunes accumulate. There seems to be some comfort in the exhibition of sorrow in the midst of plenty and splendor.

This man came to Chicago with his family, a wife and daughter. They found a place to live out on Milwaukee avenue. The wife goes out as a laundress and the child is housekeeper. The day in that household opens with a revival of the horror which made the husband and father a cripple for life. They

wash his face and hands and clothe him and feed him. The night closes in upon it with the shadow of the awful accident about it, for they must give him his food again and prepare him for his bed. There is no such thing as forgetting this misfortune, as some people can do with theirs. It is a living picture, day and night.

The man's business is selling lead pencils. They are placed in his coat pockets, and the purchaser takes out one, or as many as he wishes, and drops the money in a tin receptacle which is connected with a box that is carried under the picture of the accident that tells the silent story.

At noon the daughter comes to a certain point and meets her father. They go to a secluded spot and she furnishes him his food and then goes away. If she should die, her father would have to come to a certain point and meet her. He is absolutely dependent upon others for everything in connection with his existence. He speaks English very indifferently. But he seems cheerful when asked questions, and smilingly says to the questioner that, barring this accident, and a case of smallpox, he has never been sick a day in his life.

Why should he have been? Has he not his portion?

He has been on the streets of Chicago for seven years, barring the time he goes on the road. Every summer he spends a few weeks in the country towns. There are people who wait for his coming in order to lay in their supply of pencils.

His daily sales in this city average two dozen pencils. That is little enough if he came out every day in the year. But of course there are days when the rain or the cold keeps him in the house, and such days to him are longer and more dreary than they are to most people.

V.
The case of Louis Jugier furnishes a striking illustration. While he is helpless in one respect, there are thousands of others who are helpless in some other respect. There are homeless waifs in every large city, who are yearning for warm hearts, for the paternal care, for loving words, and gentle encouragement. There are the helpless young, the helpless old, the crippled, either in body or mind, who demand recognition, and who are a part of the great human family. Every well-to-do Spiritualist should become a humanitarian, to lighten the burdens of some one less fortunate than himself, and in a measure thus affording an ingress for God's sunshine into his soul. Every Spiritualist society should organize a Band of Mercy, whose mission it shall be to find homes for orphans, worn-out mediums, and those who are in destitute circumstances. Assist the Spiritualists first, and then follow up the work by embracing the unfortunate of all classes. This humanitarian work should exist everywhere. Each city and township, each society, should minister to its own poor and unfortunate. Thus, Chicago should call on Boston or New York for assistance, nor should Peoria, St. Louis, or Philadelphia, or any other city, appeal for aid to other localities. A local work only should be done by each society, and let it commence at once. Let Bands of Mercy, or Helping Hand Clubs, be organized in each society, to find homes for waifs, and to assist worn-out mediums.

VI.
Rev. Dr. Hill, in the Gospel Union, gives a pathetic picture of "a beautiful soul," a fit companion for the angels of heaven:
"Working among the poor of London, George MacDonald went to the funeral of an applewoman. Her story makes the story of kings and queens contemptible. Events had appointed her to poverty, hunger, cold, and two rooms in a tenement. But there were three orphan boys sleeping in an ashbox, whose lot was harder. She dedicated her heart and life to the little waifs. During two-and-forty years she mothered and reared some twenty orphans; gave them home and bed and food, taught them all she knew, helped some to obtain a scant knowledge of the trades, helped others off to Canada and America. The author says she had misshapen features, but that an exquisite smile was on the dead face. She 'had a beautiful soul,' as Emerson said of Longfellow. Poverty disfigured the applewoman's garret, and want made it wretched; nevertheless God's most beautiful angels hovered over it. Her life was a blossom event in London's society. Social reform has felt her influence. Like a broken vase, the perfume of her being will sweeten literature and society a thousand years after we have gone. The Greek poet says men knew when the goddess came to Thebes, because of the blessings she left in the track. Her footprints were not in the sea, soon obliterated; not in the snow, quickly melting; but in fields and forests. This unseen friend passing by the tree blackened by a thunderbolt, stayed her step. Lo, the woodbine sprang up and covered the tree's nakedness. She lingered by the stagnant pool. The pool became a living spring. She rested upon a fallen log. From decay and death came the snowdrop and anemone. At the crossing of the brook were her footprints, not in mud downward, but in violets that sprang up in her pathway. Oh, beautiful prophecy, literally fulfilled 2,000 years afterward, in the life of the London applewoman, whose atmosphere sweetened bitter hearts, and made evil into good."

Just observe what this old apple woman did. How sweet and beautiful the garden of her soul blossoming with love, charity, kindness and goodness, a fit place for an angel to find a resting-place when surveying the turbulent, heartrending scenes of earth. The thoughts of a God would had there been these angels, scintillating with the sweet and beautiful to go forth and redeem the world. If each one had only one-twentieth of the goodness of this old apple woman, how soon the world would be redeemed from want and degradation.

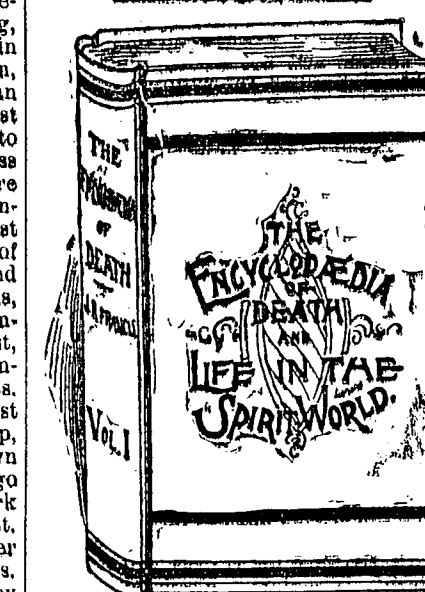
VII.
Uriel Buchanan writes: "A young and innocent girl of sixteen, untrammelled by weakness and pure in thought, adorned with the bloom of health and thrilled with the life of holy love that fills the breast of fair maidhood, is met by an unprincipled man of thirty, who with word masks and metaphorical cloths, wins the respect of her parents and the confiding trust of the innocent girl. Lured by the designing libertine—the vampire of society, the personification of villainy and the embodiment of lust and pollution—she is despoiled of her virtue and driven from home to the street, then to the house of shame; he is invited into the parlor of the respectable, and given the first pew in a fashionable church."
"She a few years ago, was a prattling, innocent darling; yesterday a virtuous maid surrounded by friends; today, a poor outcast that loved not wisely, but too well, flung as a flower from paradise to wither in the pit of social degradation that is filled with the foul miasma of moral lepers. Though fallen, she was not vile; though persecuted, cast out and heartbroken on earth, she yet had longings, yearnings for a pure, true and unselfish life, and can be reclaimed to virtue by that divine love which buries the past and says, 'Neither do I condemn thee; go, and sin no more.'"
"Oh, the horrible nightmare of a civilization that educates maidens for public barter, teaching her the beautiful in art and nature without revealing the hidden mysteries of evil, wrecking the lives of thousands of innocent girls who were totally ignorant of the sacredness of the gift of life and death driving the forsaken girl from home and friends and giving the designing wretch who ruined her the chief seat at the feast, because the young man must sow his wild oats before he settles down to a virtuous life. 'As a man sows, so shall he reap.' The victims he has wronged should return from the Spirit-world and haunt his every step, and continually whisper in his ears the remorse of unrequited love; at night they should gather about his couch, and with the wail of a lost soul, flash the burning rays of their thoughts deep down into his soul, until he would cry aloud for mercy, to be forgiven, and for death."

There is certainly a wide field for usefulness on the part of Bands of Mercy and Helping Hand Clubs to redeem the fallen, and make them useful members of society. Don't delay in the good work.

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The Excellence of The Encyclopedia of Death.

I have read and re-read this grand volume, and have for it only praise. It must have required a great deal of time, large reading and patient study to have collected and arranged such a vast amount of material. It should be read by everybody as a preparation for the great change toward which we are all drifting. After reading this first volume, I am at a loss to imagine when you will be able to gather material for another volume, for it seems to me the subject is exhausted. But I shall wait with expectancy the fulfillment of your promises. May you enjoy the full fruition of your arduous and honest efforts for humanity. CAPT. D. B. EDWARDS.

The PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopedia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

Bear in mind that the Encyclopedia of Death, and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the Encyclopedia for 50 cents.

By sending four trial subscribers and one dollar, any one can get the Encyclopedia of Death for 50 cents. Remember there will be several volumes of this work.

The Encyclopedia contains 400 pages; it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1.50. It has been published for the exclusive benefit of the subscribers to THE PROGRESSIVE THINKER, and is almost an actual gift to them.

Remember, please, that The Encyclopedia of Death, and Life in the Spirit-World is published for the exclusive benefit of our subscribers. No one else can have it unless they pay \$1.50 for it.

A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of your Encyclopedia of Death, and Life in the Spirit-world. It appears to be a remarkable volume, and one that will open the eyes of the world to many sublime truths in connection with the 'hidden self.'"

Joseph Beals, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read The Encyclopedia of Death, and Life in the Spirit-world, with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."

An enthusiastic audience listened last Sunday to a practical lecture on the subject, "Life After Death. Viewed by Those Who Do Not Know, and Those Who Do Know," by Mrs. Cora L. V. Richmond, at Hooley's Theatre. The subject next Sunday will be "The Occupation and Employment of Spirits in Spirit-life, by Those Who Know."



GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

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.

Dr. P. S. George writes from Omaha, Neb.: "In order that your many readers may know how progressive we are in this State, I will state as near as possible a law passed by our legislature a few months since. The title of the bill is 'Public Health.' It shall be unlawful for anyone to practice dentistry without a certificate from the State Board of Health, and such certificate shall be recorded with the County Clerk, etc. The penalty for extracting teeth without this certificate is not less than \$25 nor more than \$50 for each offense. I feel that the undertakers should petition our Governor to call a special session of the legislature in order that they could have a special act, to compel every person dying in the State to pay each undertaker a royalty for shuffling off this mortal coil. With this iron-clad law, the medical profession, armed with their poisons and nauseating drugs, would soon throttle and destroy the Goddess of Liberty in this fair land which we call Free America. I sense the tyrant's hand, and the coil of the serpent which seems to grasp us with renewed vigor, and the coil is more firmly fastened around us, showing his poison fangs at every turn."

Adie B. Martes writes that Miss Georgie Reynolds, of Lansingburg, N. Y., gave many remarkably fine tests at recent meetings she attended. Miss Reynolds is open for engagements after April.

N. C. writes that the children of the Lyceum at New Bedford, Mass., held special exercises on anniversary day, April 17th, with recitations, songs, calisthenics, etc. Mrs. Lizzie Barrett, of Fall River, gave tests, and also in the evening an address, followed by tests.

T. A. Thompson writes: "I expect to return to Ohio, and camps, in July. I have arranged a line of ideas into a lecture of fifty minutes' length to express, and which I believe will give satisfaction, and benefit the cause of Spiritualism, which I wish to aid. I ask nothing for presenting the lecture, and would give it free to all, and for the good of the cause, except I feel that I ought to ask expenses to reach appointments and entertainment while with the people. I would meet any community within available distance in this State or elsewhere until July 20th, and then would stop and fill an appointment at Clinton (Iowa) camp, if it is desired. Any society addressing me at Fort Scott, Kas., 124 South Morgan street, will receive attention."

E. T. Dalbey writes: "We have had the pleasure of hearing Mr. James Montgomery, of Omaha, lecture twice, at Hamburg, Iowa, at the Spiritualists' Lyceum Hall, on April 14th, and he has awakened many to a new line of thinking. His lectures were very interesting and his psychometric readings were marvelous. He really exceeded his own imagination and caused others to wonder. He should be heard to be appreciated. Truly he is a wonderful character reader and an earnest worker for the cause. Prof. C. A. Cowles furnished music free, as he always does, and Mr. Toedt, who erected the hall for the benefit of the new philosophy, is always willing to let the hall free for spiritual and liberal lectures. One or two of our business men have shown a spirit of intolerance by not permitting our bills to be posted up in their windows. Mr. Montgomery's present address is 3414 Webster street, Omaha, Neb."

H. A. Grover writes that the Spiritualists of Snohomish, Wash., expect to organize a society in the near future. Mrs. L. Prior, of Seattle, came by invitation and held two meetings, April 3d and 4th, to good audiences. After her lectures she gave many excellent tests.

The Rev. Dr. Heber Newton, of All Souls' Episcopal Church, New York City, a short time ago preached a sermon which is likely to elicit severe criticism if not to secure his presentment before the church authorities for heresy. Dr. Newton based his sermon on the text from the third verse of the first chapter of the Acts of the Apostles, "To whom also he showed himself alive after his passion by many infallible proofs." In discussing the doctrine of the resurrection, Dr. Newton conceded that the church understands by it a physical resurrection, and that the people and his disciples at the time believed it also, but he takes issue with the church and with the apostles, declaring that he cannot accept the testimony of the latter particularly, as no one saw him "rising from the tomb and passing forth in the same identical form as his earthly body." He takes issue even with the doubting Thomas, and intimates that he may have

misunderstood what was said to him and misinterpreted it. In a very realistic way he affirms that our bodies cannot appear and disappear and go through closed doors. In a word, it is Dr. Newton's belief that the resurrection of Jesus Christ does not mean the resurrection of the physical body. In his own language, he believes "that the spirit of Jesus in the spiritual body, which is the house of the living after death, appeared to the disciples and made the reality of his combined life indisputable to them; and thus gave them that faith in the power of which they started forth to conquer the world."

Mrs. Annie Lord Chamberlain, of Mattapan, Mass., formerly of this city, writes: "Dear father is patiently waiting for the boatman to bear him to the other shore. He is very weak, and entirely helpless. He often sings 'A Little While Longer,' 'Sweet By and By,' and 'O That I Will Be Joyful When We Meet to Part No More.' He is perfectly willing to go home. He never has had any fear of the change called death. He has always said ever since I could remember, that he was ready and willing to go at any time. He knows he will live and meet all the dear ones gone before. I asked him this morning what I should write you for him, and he said, 'My regards to Mr. Francis, and tell him I am still in the mortal form. When I am free from it, Mrs. Lord and I will give him a call.'"

W. P. Hartman writes: "Springfield, Ohio, has one of God's best mediums—Mrs C. H. Somers, of No. 9, W. North street. Her phases of mediumship are materialization in full form, and in good light. She also has trumpet-talking in a very good light, it being so light that every one in the room can be seen and heard. Her voice is simply wonderful and very convincing. She also reads sealed letters, and answers all kinds of business questions sealed or unsealed. She also gives slate-writing. All of her seances are given in the light, which is one very convincing feature of her mediumship."

DA medium writes from Yellville, Arkansas: "Since our little spirit-band is hidden down here in the hills of Arkansas, it is no reason why we should keep our light under a bushel. It has been only one month since I first attempted to hold circles down here, for I am quite a stranger, but I am a firm believer in Spiritualism. I am a medium myself, and therefore I could not keep quiet and do nothing. I formed a circle and kept it so as to develop some mediums, and I am rewarded at last in finding four are developing rapidly—two trance mediums, and two slate-writing mediums. We hold circles once every week, and get splendid results. Last Sunday evening we held a dark circle, and they materialized a hand and a dove upon the wall, and then we got messages upon the slates. I am laboring under difficulties and am persecuted on every side by the ignorant."

Rev. G. C. Love writes from Portland, Oregon: "Last night I attended the meeting of the First Spiritual Society of this city. They are doing a good work for the cause. Mrs. Leo F. Prior had just returned after a few weeks absence, and gave some very convincing tests to several in the audience. She expects to go east in a few weeks, and I bespeak for her a kind reception wherever she may go, as she is certainly a great instrument in the hands of the Spirit-world, her tests being strong and convincing. Monday the official board of the Clackamas County Camp Association met and accepted the proposition of Mrs. Georgia Cooley to lecture and give tests during the camp-meeting, which meets on the 3d day of July. There are few, if any, better test mediums than Sister Cooley on this coast, and on her return to her Oregon home she will find a host of friends to greet her, because of her grand work and noble qualities. One year ago last July, Sister Cooley, myself and three others were ordained by the Clackamas county Association. Twice that association has honored me by electing me president, and now they have recognized Sister Cooley's worth by securing her services for the coming camp-meeting. Should any of your many readers wish to donate fancy work to the 'Ladies' Bazaar,' it will be thankfully received."

John Curie has some very pertinent questions to ask concerning Spiritualism in its relations to the amelioration of the condition of the labor element. "Can a man that has scarce a bare existence doled out to him, be in a proper mood to entertain spiritual instruction? Many are without homes—they have no place (except the saloon) in which to lounge, rest or keep warm when idle; and a church with its fashionable habits is not very inviting to a man in poorly clothed body, and with an empty stomach. The same may be said of a Spiritualist assemblage—only they will not get him mixed with loving potations by way of changing Spiritualism into a social gathering. Should any of your many readers wish to donate fancy work to the 'Ladies' Bazaar,' it will be thankfully received."

Pruella Janet Sherman writes as follows of Hatfield Petibone, of Detroit, Mich.: "Tuesday evening I attended a seance at the parlors of Mr. and Mrs. Petibone, 25 Rowland street, and a very enjoyable time was had. At the beginning of the seance sat with Mr. and Mrs. Petibone, and was stroked on the back by invisible hands; afterwards were passed out of the cabinet, which had been previously placed therein on a little table, and the table moved about. Subsequently the table was lifted half way to the top of the cabinet and allowed to fall on the floor with a crash. Upon looking in it was found bottom side upward. While the tambouring was being played upon, hands appeared at the apertures, and hands also appeared while different persons were inside the cabinet. One gentleman, while inside the cabinet, requested that flowers be passed out another that his watch be taken from his vest pocket and passed out. Both requests were granted. It must be remembered that when one enters the cabinet for these experiments, his head is projected through one of the openings and his hands through others. So when anything is passed out, it is passed right under his chin. Mr. Petibone was very easy in his conditions, allowing people to sit or stand or 'come and see,' and often two at a time were looking into the cabinet, while a third was

inside. Hands which slapped the one within on the back, were seen plainly by those looking in, and in fact the phenomena manifested were interesting and mystifying enough to set some people to guessing. Mr. Petibone told me, with confidence, that Mr. Hart had said that the tapping on the back was done with a stuffed club—but had failed to discover the club, or how it was operated. Mr. Petibone has promised me the benefit of a unique experiment, in the near future, an account of which I shall be pleased to give to the readers of the Sunday News-Tribune."

Mrs. Melissa Miller writes from Hartford, Ct.: "My daughter and myself have taken a cottage for the season at Onset Bay, Mass. She was there in 1890 and 1891. She is a grand materializing medium. She has been true and faithful to the cabinet spirits who have developed this marvelous phase with her. She has obeyed the guides in all respects. We teach and demonstrate that all phases of phenomena are necessary to prove the truths taught in the philosophy, and want the grandest and best phenomena to meet the skepticism of this critical, materialistic age, and our one and only desire is to do all the good we can, and spread the facts to our philosophy and phenomena broadcast among mankind. My daughter's name is Mrs. Jennie Hatch. I came to Hartford last August from the Pacific Coast. I lived in San Francisco seventeen years, and am one among the pioneer workers on the coast. I have taken your paper for its first publication. I look for the Religio-Philosophical Journal from its first publication; so you see I am one among your old patrons."

L. G. Compair writes from Hutchinson, Kansas: "I recently reached this locality, and came here accompanied by a medium of wonderful power. We were sent here to do a spiritual work. The people of this town are hungry for spiritual food, while there are but a very few who are in the least informed as to the methods required to get the light. Among the difficulties they have, is they are entirely ignorant as to how to hold conditions, or how to maintain them when once secured. Myself and this medium intend to devote three or four months here in the interests of Spiritualism, and we feel that we can do to get them out of the fog that surrounds them and help them to get the light."

George F. Perkins writes from Cleveland, Ohio: "I am laying the foundation for some good work in Cleveland. April 14th I assisted in the lyceum provided over by Mr. B. F. Bellows, in Weisberger's hall, and spoke and gave tests on the West Side in the afternoon, and received a call from the good people to speak for them the following Sunday, which I did, to a well-filled hall and to a very enthusiastic and appreciative audience. On the evening of April 14th I appeared to be just in time to fit in nicely at Weisberger's hall, for the purpose of singing and giving tests after an address by Miss Hinman (Bishop Beals being sick, as the cause of the sudden change of arrangements). Thus I have been of use on four different occasions, to two societies and on two Sundays, and to two societies and four independent meetings in Phenology Hall, 50 Euclid avenue, on Monday, Wednesday and Friday evenings, to continue indefinitely. My private work has been quite satisfactory. It gives me much pleasure to find good, whole-souled people, such as I find the Cleveland Spiritualists are. Mr. Lees is a very active worker. Mr. Dixon, Mr. Ingham, and many others, whose names I cannot recall, have been very courteous to me. I am located at 138 Huron street."

A. C. Priest writes: "I cannot fully express how much THE PROGRESSIVE THINKER is to me, and how I appreciate its spiritual and liberal thought and teachings. I would not be without it for anything. I have read The Encyclopedia of Death, and Life in the Spirit-world, and I think the book one of the most inspiring and elevating I ever read. My wife, who is developing a clairvoyant, desires also to join me in my expressions."

Joshua J. Oakeshott writes from Toronto, Ont.: "This beautiful but painfully orthodox and conservative Canadian city has been somewhat aroused from its lethargy and dogmatism by the appearance in our midst of Mrs. Virginia Barrett, spiritual medium, of Indianapolis, Ind., whose eloquent lectures and marvelous psychometric readings have been listened to by large audiences composed of people of all denominations, and many who previous to Mrs. Barrett's visit would shrink with horror at the very name of Spiritualism, are now among our most earnest seekers. In every church are to be found numbers of believers in spirit return, so that, could we get more mediums here in spiritism, we would have a great desire for the good of humanity, to acquaint Mrs. Barrett, we might hope to accomplish much for our great philosophy. There is a great opening for a good medium here, but the people generally are so intensely ignorant of Spiritualism that nothing but the phenomena will arouse them from their lethargy."

Dr. Kimball writes from Northampton, Mass.: "The article in a late number of THE PROGRESSIVE THINKER by John K. Hallows, entitled 'Obsession a Sequel to Legal Murder,' is a very good one, and ought to open the eyes of the people. Such an article is worth the year's subscription. People seem loth to believe that we are not transformed into angels of light on leaving the body, but it must be held before them that we are in spirit just what we are here, with all proclivities of our natures, with a chance to develop and progress on and up."

Bishop A. Beals, in consequence of ill health, resulting from the grippe, will visit his niece at Miles Grove, Pa., where he can be addressed during May. J. M. writes from Florence, Ohio: "Our town has this week been stirred from center to circumference by the eloquence of Marguerite St. Omer, who came among us like a 'John the Baptist,' inspired not by an ancient prophet, but judging from her utterances, and the patriotic sentiment, and her words of warning to look out for a 'political priesthood,' her words would fit a Washington when he said, 'Put none but Americans on guard,' or a Grant when he said: 'The next conflict will not be divided by Mason and Dixon line,' and resolve that no money raised by taxation goes towards any sectarian institution, and 'forever keep the Church and State separate.' Never have we enjoyed such a flow of patriotic eloquence as we did from her inspired utterances; her warnings to mothers, to guard well the

Little Red School-house, and to seek a more liberal franchise, were loudly applauded, and responded to by thirty who were to-day organized by her into a lodge of 'Loyal True Blues.' I wish I could have sent you the lectures as delivered, so your 40,000 readers could read the same for I assure you that Spiritualists are foremost (as far as I meet them) in defence of home, school and liberty. Your paper wields a silent influence for truth in our midst, as it is passed from friend to friend."

Victorine Parker, M. D. is now located at 420 Landis Court, Kansas City, Mo.

Thos. S. Kizer, from Decatur, Ill., writes: "Quite a number met at the home of the writer on March 31, to celebrate the forty-seventh Anniversary of modern Spiritualism. After the opening ceremonies, Mrs. A. A. Bishop read a poem entitled, 'Our Philosophy, Beautifully Illustrated,' Mrs. D. Whitney read a selection from Miss Doten's poems; then followed an inspirational address by Mrs. Whitton on the 'The Progress of Modern Spiritualism,' which was well received; after which a Creation of Spiritual Freedom. Next were some tests by Mrs. Whitney, which were recognized, and by the same communications automatically—one from my daughter, Inez, who passed to the higher life some fourteen years since. The exercises were interspersed throughout by vocal and instrumental music, and all had an enjoyable time. The unfavorable weather kept many away, among whom was one of our best clairvoyant mediums, Mrs. Anna Deihl. We hope by another year many more of our citizens will have realized the truth of our beloved philosophy."

We learn that W. H. Bach is doing a most excellent work in Aberdeen, S. D. He will cause a great change there in behalf of liberal sentiments, during the year.

H. Pettibone is now located at Detroit, Mich., and can be addressed for engagements at 25 Rowland street, Detroit, Mich. He has had some interesting experiences with the Psychical Society there, which appear in another column.

W. Kossuth Gordon, platform test medium and speaker, can be engaged for the months of May and June, for North Texas and Kansas. Special inducements to societies. Address 610 E. Weatherford street, Ft. Worth, Tex.

Mrs. Allie Lindsay Lynch, well and favorably known in the South, is now in Chicago, and will remain during the summer at 113 Warren avenue.

The Spiritualists of Fort Wayne, Ind., are to be favored with the services of the well-known speaker, and test medium, F. Corden White, during the month of May.

A ladies' class, free, will commence Friday, April 26, at 3 P. M., on occult and metaphysical studies, in the form of questions and answers, and will continue during May and June, every Friday afternoon, at No. 8 South Sheldon street. The instructions will be given by Coulson Turnbull.

The Board of Trustees of the Progressive Spiritual Society of Forest Ave., Chicago, have presented to Frederic Cushman, the fringes lecturer, the following testimonial-letter, which speaks for itself: "This is to certify that Frederic Cushman has occupied the rostrum of the Progressive Spiritual Society, 3120 Forest avenue, this city, to the credit of himself and guides, demonstrating clearly to every thinking mind that his knowledge comes from a high source of inspiration. The clearness of expression, forcible diction, ease of gesture, and logical arguments of Mr. Cushman, are seldom met with on the public platform. Considering all these qualities as a public teacher, any congregation wishing a first-class expounder of the spiritual philosophy would be fortunate in securing his services. Subscribed to by the following members of the Board of Trustees: Mr. W. E. Waterman, R. B. Organ, M. P. Varney, Mrs. Eliza Gunther, H. M. French, and I. D. Guest."

The secretary writes: "For the first time in the history of Spiritualism in Kansas City, Mo., a spiritual society has been formed here to work solely under the auspices of the angel world. There have been repeated efforts in the past to form a working society here, but selfish considerations, bickering and want of unity among the leaders has led to disastrous results and been followed by society weakness, illness and death. Some three weeks ago Dr. I. S. Lee came here from successful organizations of societies in southern Kansas, and commenced lecturing. Last night a society was formed, pledged to obtain its charter from the National Spiritual Society. The officers were, without exception, all old-time Spiritualists, who have never heretofore allowed their names as officers of a society. Deeply grateful to the Spirit-world for experience in the past, they are now determined to join with the angel world in the inauguration of a movement calculated to gather round our standard all who hope for a better day for humanity. It is our earnest desire to draw into the society every one amongst the two or three thousand Spiritualists in this city who want refinement, truth and culture to reign. Our aim, hope and incentive are to make this society, lyceum and library the central light and power of the cause in the United States. The following officers were elected: M. P. Bradish, president; Wm. Humphrey, vice-president; Mrs. Jonson, treasurer; Mrs. Lou Humphrey, secretary; Dr. I. S. Lee, chaplain."

The Chicago Tribune says: "The London Sisterhood of Advanced Women has taken the bull by the horns in its determination to emancipate the sex. One of the most formidable obstacles in the way of that forward movement has been the implication of servitude contained in the scriptures. To remove this obstacle the sisterhood proposes to have a new revised version, in which the old objectionable passages will be given an entirely new reading, showing that exactly the reverse of what is usually understood is meant. The sisterhood has reached as far as the close of Genesis and has magnificently justified Eve for eating the apple. It shows that Satan did not tempt her with an offer of any of the various which are now so precious to the sex, but with the offer of knowledge. He did not offer silks and satins, afternoon teas and theater parties, but the fruit of intellectual achievement. It shows further that Satan selected the woman for this offer because man, being of a lethargic, groveling nature, had no such lofty ambition in his mind, and it would therefore be impossible to tempt

him with the apple. The sisterhood goes even further than this and insists that if the apple were not to be eaten Eve should have been informed of the fact at first hand and not through an agent. The sisterhood has made such good progress with the first book of the scriptures that there will be a very general desire to see what is left of man by the time it gets through Revelations."

Will C. Hodge writes: "I had a splendid audience last night at the Liberal Club, and am engaged by the Unity Society of Spiritualists for the month of May." Mr. Hodge can be addressed for engagements at 710 Prairie street, Milwaukee, Wis.

The Spiritualists of Greenfield, Iowa, would like to have any lecturer passing that way give them a call.

Mrs. E. C. Rice has commenced an excellent work at Whitneyville, Mich. She gave a fine lecture on Spiritualism, on the evening of the 8th inst., to a large audience, in R. S. Adley's hall, who offers the hall free to mediums, more especially to Mrs. Rice, who has dedicated the same for the benefit of Spiritualists.

Dr. Juliet Severance can be addressed during the month of May at No. 11 North Sheldon street, Chicago, where she will be glad to see her friends.

Fred S. Brooks writes approvingly of the good work done by Mrs. John Lindsay at Ionia, Mich.

D. M. King on Deck.

TO THE EDITOR:—We enclose circular of the American Institute of Anthropology, of this city, and assure all interested in the proper systematic and scientific study of man in past, present or future conditions that it is destined to accomplish a great and permanent work. The psychic department of nature as portrayed in man is ably presented by Prof. King, of Mantua Station, O., than whom there is none more clear and profound. He demonstrates and illustrates so logically, yet simply, that to hear is to know the truth. His seventh season's engagement for the institute course speaks for itself, and the steady, active growth as manifested by the large audience of culture present at the last lecture augurs well for the future. The why and how of man, his whence and whither, are given a proper exposition, and the depth and value of Spiritual philosophy placed above and beyond any and all modes of thought and action based on mythical, ancient assertions, or the edicts of creeds and dogma that have ever retarded progressive thought, knowledge and reform.

CLEVELAND, O.

Passed to Spirit-Life.

Mrs. A. E. Nellis, of Wilson, N. Y., passed to the higher life Feb. 28th, 1895. For more than forty of her seventy-seven years she had been an earnest, outspoken Spiritualist. A natural nurse and healer, she was ever seeking to relieve the suffering. She opened a health home in her advanced years, for the sick and weary, and up to the closing year of her life she ministered to the suffering. She seemed ever upborne by her conscious communion with the disembodied, and her unwavering confidence in the unseen guidance. Her presence, and cheery spirit and helpfulness, will be sadly missed by many whom she has benefited.

LUCINDA B. CHANDLER.

Franklin Skinner passed to the higher life from his late residence, Birmingham, Mich., April 15, 1895, aged 80 years, 6 months and nine days. He was one of our very best trance lecturers and test mediums, and for many years used his divine gifts without money or price. He was the means of bringing happiness and sunshine into many lives, and in consequence many shall rise up and call him blessed and his works shall follow him. He leaves a wife and two children, who are comforted by the philosophy and knowledge of Spiritualism alone can give. The house was filled with many friends, who listened to their first spiritual discourse. The services were conducted by Mrs. Nellie S. Baade of Detroit, Mich.

Mrs. Cordelia Coffman, aged 67 years, passed to Spirit-life from her home at Pewam, Mich. She leaves a husband and three sons to mourn the loss of an affectionate mother and wife. She has been a believer in Spiritualism for many years. That fatal disease, la grippe, which carries many to their spirit-home, was the cause of her death. The living are the only dead. The dead live, nevertheless to die, and often when we mourn them as having fled, they never were so high. Services were conducted by Mrs. J. H. Dunham.

Samuel Russell passed to Spirit-life, at Cleveland, O. He was a member of the Good Samaritan Relief Society, which, at a meeting held April 18, adopted resolutions expressing the respect and esteem in which he was held by his co-workers, and of sympathy for his bereaved family. He was one who was ever ready to move in the direction that would tend to uplift the masses; and whose highest aim was justice, truth and right.

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

Seventy-two cases are on record of women who had a considerable growth of beard.

There are forty-seven papers and magazines in this country managed or edited by women.

THOMAS PAINE'S Examination of the Prophecies.

A consideration of the passages in the New Testament, quoted from the Old, and called Prophecies concerning Jesus Christ. Price 15 cents.

Easy Lessons in Spiritual Science.

By Mrs. F. Paine. Written especially for the young. In brief lessons, consisting of questions and answers, the spiritual philosophy is concisely and clearly presented in a style adapted to the comprehension of children. It indicates lessons in ethics or morality, in connection with spiritual truth; and can be made very useful in lessons or at home. For sale at this office. Price 10 cents.



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BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstrations which the author has seen, heard of or presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as a valuable text-book to the student. The work is a handsome volume of 800 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

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, 15c. It contains the following chapters:

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CHAPTER III. Onias—Her Earthly Life and Tragic Death—Her Mission in Spirit-World.

CHAPTER IV. Other Controls—The Guides.

CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastor—Workers in Buffalo—Thomas Galois Foster—Sarah Brooks—Honor A. Day—Removal to New York City, 1856—Philadelphia—Boston—Baltimore.

CHAPTER VI. Work in New York City.

CHAPTER VII. New York City (continued). Prof. J. M. Morris, 1858—The Slave Ship—Gray—New York Editors and Clergy—Other Places in the East—Medford, Pa., 1864—Hon. A. B. Richmond.

CHAPTER VIII. Washington, D. C.—Reconstruction—Senator J. M. Howard—George J. W. Julian—Gen. N. P. Banks—Nittie Colburn Maynard—Statement of Gen. C. W. Custer.

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QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Student, Osceola, Q. Where is the coldest inhabited spot on the globe?

A. The temperature of Siberia is proverbially low and probably is as low as the northern border as at the pole. Werchojansk, a little town in that country, in latitude 67 degrees, 34 minutes, is said to be the coldest place inhabited by man. 124 below freezing has been observed, and the average of January is 95.4 degrees below freezing. The extraordinary dryness of the atmosphere, and absence of winds, make it possible for man to endure this terrible cold. But it must be added that the vital powers are so strained by the effort to maintain the heat of the body, that there is no energy left for anything else. The one all-absorbing question is to live, and the appetite tolerates only the most concentrated heat-producing foods.

W. P. Tubbs, Carland, Q. (1) How can I prevent magnetic force leaving me when I come in contact with those negative to me? Even sitting in a circle once a week leaves me completely exhausted.

(2) Why do all the pictures of Jesus Christ represent him as a blonde with a straight nose, while the Jewish face is dark-complexioned with hawk-bill nose?

A. (1) The only means is through the direct action of the will, which should be cultivated until strong enough to dominate over all influences that may be exerted by or on the personality.

(2) The portraits of Jesus Christ are claimed by no one at all acquainted with the matter to be other than ideal. They are all copies from the Greek Apollo, the Sun God. Herein the pious artists of the church painted better than they knew, for Jesus is the embodiment of the Sun Myth, in direct line with Apollo, and as in him the myth is diluted and faded, it is appropriate that his portrait should be a caricature of the grandly perfect Apollo, who represented the Greek ideal of the perfect man, and so well that art to this day claims nothing superior. The Sun Gods of all races were blondes. It would be a contradiction to represent the glorious light of the rising sun with other than rosy cheeks and yellow hair.

E. S. Cape Girardeau, Q. As one who reads with special interest your answers to questions, I state my case. I have no difficulty in talking when alone, but when I attempt to speak to anyone, I lose control of my organs of speech, and am unable to speak, or only in broken words?

A. The loss of control by the will, over the organs of speech, is the cause of stammering. It may be the result of many causes, but in this case it is the effect of timidity, want of confidence, which is increased with every failure, until the subject is hopeless.

There is, in this case, no organic impediment, for when alone the subject can speak and read with perfect ease. The trouble lies entirely in the will, which, under the influence of fear or diffidence, loses its control.

Now any means whereby confidence may be restored, and the mind so absorbed that it will not note the surroundings, will be of benefit.

One plan by which this may be attained is to perform some certain movement, as with the hand, while speaking. Touch the point of the thumb in next succession with the fingers, and continue this for an hour or more every day, until the movement of the fingers becomes a part of the recitation.

After this is attained while alone, in the presence of a friend, without holding him in expectancy, begin the finger movement and repeat the phrase; continue repeating until you are certain of doing so without failure.

This is the first and most important step. Then take another sentence, or passage, and after a time test yourself before two or three friends. Always begin with the finger-movement, which will take your attention. Be deliberate. If you can start a thorough course in voice culture it would be a great help.

In many cases of stammering, there is organic imperfection, wherein the preceding instructions would not apply, but in all cases where the will is overmastered, by want of confidence, it is not difficult by proper training to gain for it perfect mastery.

Joe Trounson, Grass Valley, Q. Why do not the spirits of Adventists ever manifest? Do they imagine themselves dead?

A. We think the questioner is mistaken in his inference, for we have received communications from Adventists in Spirit-life, and they were quite converted from their delusions. Yet we have heard through communications that there were spirits who were not awakened from their self-absorbing dreams, and others whose belief had become so concrete that they wandered year after year and century after century anxiously and vainly searching, and inquiring for the white throne, for the Savior, the golden streets of heaven, and the fires of hell. To such persuasion, ridicule, rebuff, have no effect. They wander on, and on until there comes some influence, either from their own inherent growth, or the beneficent magnetic power of a superior, when their spiritual eyes are opened to the light. The Adventists are of the most prejudiced and bigoted of sects, because they have so narrow and questionable ground to stand upon, and that they look in strength they make up in arrogance.

G. W. Yarnor, Q. If the Bible is the word of God, are not all things the word of God?

A. If we accept the term God as standing for the primal creative force, all that is must be an expression of his will. Before, however, we can talk understandingly on this subject, we must definitely determine what we intend by the word, for there are just as many definitions of God as there are individuals. By the Bible being "The word of God," is meant by the theologians that it is inspired direct by Him, and this at

once resolves him into a personality, and as the only personality man can conceive is an extension of himself, such a God is a human being with faculties and endowments to the extent of the conception of the individual. In this case the Bible is the only word of God, for there is antagonism between it and the world outside, from its account of the creation to the final chapter of Revelations, when this creation is swept away.

We may not know what God is. The finite mind cannot grasp the Infinite. Our reason cannot measure the thoughts of Infinite reason, which cannot follow the course of our thoughts, for where, as in all, cause and effect are simultaneous, there can be no reason; which is the co-ordination of cause and effect.

We can not know what God is, but we can know what he is not, and we know that such a God as the Bible describes is impossible. A God who grows angry, repents, and tinkers at the bad workmanship of the earth and man, as he confesses, is impossible. A God who takes on the human form, to die for an atonement for his own wretched failure in creating man is impossible.

A God who creates a hell for the gratification of his vengeance is impossible, and whatever may be the claims of a God, recording the relations of such a God with man, that it is "His word" is impossible.

"Cator," Q. Is there any advantage in mediums sitting for development under circumstances which are opposed to conventional usage?

A. There are no conditions essential for development which require any departure from the strictest rules of society, or even to an appearance of every inconventionality. The believers in Spiritualism owe the example of honorable, noble lives to the cause, and avoidance of even the appearance of evil. This sitting for development under questionable conditions is exceedingly reprehensible, and should receive the censure it merits.

C. P. R., Q. What does telepathy mean?

A. It is a word coined by the Psychical Research Society and means clairvoyance. The special use of the barbarous word which the members of this Society have thrown around the subjects of their research, in place of the familiar terms known to those who have investigated, is quite inexplicable, unless they suppose "high-sounding phrases" will pass for knowledge. Thus we have for the spiritual, subliminal, for sensitivity and impressibility, hyper-esthesia and hyper-mnesia, and for the force by which an object is levitated as opposed to a spiritual cause, telekinetic!

S. Q. What is matter?

A. I can give no more condensed yet complete answer than that given in the Arcana of Spiritualism.

Matter is the matrix through and by which force is expressed, and of which all that is known is from the impressions of such force on the senses.

Gordon A. Daman, Q. It is generally conceded that in the case of Blind Tom, his musical and oratorical abilities were merely remarkable powers of memory, or imitation. In your estimation, was Blind Tom simply an imitator; or was he the medium through which some disembodied spirit acted?

A. In Psychical Science this question is answered. Blind Tom, an idiotic negro, uncouth, untalented, plays the most intricate music in a manner only attainable to others by years of study and practice. His improvisations have been the wonder and delight of his listeners, and were dashed off with the fingers of an automaton.

By what method could his astonishing facility of execution, dexterity of expression, and mastery touch be explained?

He was never taught a lesson in music, was incapable of forming a continuous train of thought; yet no conservatory of music, or even a superior performer. We are forced to accept one of two conclusions: either that he was himself superior to anyone in musical ability, or that he derived his gift from an outside source. The first, on the face of it, is absurd; he was more the cause of the music he produced than was the piano on which he played.

History affords many parallel examples, where an exceptional sensitiveness dependent on physical organization has been seized upon by physical beings, and the recipient made to respond like an instrument. Yet even the most perfect control has its limitations by the attainments, character and development of the spirit, which determines the channel in which the control shall move, as music, mathematical calculations, money-getting, etc.

Vivian, Chicago, Q. Is it possible for one sitting for development to secure a certain phase of mediumship that is most wished and sought for?

A. It is possible, but as has been repeatedly explained in these columns it is better to sit without any determined desire, and cultivate the phase which appears.

The Bright Side.

Take that frown from your face,
That smile we may see;
That cloud, hovering o'er you,
Remove it with glee.

The frowns make the furrows
Both many and deep;
Smooth them over with brightness,
And fair you will keep.

Keep out of the shadows,
Keep cheerful—do right;
If you seek naught but darkness,
You cannot get light.

Keep your lamps trimmed and burning,
Shining ever so bright,
You will need all their radiance
To guide you aright.

FRANK G. O'BRIEN.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

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The National Spiritual and Religious Camp Association of Ohio.

There has been but very little said about the National Spiritual and Religious Camp Association of Ohio. Your 40,000 readers, of course, must know that the great State of Ohio is an empire of itself, and that it is one of three States of our union that count for something, and that it means a great deal in the politics of this country. Well, this Camp Association has never passed before the Spiritualists of this United States as a beauty, or as heads of great firms, and I doubt whether many of these workers ever saw those great headquarters at Washington, D. C.; but at the same time their work in the last four years will overbalance and outweigh by several tons any work ever promulgated at Washington or in any other headquarters in the country. In the first place, this Ohio Association is in the camp-making business within the limits of the State of Ohio, and their first start was made at Mantua Station (Maple Dell Park) on the line of the Erie system of railroads, and is distant from Cleveland about thirty-five miles.

This camp is now in its glory, and on the top wave of success, with a very flattering prospect before it. A new auditorium, sixty feet by one hundred and twenty, is under construction, and the session of '98 will be five weeks in length. The very best of speakers and workers have been engaged and all the officers are hard at work for the good cause. The present officers are M. O. Danforth, president; Lewis King, vice-president; M. W. White, secretary; Prof. D. M. King, and Mrs. Anna L. Robinson (Port Huron, Mich.), organizers.

The Camp at Ashley (Woolley Park), Ohio, has also been inaugurated, and is now well established under this same association, with a good attendance each year. Brother S. P. Woolley is president, with that everlastingly worker, Prof. D. M. King as aid de camp, and in time Ashley Camp will be equal to any camp in the State.

Then, last, but not least, comes the new camp of the season situated thirty-two miles east from Columbus, Ohio, and within one-half mile of the depot of the Ohio Central line at Millersport, Fairfield county, Ohio. The camp is situated on fifty-four acres of a splendid location, at the foot of a beautiful string of lakes in Ohio, bordering on the State Park. S. P. Woolley has set apart about twenty acres bordering on the lake for camp purposes, and has laid the balance out in lots for homes for those that will locate there. Brother Woolley is now erecting a hotel, cottages and other buildings for the coming season, which they intend to begin as soon in June as the buildings can be put in condition to accommodate the crowds that are expected there. This makes three camps that are now under way under auspices of this association.

Prof. D. M. King will act as chairman and worker at this new camp, which will bear the name of Woolley Summerland Park.

Mrs. Fannie W. Woolley will act as secretary, to whom letters should be addressed, at Millersport of Columbus, Ohio. So here you have an association of workers that are working without noise or trouble, and they are doing a grand and noble work and a good work for the cause that we love so well.

There is not a single officer in the ranks that gets one dollar for his services, nor have they a single one of the so-called political honorables engaged to perjure any one that chooses to believe that. None of them are in the too business; none of them are doing any "braggadocio bluffing," but all hands are "singing word" all the time, and in the end a few years will see more camps in Ohio for there is room for at least ten good camps, and when such workers and such men as S. P. Woolley, M. O. Danforth, D. M. King, W. S. Wendell and others cannot find a good spot in Ohio, for a camp, then I shall look for the millennium to come in short order. As I shall work in Ohio the best part of three months the coming season, you may hear from me again in regard to our glorious State of Ohio and her camps, and camp builders and workers.

"May the Spirit World aid and abet this Ohio Camp Association," is my daily prayer. J. W. DENNIS.

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics, and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and, besides its astrological information, imparts much useful instruction. For sale at this office. Price, \$1.50.

"The Dead Man's Message," an occult romance, by Florence Maryat. The author's wide experience in Spiritualism and her study of occult sciences have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

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A NEW DEMONSTRATION

Of Spirit Power Through A. Campbell.

JUDGE GEO. W. COTHRAN—HIS DECEASED WIFE AN ARTIST—THE CIRCUMSTANCES—THE WONDERFUL RESULTS.

TO THE EDITOR:—The many friends of Mr. A. Campbell will be pleased to learn that a new demonstration of spirit power has been made through his wonderful mediumship. It is well-known to investigators of spiritual phenomena in all parts of the United States, that Mr. Campbell has, for several years, been an instrument through whose aid the Spirit-world has produced, in oil, hundreds of beautiful works of art upon slate, porcelain, board, and canvas; and in many homes are these beautiful souvenirs of spirit power and love fondly cherished by those who have been the fortunate recipients.

Mr. Campbell and his brother Charles arrived in Buffalo the latter part of March, and have given to investigators, and to those who are well grounded in tenets of Spiritualism, opportunity to commune with loved ones who have risen to a higher life.

Among the most fervent admirers of Mr. Campbell's wonderful gift, is ex-Judge Geo. W. Cothran, who is passionately fond of works of art. Mrs. Cothran, his wife, who passed to Spirit-life nearly three years since, was an artist of no mean ability, and her productions in oil and water colors while in the form, are highly prized by their possessors. Since her passage to the Spirit-world, Mrs. Cothran has, through the mediumship of Mr. Campbell, been enabled to present to her husband several beautiful pictures done in oil. These paintings, in each instance, bore unmistakable evidence of their origin, as they show so many marks characteristic of the work which she produced while in the mortal. During the last few months of her earth life she was confined to her room by illness, and devoted many hours to the production of beautiful sketches in water colors.

It has long been Mrs. Cothran's desire to produce water-color work, through the instrumentality of Mr. Campbell, and on Monday evening, April 10th, it was the privilege of a few earnest believers to be present when the first work of that nature was executed. Of those selected to compose the circle, the following were present, viz: J. W. Voorhees, of Chicago; Mrs. M. A. Swain, Mrs. Harriet Sherrell, Miss Elsie Cothran, ex-Judge Geo. W. Cothran, Dr. R. M. Hunter, Mr. C. Hagen, Mr. Charles Campbell, and Mr. and Mrs. E. T. Washburn, all of Buffalo.

The circle was arranged in horseshoe form, with two tables bearing a glass of water, a box of colors, a number of brushes, and paper and board of various dimensions. The two tables were placed side by side, between the two ends of the circle, and in the opening of the horseshoe. When all were seated, and the materials had been properly arranged upon the tables, the light was extinguished, and all joined hands and assisted in singing a familiar air. Almost immediately after the light was turned out, we were made aware, by noise produced in the manipulation of the materials, that the work had begun. While the painting was in progress, we were favored with some beautiful and appropriate remarks by Azur, "The Halpern," Dr. Stansford, and Little Alice, spirit guides of Mr. Campbell. After a little time, light was gradually introduced from a connecting room, and within one hour from the time that the members of the circle were seated, we were delightedly gazing upon one of the most beautiful water-color sketches, still wet from the brush, that it has ever been the privilege of the writer to view.

The work was produced upon a board twelve by eighteen inches in dimension, and the scene, the delicate blending of the colors, the very character of the picture, stamps it as an emanation from Spirit-life. But by those familiar with Mrs. Cothran's work with the brush, it was recognized as a progressed production of her artistic temperament, bearing, as have its predecessors in oil, the characteristics of her work upon the canvas.

This is the first spirit water-color that has ever been produced through Mr. Campbell's mediumship, or through that of any other person, so far as I am aware; and prior to its execution, he was not at all sanguine of success.

The rapid and wonderful advance in the mediumship of this gentleman, and magnitude and grandeur of the productions of his spirit hand, almost convince one that spirit power, if limited at all, reaches, at least, to the bounds of the imagination of man; and the multitude must soon realize that we are but barely touching out from the confines of the "Veil of Ages." The light of truth is breaking through the dark clouds of ignorance and superstition, and when it has burst forth in all its splendor, then will we fully realize how much of the glorious result is due to those who, like Mr. Campbell, have dedicated their lives here to the propagation of spiritual enlightenment. E. T. WASHINGTON.

Buffalo, N. Y., April 16th, 1898.

This beautiful retreat for the large army of truth-seekers was dedicated to the public on the 1st of May. The accommodations were improved and the lectures were given in the commodious dining-room of the large hotel then in course of construction. The association can proudly open the camp this season, as the hotel will be completed in time to receive all guests. Meetings will begin the first part of July, and continue until September. Among the speakers and test mediums who have been engaged are J. Frank Baxter, F. A. Wiggin, Cora L. V. Richmond, B. B. Little, Frank T. Riley, Marge White, F. P. Peck, Mrs. Alice W. Reynolds and Mrs. Florence White. Other names will be added to this list. Programmes will be printed as soon as arrangements are completed.

The trustees for the present year are as follows: Henry J. Newton, New York; Orville Griffin, Sandy Hill, N. Y.; James D. White, Albany, N. Y.; John D. Chism, Albany, N. Y.; Meredith B. Little, Lakewood, N. Y.; Eugene L. Seelye, Lake George, N. Y. At the last annual meeting of the association Henry J. Newton was re-elected president, Orville Griffin, vice-president, James D. White, secretary, and Eugene L. Seelye, treasurer. The hotel is an attractive structure,

four stories high. A broad piazza, with a commanding view of the lake, surrounds it on two sides. The large hall, which has been completed, will be used for discourses, conference meetings, etc., and semi-weekly hours will be given under the auspices of the hotel management. The hotel will be known as "The Woodin," in honor of the late Henry Woodin Grady, of Atlanta, Ga., and will be under the management of Eugene L. Seelye, who has had twenty years' experience in managing first-class hotels on Lake George. It is safe to say that all who visit this lovely spot during the summer months will be well entertained. E. L. SEELYE.

Lake George, N. Y.

LOST AND FOUND.

A Potent Demonstration of Spirit Power.

TO THE EDITOR:—This article is a statement of facts about the losing of a pair of spectacles and their subsequent finding and restoration to their owner in a very remarkable manner.

On or about the 1st day of February, 1898, H. C. Fulcher, postmaster at Custer, Cass county, Texas, had occasion to be in a certain field on his plantation, to give instructions to one of his employees, Pink Fields, regarding the clearing and burning of some brush on the land. Mr. Fulcher had been using his spectacles at this postoffice in attending to his duties, and upon going to the field placed them in his coat pocket, and while in the field they slipped through a hole in the pocket and dropped to the ground. He went back to look for them, and spoke to Mr. Fields about having lost them, and requested him to assist in searching for them. Together they went over the brush where he had been, which was covered with weeds and loose brush, but not finding the lost spectacles, they abandoned the search. Mr. Fields returning to his work, and Mr. Fulcher to his office.

There were no other persons in the field at the time, and neither Mr. Fulcher nor Mr. Fields spoke of the matter at the time of occurrence, to any one, or at any other time subsequent, up to the date of finding. In fact, the matter soon dropped out of their minds, the spectacles being of no great value, and Mr. Fulcher procured another pair.

On the 29th day of March, 1898, J. W. Keziah, George E. Fulcher and Pink Fields were engaged in planting the above-mentioned field to corn, and while they were at work, M. M. Henry, a physical Spiritualist medium, was called to the field to witness the method of planting, which was different from the ordinary one. While standing by, overlooking the others work, he made the statement that his spirit guide, Harry Mason, said there was something lost there. J. W. Keziah asked that Mr. Henry ascertain what it was, and requested that he come over to where he was, for the purpose of finding out. Mr. Henry did so, and George E. Fulcher also came up, having overheard what had been said. Mr. Henry made the request that the nature of the lost article be given, and its location pointed out. The answer was that it was a pair of spectacles, blackened and burned.

He took a position facing the north, and began turning slowly around, until he reached a certain point of the compass, when he made a quick motion, and pointed in a westerly direction. His countenance changed, his eyes closed, and he passed, presumably, under the control of an Indian whom he calls Cornstalk. He made a quick leap, grabbed the right hand of George E. Fulcher with his left, and started off, yelling like an Indian, on a dead run, in the direction indicated, through the field, that was thickly set with stumps of all sizes. Mr. Fulcher observed that his eyes were shut during the run, and he himself found it difficult to steer clear of the stumps, with open eyes. At such a rapid rate did Mr. Henry run that once their hold was broken just as he cleared with a bound a ravine that was in the way. In this way the run was kept up, until a point some three hundred yards distant was reached. Here Mr. Henry, with his hands over his eyes, hesitated for a few moments, then made a quick dash to one side, and pointed directly downward into a pile of brush and logs that were burning. Mr. Fulcher cleared off the burning debris, and they together searched in the hot ashes below. In a short time Mr. Fulcher found a pair of spectacles, all blackened with smoke, and still hot, at the exact point Mr. Henry had indicated.

Together they returned to the other side of the field, and upon inquiry, Pink Fields, who, together with J. W. Keziah, had witnessed it, stated that he remembered that a pair of spectacles had been lost something over a month before, over on the side of the field, by his employer, and that he himself had assisted in the fruitless search for them. The spectacles were taken to H. C. Fulcher, who remembered the circumstance of losing and searching for them, and he identified the spectacles as being the precise pair that he had lost.

H. C. Fulcher, Pink Fields, Geo. E. Fulcher, J. W. Keziah.

The State of Texas, county of Cass:

Before me, M. G. Jackson, justice of the peace, and ex officio notary, this day appeared J. W. Keziah, H. C. Fulcher, George E. Fulcher, and Pink Fields, personally known to me, and say that the foregoing statement in regard to point and particular, so far as each was an actor therein, is correct, and substantially as set forth.

Subscribed and sworn to before me this third day of April, 1898.

M. G. JACKSON,

Justice of the Peace, and ex officio Notary Public.

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