



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

VOL 9

CHICAGO, JUNE 15, 1895.

NO. 290

THE MICROBE OF DEATH.

Wonderful Discovery in Bacteriology Made by Dr. Lloyd Parker.

Death Caused by a Microbe Which He Claims to Have Isolated and Destroyed.

PLANTS AND ANIMALS APPARENTLY MADE IMMORTAL.

It appears from the St. Louis Globe-Democrat that a discovery has just been made by the well-known physician, Dr. Lloyd Parker, M. D., of New York City, which, if substantiated, as it seems almost certain to be, will create a revolution, not only in medical sciences, but in the whole economy of life, to which Newton's discovery of the law of gravitation will seem as mere child's play.

Hitherto each experiment has served to confirm the conclusion arrived at by the discovery that death itself is caused by a certain specific microbe, that can be recognized and bred, just as the microbes of various diseases have been discovered and propagated by Koch, Pasteur and the other bacteriologists. The labors of these great men have made further discovery possible, and it was through the study of their achievements that Dr. Parker conceived the idea that, inasmuch as disease is caused by these infinitesimal derangers of the human system, the culmination of disease must have its own specific microbe to put the finish to the work of dissolution, without which the various organs of the body, distempered and degraded from their pristine purity and vital activity, would remain a putrescent mass of living corruption unable to resolve itself into its primal elements. From his earliest youth he has been an ardent and painstaking microscopist and his labors have been rewarded by many and strange discoveries all tending towards the same point and culminating in this last and greatest of all, the microbe of death.

THE MICROBE FOUND.

After a long course of experiments on various bodies, animal and vegetable, the strange phenomenon of the death of the Japanese day lily occurred to him. Why this plant should bloom for twelve hours only, and then die, absolutely and entirely, not merely folding its calyx and going to sleep like other flowers, but literally giving up the ghost, as it were, and fading into nothingness, was the question he set himself to answer. For months he studied this fragile plant, and at length discovered, by the use of a powerful microscope, a curious thing imbedded in the very heart of the root. Invisible to the naked eye, it appeared under the lens as a hair-like spiral, that kept continually rolling and unrolling itself with an uncanny motion, different to that of any of those rod-like bacteria that had ever before come under his notice.

A DOG REJUVENATED.

"Advancing still further, I, to use the vulgar expression, 'tried it on a dog,' and here pointing to a fine St. Bernard is the result of my experiment. When I first began with him, he was in the last stage of canine decrepitude. He was old, mangy and rheumatic, and look at him now! The impersonation of health and vigor! As yet I have not ventured to apply my discoveries to man. But I have no doubt that so far as his bodily structure is concerned, his life may be continued indefinitely. The spiritual part of his nature, however, is beyond my ken. As a medical man, I deal with body, not with soul. I shall continue my researches carefully and patiently, verifying each experience as I go on. It will, of course, take some years to prove whether the life that is continued by the abstraction of what I have ventured to call the microbe of death is transient or permanent, whether it is a mere invigoration through the withdrawal of a noxious influence or an absolute immortality, on this earth, at least; and till the end of my experiments has arrived, I shall keep my secret as to the means and the manner, confident that, at present, I should do more harm than good by divulging further."

DESTRUCTION OF THE MICROBE.

"But, surely, Doctor, there can be no harm in explaining the means by which you succeeded in destroying this microbe in the insects, reptiles and animals upon whom you operated. You are not, I believe, a vivisectionist, and would shrink from inflicting pain, even on the lowest of animals, for the mere sake of scientific investigation."

"Certainly not. I hold that, inasmuch as the art of medicine and surgery has for its object the solacing of pain, it should not be inflicted by the professors of that art except in extreme cases, and

therefore, in my proceedings with vertebrate and warm-blooded animals, such as guinea pigs, who are the proto-martyrs of science, and dogs, who, as the friends of man, are favorite objects of experiment, I have used hypodermic injections of the vapor condensed to the fluid state by extreme pressure. This fluid mingles with the blood as it circulates and annihilates the microbes, to which it is inimical, just as exposure to the vapor in its gaseous state destroys it in plants and insects, which latter inspire the fumes through the breathing tubes situated along their sides, as vegetables take it in through the pores of their leaves and roots.

"Independent of its destructive effect on the lethal microbe, the vapor and its condensation has a wonderful invigorating and healthy effect on both plants and animals, and I am sure that it will be discovered and used by the alchemists of old, and that the legends of elixirs of life, fountains of youth and earthly immortality had their origin in this discovery, which was kept secret, after the well-known usage of the learned men of former ages, and was recorded in mystical terms, not understood of the people, but comprehensible by initiates and adepts who strenuously refused it to the common herd lest they should 'eat of the tree of life and become as gods.' For this reason, I have determined not to interest my discovery and its methods of working to the public until it has been ripened by time, reflection and examination."

"Thus the world moves, whether it be in the line of promulgating 'fakes,' or actual scientific truths. That the above may, in an exceedingly slight measure, be realized sometime if not now, we verily believe. In the meantime let every scientist look for the 'microbe of death,' and if found, destroy it, or cultivate it, and watch carefully the results. As the faithful servant of your patrons, I present the above as excellent reading in the warm weather of summer. Should the microbe of death be really discovered and each one be able to live on indefinitely, it will prove a great disaster to the world. The animals in the shape of some men and women live too long already, a curse to progress."

MAGAZINE GLEANER.

A Cable Dispatch Anticipated.

A Methodist lady, widely known for her sweet Christian life and almost boundless charities, told me the following incident:

"This lady was the daughter of a woman so beloved and revered for her saintly life and her contributions to the cause of personal holiness that upon her death many funeral sermons were preached in the most eminent churches in this country and in Europe. This sweet mother had been dead many years, and the father was an inmate of my friend's dwelling in a large Eastern city, but he was always mourning for the dear wife gone before. This lady, whom we will call Mrs. K., was on the eve of a journey to Europe. The evening before she sailed she sat in her beautiful music-room, playing the organ and singing the dear old hymns which the sainted wife and mother had so loved; and as her father listened he spoke of the dear departed wife with the tears running down his cheeks. The next morning she sailed with her son and daughter, leaving her father in his usual health."

NOT AFRAID

To Look Truth in the Face.

PASTOR WM. P. HAWORTH THINKS THAT MANY SPIRITS ARE NOT WHAT THEY PURPORT TO BE—PLAIN TALK TO SPIRITUALISTS.

To the readers of THE PROGRESSIVE THINKER I wish to say that I have only recently been loosed from the bonds of orthodoxy and church creeds, and that it is possible that there may be some signs of the grave-clothes around me yet; but I am opening my vision to the light of truth wherever I can find it, and I am also looking for fraud, and I must confess that the latter is around much more readily than the former. I have been investigating what is known as modern Spiritualism for about two years, and I must say that I find the Spiritualists, many of them, as susceptible to the 'humbugs' as any others with whom I have met, either inside or outside the churches.

BEETHOVEN APPEARS.

A number of years ago I was acquainted with a gentleman in Danvers, Mass., who had lost a limb in the war. Both himself and wife were ardent, intelligent Spiritualists. I accepted an invitation to tea. After tea, the gentleman and myself proceeded up stairs. He opened the door at the left and seated himself near by; to the right, I seated myself exactly across the room from the entrance. On the opposite side of the room, which was very long, stood a piano, two or three feet from the wall, side and end diagonally from the entrance.

THE PSYCHIC AND SPIRITUAL.

A paper that will attract a large number of people interested in psychical investigation is Mrs. Margaret B. Pecke's article on 'The Psychic and the Spiritual' in the June Arena. She points out the dangers of the psychic life. She says the psychic is but a higher sense-organ, and all that it sees and hears is changeable and infinite. Objects seem real and tangible, while the consciousness realizes that they are not of the physical world. It differs from the dream world by leaving an impression on the mind far more distinct and permanent, yet in no sense more tangible. But although the psychical is thus distinct from the merely physical, it still belongs to the objective mind. This is the danger-realm for the psychical body. In transfiguring the objects beheld, and failing to realize that they belong to the physical world, the ego is led to believe itself conscious of a spiritual world, and gives itself up to the delights of its (though finer) physical senses, as completely as when only awake to the lower sense-faculties.

THE MICROBE OF DEATH.

"I put it carefully upon a shelf, and watched it till evening, expecting to see it fade and die, as the other flowers had invariably done. But, to my astonishment, it gave no sign of weakness, but folded its petals after the manner of other lilies, and evidently enjoyed a healthful and restorative slumber."

"I left it carefully guarded from accident, and on visiting it the next morning, I found it in full vigor, and giving no signs whatever of dissolution. I watered it plentifully, and taking some other flowers of the same species, sub-

jecting them to like treatment, with the result that my room was soon converted into a bower of ever-blooming lilies, none of which seemed to have the least inclination to fade in winter, and this state of floral immortality has lasted now for months. Of course I could not doubt that the little, wriggling atom I had extracted was the latent cause of death, and had been suddenly and unduly excited to action by my touch with the cambric needle, in the instance of the first flower, just as the Indian hooded cobra is excited, and its poison rendered more virulent by the touch of a rod or whip.

"The microbes which I had extracted from the other flowers were still continuing their spiral gyrations, embedded in the portions of the bulbs that I had taken away with them, and which now were slowly rotting, and developing a most disagreeable, typhoid-like smell."

"I set myself, therefore, to the task of finding out some chemical means of destroying them, and after many experiments, succeeded in discovering that the vapor of pyro-ligneous acid, combined with some other substances, the names and quantities of which I am not yet prepared to make public, instantaneously destroyed this curious micro-organism, leaving no trace discoverable under the strongest magnifying powers of the microscope."

"Having succeeded so well with the vegetable kingdom, I proceeded to experiment on the lower orders of the animal, and selected the ephemeræ, insects that live but for a day, as my subjects. Here, again, I was successful. Many flies, midges, and the various tribes of gnats were exposed to the purifying influence of the vapor I had discovered, and one and all continued in life till they became so annoying that I was forced to catch them in gauze nets, and annihilate them by violent means, which, by destroying their absolute bodies, rendered further existence impossible, as even though deprived of the microbe of death, and capable of living on forever, life, or the manifestation of life, is impossible without bodily organs."

"Rising in the scale of creation, my next experiment was made upon the amphibia, and there is a certain pond in the neighborhood of Southampton, which is so thickly inhabited by immortal newts and ever-living frogs that I was obliged to discontinue my experiments in that direction, lest I should bring about a renewal of the antediluvian period when the earth was given over to reptiles."

THE MICROBE OF DEATH.

"Advancing still further, I, to use the vulgar expression, 'tried it on a dog,' and here pointing to a fine St. Bernard is the result of my experiment. When I first began with him, he was in the last stage of canine decrepitude. He was old, mangy and rheumatic, and look at him now! The impersonation of health and vigor! As yet I have not ventured to apply my discoveries to man. But I have no doubt that so far as his bodily structure is concerned, his life may be continued indefinitely. The spiritual part of his nature, however, is beyond my ken. As a medical man, I deal with body, not with soul. I shall continue my researches carefully and patiently, verifying each experience as I go on. It will, of course, take some years to prove whether the life that is continued by the abstraction of what I have ventured to call the microbe of death is transient or permanent, whether it is a mere invigoration through the withdrawal of a noxious influence or an absolute immortality, on this earth, at least; and till the end of my experiments has arrived, I shall keep my secret as to the means and the manner, confident that, at present, I should do more harm than good by divulging further."

DESTRUCTION OF THE MICROBE.

"But, surely, Doctor, there can be no harm in explaining the means by which you succeeded in destroying this microbe in the insects, reptiles and animals upon whom you operated. You are not, I believe, a vivisectionist, and would shrink from inflicting pain, even on the lowest of animals, for the mere sake of scientific investigation."

"Certainly not. I hold that, inasmuch as the art of medicine and surgery has for its object the solacing of pain, it should not be inflicted by the professors of that art except in extreme cases, and

NOT AFRAID

To Look Truth in the Face.

PASTOR WM. P. HAWORTH THINKS THAT MANY SPIRITS ARE NOT WHAT THEY PURPORT TO BE—PLAIN TALK TO SPIRITUALISTS.

To the readers of THE PROGRESSIVE THINKER I wish to say that I have only recently been loosed from the bonds of orthodoxy and church creeds, and that it is possible that there may be some signs of the grave-clothes around me yet; but I am opening my vision to the light of truth wherever I can find it, and I am also looking for fraud, and I must confess that the latter is around much more readily than the former. I have been investigating what is known as modern Spiritualism for about two years, and I must say that I find the Spiritualists, many of them, as susceptible to the 'humbugs' as any others with whom I have met, either inside or outside the churches.

BEETHOVEN APPEARS.

A number of years ago I was acquainted with a gentleman in Danvers, Mass., who had lost a limb in the war. Both himself and wife were ardent, intelligent Spiritualists. I accepted an invitation to tea. After tea, the gentleman and myself proceeded up stairs. He opened the door at the left and seated himself near by; to the right, I seated myself exactly across the room from the entrance. On the opposite side of the room, which was very long, stood a piano, two or three feet from the wall, side and end diagonally from the entrance.

THE PSYCHIC AND SPIRITUAL.

A paper that will attract a large number of people interested in psychical investigation is Mrs. Margaret B. Pecke's article on 'The Psychic and the Spiritual' in the June Arena. She points out the dangers of the psychic life. She says the psychic is but a higher sense-organ, and all that it sees and hears is changeable and infinite. Objects seem real and tangible, while the consciousness realizes that they are not of the physical world. It differs from the dream world by leaving an impression on the mind far more distinct and permanent, yet in no sense more tangible. But although the psychical is thus distinct from the merely physical, it still belongs to the objective mind. This is the danger-realm for the psychical body. In transfiguring the objects beheld, and failing to realize that they belong to the physical world, the ego is led to believe itself conscious of a spiritual world, and gives itself up to the delights of its (though finer) physical senses, as completely as when only awake to the lower sense-faculties.

THE MICROBE OF DEATH.

Wonderful Discovery in Bacteriology Made by Dr. Lloyd Parker.

Death Caused by a Microbe Which He Claims to Have Isolated and Destroyed.

PLANTS AND ANIMALS APPARENTLY MADE IMMORTAL.

It appears from the St. Louis Globe-Democrat that a discovery has just been made by the well-known physician, Dr. Lloyd Parker, M. D., of New York City, which, if substantiated, as it seems almost certain to be, will create a revolution, not only in medical sciences, but in the whole economy of life, to which Newton's discovery of the law of gravitation will seem as mere child's play.

Hitherto each experiment has served to confirm the conclusion arrived at by the discovery that death itself is caused by a certain specific microbe, that can be recognized and bred, just as the microbes of various diseases have been discovered and propagated by Koch, Pasteur and the other bacteriologists. The labors of these great men have made further discovery possible, and it was through the study of their achievements that Dr. Parker conceived the idea that, inasmuch as disease is caused by these infinitesimal derangers of the human system, the culmination of disease must have its own specific microbe to put the finish to the work of dissolution, without which the various organs of the body, distempered and degraded from their pristine purity and vital activity, would remain a putrescent mass of living corruption unable to resolve itself into its primal elements. From his earliest youth he has been an ardent and painstaking microscopist and his labors have been rewarded by many and strange discoveries all tending towards the same point and culminating in this last and greatest of all, the microbe of death.

THE MICROBE FOUND.

After a long course of experiments on various bodies, animal and vegetable, the strange phenomenon of the death of the Japanese day lily occurred to him. Why this plant should bloom for twelve hours only, and then die, absolutely and entirely, not merely folding its calyx and going to sleep like other flowers, but literally giving up the ghost, as it were, and fading into nothingness, was the question he set himself to answer. For months he studied this fragile plant, and at length discovered, by the use of a powerful microscope, a curious thing imbedded in the very heart of the root. Invisible to the naked eye, it appeared under the lens as a hair-like spiral, that kept continually rolling and unrolling itself with an uncanny motion, different to that of any of those rod-like bacteria that had ever before come under his notice.

A DOG REJUVENATED.

"Advancing still further, I, to use the vulgar expression, 'tried it on a dog,' and here pointing to a fine St. Bernard is the result of my experiment. When I first began with him, he was in the last stage of canine decrepitude. He was old, mangy and rheumatic, and look at him now! The impersonation of health and vigor! As yet I have not ventured to apply my discoveries to man. But I have no doubt that so far as his bodily structure is concerned, his life may be continued indefinitely. The spiritual part of his nature, however, is beyond my ken. As a medical man, I deal with body, not with soul. I shall continue my researches carefully and patiently, verifying each experience as I go on. It will, of course, take some years to prove whether the life that is continued by the abstraction of what I have ventured to call the microbe of death is transient or permanent, whether it is a mere invigoration through the withdrawal of a noxious influence or an absolute immortality, on this earth, at least; and till the end of my experiments has arrived, I shall keep my secret as to the means and the manner, confident that, at present, I should do more harm than good by divulging further."

DESTRUCTION OF THE MICROBE.

"But, surely, Doctor, there can be no harm in explaining the means by which you succeeded in destroying this microbe in the insects, reptiles and animals upon whom you operated. You are not, I believe, a vivisectionist, and would shrink from inflicting pain, even on the lowest of animals, for the mere sake of scientific investigation."

"Certainly not. I hold that, inasmuch as the art of medicine and surgery has for its object the solacing of pain, it should not be inflicted by the professors of that art except in extreme cases, and

therefore, in my proceedings with vertebrate and warm-blooded animals, such as guinea pigs, who are the proto-martyrs of science, and dogs, who, as the friends of man, are favorite objects of experiment, I have used hypodermic injections of the vapor condensed to the fluid state by extreme pressure. This fluid mingles with the blood as it circulates and annihilates the microbes, to which it is inimical, just as exposure to the vapor in its gaseous state destroys it in plants and insects, which latter inspire the fumes through the breathing tubes situated along their sides, as vegetables take it in through the pores of their leaves and roots.

"Independent of its destructive effect on the lethal microbe, the vapor and its condensation has a wonderful invigorating and healthy effect on both plants and animals, and I am sure that it will be discovered and used by the alchemists of old, and that the legends of elixirs of life, fountains of youth and earthly immortality had their origin in this discovery, which was kept secret, after the well-known usage of the learned men of former ages, and was recorded in mystical terms, not understood of the people, but comprehensible by initiates and adepts who strenuously refused it to the common herd lest they should 'eat of the tree of life and become as gods.' For this reason, I have determined not to interest my discovery and its methods of working to the public until it has been ripened by time, reflection and examination."

"Thus the world moves, whether it be in the line of promulgating 'fakes,' or actual scientific truths. That the above may, in an exceedingly slight measure, be realized sometime if not now, we verily believe. In the meantime let every scientist look for the 'microbe of death,' and if found, destroy it, or cultivate it, and watch carefully the results. As the faithful servant of your patrons, I present the above as excellent reading in the warm weather of summer. Should the microbe of death be really discovered and each one be able to live on indefinitely, it will prove a great disaster to the world. The animals in the shape of some men and women live too long already, a curse to progress."

MAGAZINE GLEANER.

A Cable Dispatch Anticipated.

A Methodist lady, widely known for her sweet Christian life and almost boundless charities, told me the following incident:

"This lady was the daughter of a woman so beloved and revered for her saintly life and her contributions to the cause of personal holiness that upon her death many funeral sermons were preached in the most eminent churches in this country and in Europe. This sweet mother had been dead many years, and the father was an inmate of my friend's dwelling in a large Eastern city, but he was always mourning for the dear wife gone before. This lady, whom we will call Mrs. K., was on the eve of a journey to Europe. The evening before she sailed she sat in her beautiful music-room, playing the organ and singing the dear old hymns which the sainted wife and mother had so loved; and as her father listened he spoke of the dear departed wife with the tears running down his cheeks. The next morning she sailed with her son and daughter, leaving her father in his usual health."

NOT AFRAID

To Look Truth in the Face.

PASTOR WM. P. HAWORTH THINKS THAT MANY SPIRITS ARE NOT WHAT THEY PURPORT TO BE—PLAIN TALK TO SPIRITUALISTS.

To the readers of THE PROGRESSIVE THINKER I wish to say that I have only recently been loosed from the bonds of orthodoxy and church creeds, and that it is possible that there may be some signs of the grave-clothes around me yet; but I am opening my vision to the light of truth wherever I can find it, and I am also looking for fraud, and I must confess that the latter is around much more readily than the former. I have been investigating what is known as modern Spiritualism for about two years, and I must say that I find the Spiritualists, many of them, as susceptible to the 'humbugs' as any others with whom I have met, either inside or outside the churches.

BEETHOVEN APPEARS.

A number of years ago I was acquainted with a gentleman in Danvers, Mass., who had lost a limb in the war. Both himself and wife were ardent, intelligent Spiritualists. I accepted an invitation to tea. After tea, the gentleman and myself proceeded up stairs. He opened the door at the left and seated himself near by; to the right, I seated myself exactly across the room from the entrance. On the opposite side of the room, which was very long, stood a piano, two or three feet from the wall, side and end diagonally from the entrance.

THE PSYCHIC AND SPIRITUAL.

A paper that will attract a large number of people interested in psychical investigation is Mrs. Margaret B. Pecke's article on 'The Psychic and the Spiritual' in the June Arena. She points out the dangers of the psychic life. She says the psychic is but a higher sense-organ, and all that it sees and hears is changeable and infinite. Objects seem real and tangible, while the consciousness realizes that they are not of the physical world. It differs from the dream world by leaving an impression on the mind far more distinct and permanent, yet in no sense more tangible. But although the psychical is thus distinct from the merely physical, it still belongs to the objective mind. This is the danger-realm for the psychical body. In transfiguring the objects beheld, and failing to realize that they belong to the physical world, the ego is led to believe itself conscious of a spiritual world, and gives itself up to the delights of its (though finer) physical senses, as completely as when only awake to the lower sense-faculties.

THE MICROBE OF DEATH.

"I put it carefully upon a shelf, and watched it till evening, expecting to see it fade and die, as the other flowers had invariably done. But, to my astonishment, it gave no sign of weakness, but folded its petals after the manner of other lilies, and evidently enjoyed a healthful and restorative slumber."

"I left it carefully guarded from accident, and on visiting it the next morning, I found it in full vigor, and giving no signs whatever of dissolution. I watered it plentifully, and taking some other flowers of the same species, sub-

jecting them to like treatment, with the result that my room was soon converted into a bower of ever-blooming lilies, none of which seemed to have the least inclination to fade in winter, and this state of floral immortality has lasted now for months. Of course I could not doubt that the little, wriggling atom I had extracted was the latent cause of death, and had been suddenly and unduly excited to action by my touch with the cambric needle, in the instance of the first flower, just as the Indian hooded cobra is excited, and its poison rendered more virulent by the touch of a rod or whip.

"The microbes which I had extracted from the other flowers were still continuing their spiral gyrations, embedded in the portions of the bulbs that I had taken away with them, and which now were slowly rotting, and developing a most disagreeable, typhoid-like smell."

"I set myself, therefore, to the task of finding out some chemical means of destroying them, and after many experiments, succeeded in discovering that the vapor of pyro-ligneous acid, combined with some other substances, the names and quantities of which I am not yet prepared to make public, instantaneously destroyed this curious micro-organism, leaving no trace discoverable under the strongest magnifying powers of the microscope."

"Having succeeded so well with the vegetable kingdom, I proceeded to experiment on the lower orders of the animal, and selected the ephemeræ, insects that live but for a day, as my subjects. Here, again, I was successful. Many flies, midges, and the various tribes of gnats were exposed to the purifying influence of the vapor I had discovered, and one and all continued in life till they became so annoying that I was forced to catch them in gauze nets, and annihilate them by violent means, which, by destroying their absolute bodies, rendered further existence impossible, as even though deprived of the microbe of death, and capable of living on forever, life, or the manifestation of life, is impossible without bodily organs."

"Rising in the scale of creation, my next experiment was made upon the amphibia, and there is a certain pond in the neighborhood of Southampton, which is so thickly inhabited by immortal newts and ever-living frogs that I was obliged to discontinue my experiments in that direction, lest I should bring about a renewal of the antediluvian period when the earth was given over to reptiles."

THE MICROBE OF DEATH.

"Advancing still further, I, to use the vulgar expression, 'tried it on a dog,' and here pointing to a fine St. Bernard is the result of my experiment. When I first began with him, he was in the last stage of canine decrepitude. He was old, mangy and rheumatic, and look at him now! The impersonation of health and vigor! As yet I have not ventured to apply my discoveries to man. But I have no doubt that so far as his bodily structure is concerned, his life may be continued indefinitely. The spiritual part of his nature, however, is beyond my ken. As a medical man, I deal with body, not with soul. I shall continue my researches carefully and patiently, verifying each experience as I go on. It will, of course, take some years to prove whether the life that is continued by the abstraction of what I have ventured to call the microbe of death is transient or permanent, whether it is a mere invigoration through the withdrawal of a noxious influence or an absolute immortality, on this earth, at least; and till the end of my experiments has arrived, I shall keep my secret as to the means and the manner, confident that, at present, I should do more harm than good by divulging further."

DESTRUCTION OF THE MICROBE.

"But, surely, Doctor, there can be no harm in explaining the means by which you succeeded in destroying this microbe in the insects, reptiles and animals upon whom you operated. You are not, I believe, a vivisectionist, and would shrink from inflicting pain, even on the lowest of animals, for the mere sake of scientific investigation."

"Certainly not. I hold that, inasmuch as the art of medicine and surgery has for its object the solacing of pain, it should not be inflicted by the professors of that art except in extreme cases, and

NOT AFRAID

To Look Truth in the Face.

PASTOR WM. P. HAWORTH THINKS THAT MANY SPIRITS ARE NOT WHAT THEY PURPORT TO BE—PLAIN TALK TO SPIRITUALISTS.

To the readers of THE PROGRESSIVE THINKER I wish to say that I have only recently been loosed from the bonds of orthodoxy and church creeds, and that it is possible that there may be some signs of the grave-clothes around me yet; but I am opening my vision to the light of truth wherever I can find it, and I am also looking for fraud, and I must confess that the latter is around much more readily than the former. I have been investigating what is known as modern Spiritualism for about two years, and I must say that I find the Spiritualists, many of them, as susceptible to the 'humbugs' as any others with whom I have met, either inside or outside the churches.

BEETHOVEN APPEARS.

A number of years ago I was acquainted with a gentleman in Danvers, Mass., who had lost a limb in the war. Both himself and wife were ardent, intelligent Spiritualists. I accepted an invitation to tea. After tea, the gentleman and myself proceeded up stairs. He opened the door at the left and seated himself near by; to the right, I seated myself exactly across the room from the entrance. On the opposite side of the room, which was very long, stood a piano, two or three feet from the wall, side and end diagonally from the entrance.

THE PSYCHIC AND SPIRITUAL.

A paper that will attract a large number of people interested in psychical investigation is Mrs. Margaret B. Pecke's article on 'The Psychic and the Spiritual' in the June Arena. She points out the dangers of the psychic life. She says the psychic is but a higher sense-organ, and all that it sees and hears is changeable and infinite. Objects seem real and tangible, while the consciousness realizes that they are not of the physical world. It differs from the dream world by leaving an impression on the mind far more distinct and permanent, yet in no sense more tangible. But although the psychical is thus distinct from the merely physical, it still belongs to the objective mind. This is the danger-realm for the psychical body. In transfiguring the objects beheld, and failing to realize that they belong to the physical world, the ego is led to believe itself conscious of a spiritual world, and gives itself up to the delights of its (though finer) physical senses, as completely as when only awake to the lower sense-faculties.

THE MICROBE OF DEATH.

Wonderful Discovery in Bacteriology Made by Dr. Lloyd Parker.

Death Caused by a Microbe Which He Claims to Have Isolated and Destroyed.

PLANTS AND ANIMALS APPARENTLY MADE IMMORTAL.

It appears from the St. Louis Globe-Democrat that a discovery has just been made by the well-known physician, Dr. Lloyd Parker, M. D., of New York City, which, if substantiated, as it seems almost certain to be, will create a revolution, not only in medical sciences, but in the whole economy of life, to which Newton's discovery of the law of gravitation will seem as mere child's play.

Hitherto each experiment has served to confirm the conclusion arrived at by the discovery that death itself is caused by a certain specific microbe, that can be recognized and bred, just as the microbes of various diseases have been discovered and propagated by Koch, Pasteur and the other bacteriologists. The labors of these great men have made further discovery possible, and it was through the study of their achievements that Dr. Parker conceived the idea that, inasmuch as disease is caused by these infinitesimal derangers of the human system, the culmination of disease must have its own specific microbe to put the finish to the work of dissolution, without which the various organs of the body, distempered and degraded from their pristine purity and vital activity, would remain a putrescent mass of living corruption unable to resolve itself into its primal elements. From his earliest youth he has been an ardent and painstaking microscopist and his labors have been rewarded by many and strange discoveries all tending towards the same point and culminating in this last and greatest of all, the microbe of death.

THE MICROBE FOUND.

After a long course of experiments on various bodies, animal and vegetable, the strange phenomenon of the death of the Japanese day lily occurred to him. Why this plant should bloom for twelve hours only, and then die, absolutely and entirely, not merely folding its calyx and going to sleep like other flowers, but literally giving up the ghost, as it were, and fading into nothingness, was the question he set himself to answer. For months he studied this fragile plant, and at length discovered, by the use of a powerful microscope, a curious thing imbedded in the very heart of the root. Invisible to the naked eye, it appeared under the lens as a hair-like spiral, that kept continually rolling and unrolling itself with an uncanny motion, different to that of any of those rod-like bacteria that had ever before come under his notice.

A DOG REJUVENATED.

"Advancing still further, I, to use the vulgar expression, 'tried it on a dog,' and here pointing to a fine St. Bernard is the result of my experiment. When I first began with him, he was in the last stage of canine decrepitude. He was old, mangy and rheumatic, and look at him now! The impersonation of health and vigor! As yet I have not ventured to apply my discoveries to man. But I have no doubt that so far as his bodily structure is concerned, his life may be continued indefinitely. The spiritual part of his nature, however, is beyond my ken. As a medical man, I deal with body, not with soul. I shall continue my researches carefully and patiently, verifying each experience as I go on. It will, of course, take some years to prove whether the life that is continued by the abstraction of what I have ventured to call the microbe of death is transient or permanent, whether it is a mere invigoration through the withdrawal of a noxious influence or an absolute immortality, on this earth, at least; and till the end of my experiments has arrived, I shall keep my secret as to the means and the manner, confident that, at present, I should do more harm than good by divulging further."

DESTRUCTION OF THE MICROBE.

"But, surely, Doctor, there can be no harm in explaining the means by which you succeeded in destroying this microbe in the insects, reptiles and animals upon whom you operated. You are not, I believe, a vivisectionist, and would shrink from inflicting pain, even on the lowest of animals, for the mere sake of scientific investigation."

"Certainly not. I hold that, inasmuch as the art of medicine and surgery has for its object the solacing of pain, it should not be inflicted by the professors of that art except in extreme cases, and

NOT AFRAID

A HISTORIC WEDDING-RING.

IT WAS CONSIDERED UNCANNY - STRANGE INCIDENT THAT REVEALED ANEW ITS CHARACTER.

TO THE EDITOR:—The wedding-ring of Miss Mary E. Thomas, who recently became Mrs. D. Todd Howbert, in Denver, Col., has a curious history, which I am sure will interest the readers of THE PROGRESSIVE THINKER. It appears from the Denver News that it was presented to the bride by Miss Madge Barrett, and is over 2,000 years old, being at one time the property of Artaxerxes III, the Persian king. It was taken from his tomb and has inscribed upon it Persian characters, with an engraving of the face of Artaxerxes. It was found in one of the excavations at Pompeii, together with a small bronze bust of Artaxerxes, and there can be no doubt that it is genuine.

Even the manner in which it came to be given to her savors of the uncanny, and goes to show how many more things there are between heaven and earth than are to be found in anyone's philosophy.

Miss Thomas and Miss Barrett were intimate friends while attending the New England Conservatory of Music, and it was while there that Miss Barrett told her friend the history of the strange ring, cut in seven sections top and bottom, and of the oval bearing a figure, of whose import she was unaware. She did not like to wear the ring, and her dislike increased as time went on, until Miss Thomas said in jest: "I wish you would give it to me, I should be glad to wear it." Miss Barrett at once answered: "For Heaven's sake! Take it; it makes me feel uncanny even to have it around." Finding her in earnest, Miss Thomas suggested that they exchange rings and promise each other never to part with the rings so exchanged. This was eight years ago.

Five years later Miss Thomas went to Washington, where as a singer and teacher of music she became well known, and here the second chapter concerning her ring opens.

A friend had a valuable diamond ring stolen, and being at her wit's ends to know what could have become of it consulted a detective, who found it. The theft was committed by the wife of a well-known senator, and the ring was found at the firm of Harris & Schaeffer. They knew the ring because they had changed a setting for the real owner. Naturally the detective became the eighth wonder of the world to the lady whose property was recovered in this way, and later when something else was missing, she again consulted him, taking Miss Thomas with her.

When the ladies entered the mystic chamber Perkins paid no attention to his former patron, but looked intently upon Miss Thomas. He is a tall, dark, melancholy, G. P. R. James—solitary horseman—kind of a man, with deep-set eyes and a Spanish accent, and the cold shivers chased up and down Miss Thomas' spine as he gazed intently at her.

In the meantime her friend had been looking at the singular symbols about the room, and said: "I don't know anything about these circles; do you, May?" Before Miss Thomas could reply Perkins said sarcastically: "There is a young lady who does!"

Her disclaimers were all in vain and he continued: "I make no mistakes; my intuition tells me you have the mind of a great man who lived 2,000 years ago, or something that belonged to him." Miss Thomas replied frigidly: "I have nothing that does not belong to me."

She turned away to examine the signs upon the wall which had attracted her companion. Suddenly she said: "Why, here are two signs like those in my ring." In a moment Perkins was all excitement. He almost tore her glove from her hand in his haste to see the ring, and the moment he beheld it he cried: "I know it; I knew it; it is the ring of a Persian king." In a few moments he had repeated the history of Artaxerxes III, the cruel Persian monarch who overcame the Egyptians and made their kingdom subject to Persia, and treated them with such scorn, and their religion with such contumely, that 338 years before the Christian era he was poisoned by an Egyptian. He related the finding of the ring in a sarcophagus and the discovery at Pompeii.

Wonders will never cease in connection with Spiritualism and its revelations. I. L. Denver, Col.

Planets and People.

Planets and People, for June, opens with a short story concerning experience and life in Chicago, entitled Zeleno's Initiation, followed by Astronomy Lesson No. 6. Selections in prose and verse from advanced thinkers; Reincarnation, a poem; Editorials, Corroborations of the Predictions made from many sources, from Press and People, Advance Weekly Star Report for June, the Magnetic Physiological Co-ordination Chart, the Horoscope of Franz Hartmann, M. D., with portrait, the Oracle, Health Department, Vegetarianism, and Enigmas, making it by far the most interesting and instructive magazine before the people. If you have not seen it, you should send 25 cents for a copy of the June number, marvelous things are given, found in no other publication. Address Planets and People, 169 Jackson street, Chicago.

Mileage of Blood Circulation.

The mileage of the blood circulation reveals some astounding facts in our personal history. Thus, it has been calculated that, assuming the heart to beat sixty-nine times a minute at ordinary heart pressure, the blood goes at the rate of 207 yards in the minute, or 7 miles per hour, 168 miles per day, and 6,320 miles per year. If a man of 34 years of age could have one single blood corpuscle floating in his blood all his life it would have traveled in that same time 6,150,808 miles.

"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.

CATECHISM.

The End of the World, and the Resurrection.

Question. What is God? Answer. God is universal spirit. Q. From whence did you spring, or who is your father-mother? A. God or good, which is spirit. Q. Is there anything but God, spirit, in the universe? A. No. Q. Then it follows, does it not, that God made you out of spirit, which is himself? A. Yes. Q. Then, answer me truly, what are you? A. Spirit. Q. Who comes now? A. I am a Christian. I believe in the Bible, and in it I read that God created man out of the dust of the earth. Q. Now, Christian, will you speak and answer me truly? A. I will. Q. Is God spirit? A. Yes. Q. Does this universal spirit fill all space? A. Yes. Q. Now, upon thy soul's honor, answer me, what did God—universal spirit—make the earth out of? A. Spirit. Q. Now listen—give heed. If God made the earth out of spirit, it is condensed or solidified spirit, is it not? A. Yes. Q. If God made you from the dust of the earth—solidified spirit—then what are you? A. Condensed or solidified spirit. Q. Did you not once think your flesh, as well as the earth, and all visible things, were matter, and not spirit? A. Yes. Q. While you thought these expressions of spirit were matter, you lived in a material world, or a world of matter, did you not? A. Yes. Q. Now that you see and realize you live in the spiritual world, because there is but one world, and that the spiritual, have you not seen the end of the world? A. Yes. Q. What does the word Christ mean? A. Redemption. Q. Jesus came into recognition of the fact that he was spirit. "I and the Father are one," and said that this knowledge redeemed him—hence the word Christ; that is, redemption. Do you realize that this is true, and that he spoke the truth when he said: "All the things I do ye shall do, and greater things shall ye do?" A. Yes. Q. Then it must be clear to you that the "second coming" has taken place in your individual case? A. I realize that it has. Q. Then, do you perceive that you have been resurrected from the grave of material thought, and are now in heaven—that is, the spiritual world? A. Question me no more. I am a new-born infant in the spiritual world. The old has been gathered up like a scroll, and I see the new heaven and the new earth, and behold, it is all spirit. Let me rest.

Let the Theosophist realize these truths, and Karma's law is at once null and void. No more incarnations, for Nirvana has at last been reached by a simple recognition of the truth that all is spirit, and therefore good. San Jose, Cal. DR. GEO. W. CAREY.

Psychological Experiments. NEW LIGHT ON THE PROBLEMS OF PERCEPTION, ASSOCIATION AND VOLITION. TO THE EDITOR:—As set forth by the Boston Advertiser, in the term, "The New Psychology," there must be indicated other scientific work than that of laboratory experiments; but the research that is being made in the laboratory must secure very valuable data that can be used in connection with other material. The great problems of perception, association and volition are being brought from the domain of theory into the partial grasp of science. The structure and importance of nerve tissues are being studied, but in connection with the physical phenomena of mental action and science, now measures the speed of a will-impulse, as it formerly measured the flight of a sound wave, and experiments sleep balances with apparatus that records the slightest change of pulse, respiration, circulation, heat; they test themselves with mild doses of narcotics, tonics and other nervines; they multiply or reduce air pressure over the entire dermal surface; they select a square inch of skin, and with every known test educate it for months; they fatigue definite muscle groups; they measure the exact time and force of memory and will; they register diurnal and even monthly periodicities; they explore the hypnotic state; they apply the various forms of electricity, light, heat, sound, with chemicals for taste and smell. These researches, while they develop much that is of interest in the new psychology, give only a section of the whole truth, and develop much that is of no present apparent use for the advance of educational methods. Still, the psycho-physics laboratory is one factor in the modern basis of education. Another factor is to be found in comparative psychology, which seeks to trace, after the manner of the student of evolution, the growth of the instincts or innate characteristics of man. This study of comparative psychology involves great patience and labor, but great naturalists like Audubon and White have brought, as results of their work, intensely interesting facts and phenomena of plant or animal life. The gradation runs from the action of simple roots, through the vegetable scale of climbing plants and carnivorous herbs, and through the animal kingdom which culminates at man. Some investigators, like Thoreau and John Burroughs, have used their powers of observation without any assumption of scientific title, but however the work is done, the results are always of great human interest.

Here is a lesson in psychological experiments that will eventually lead to disclosures of vast importance to every thinking mind. The door has just been opened, as it were, to the influx of light. TRUTH FINDER.

"The Fountain of Life, or The Three-fold Power of Sex," by Lois Waites-booklet. One of the author's most useful books. It should be read by every man and woman. Price 50c.

Mrs. Hazel Stoll in Flora, Ill.

TO THE EDITOR:—Wonders will never cease. Don't you think that never in the good old orthodox town of Flora, where spirit phenomena are supposed to exist only within the pearly gates, upon the gold-paved streets which are circumscribed by the flashing jasper walls, Mrs. Hazel Stoll and her talented husband put in an appearance last week?

While here they set the whole town agog by holding trumpet séances in the light and in the dark. As it was something new, novel, and extremely heterodox, it filled the gossiping daughters of Eve and fault-finding sons of Adam full of mild, righteous indignation. From mouth to mouth, quietly, word went all over the town, fable faked fable. Not once did they attribute the bold voices, the satisfactory tests and joyful surprises over the return of departed friends, to the machinations of the evil one. Not once was she even dignified by being called a witch; but, with mild Christian charity, she was misnamed "a fake."

But what's in a name? What cared this delightful little lady? How heartily she laughed at the deluded innocents. A number of the most respectable citizens of the town attended her circles, and they were unanimously declared, by those who attended the four she gave, to be a decided success, and the best ever witnessed by the oldest attendants upon circles.

Now this isn't just what I wanted to say. I wanted to tell you of a wonderful test that I received.

Learning from my father that Mr. and Mrs. Stoll were in Flora, I left Centralia last Tuesday morning for the express purpose of seeing them.

While waiting for my train, at the Centralia depot, and talking with my young sister, who remained there to "keep house" during my absence, the subject of tests came up. We talked of various kinds, and my sister said she wished she might have a question answered in that way.

Having no paper, she took a celluloid memoranda from her pocket-book, wrote a question thereon, wrapped it securely in her handkerchief, gave it to me, and I deposited it safely in the bottom of my chateleine bag.

One afternoon, I called upon Mrs. Stoll while she was giving a test to another person, and I remarked: "I have a similar test right here in my bag that I want you to see to, by and by."

After she finished with her previous caller, she retired to her room, and lay down upon her bed, as she was feeling indisposed. The door between the two apartments was open, and I sat near it, talking with Mrs. Stoll about things ordinary, when she said: "A spirit, giving the name of John Waites, comes to me and says: 'Tell Lotie to write to Ella, and tell her not to worry about Mattie, for we will take care of her, and she will come out all right. Tell her not to worry her dear heart about it any longer.' This in answer to the celluloid."

Ella is my sister, who wrote the question; Mattie is John Waites' and my little afflicted daughter.

I then, for the first time, examined the celluloid memoranda, and, to my amazement, found thereon, by sister Ella, the following question: "Dr. Waites: Will Mattie's hip get well, and how soon? Please answer. Yours, ELLA." C. W. W.

CHRISTIAN STANDARD.

Moses Hull and W. B. F. Treat.

TO THE EDITOR:—Knowing that the readers of THE PROGRESSIVE THINKER always like to read the "nice things" said about Spiritualists, I send you the following, which I copy from the Christian Standard, of May 11th, a weekly paper published at Cincinnati in the interest of the Christian church.

"That Spiritualist infidelity is strongly entrenched in central and eastern Indiana is not generally known. Yet such is the fact. And many good brethren feel that, possibly, a few public discussions with them may do good. Their mode of warfare would astonish those not familiar with it. Professing to believe the Bible, they attack it with ridicule and misrepresentation. Denying the Supreme Deity, they worship lords and many gods many. They organize and incorporate themselves into societies. And their meetings are distinguished by making a 'sanctuary' out of the 'dark circle,' and an 'altar' out of their 'cabinet.' Their mediums are proclaimed as 'Christ's.' Distorting the Bible, they openly encourage the doctrine of 'Demonic' and that 'Hoodoo' love to be found in all countries. If met at all, they will have to be treated as a modern edition of Necromancy."

"Yielding to what seemed to be a popular demand, I have agreed to meet their most distinguished Bible lecturer, Moses Hull, in debate; said debate to occur May 20, 21, 22, 23, at the city of Muncie, Ind. The propositions are as follows:

"I. Modern Spiritualism in its phenomena and teachings is sustained by the Scriptures of the Old and New Testaments. Affirmative, Moses Hull. Negative, W. B. F. Treat.

"II. Modern Spiritualism in its phenomena and teachings is condemned by the Scriptures of the Old and New Testaments. Affirmative, W. B. F. Treat. Negative, Moses Hull.

W. B. F. TREAT."

This will be something new for Spiritualists: 1st, that "they believe the Bible." 2d, that "they worship lords many and gods many." We deny the charge. 4th, "Their mediums are proclaimed as Christ's." 5th, They encourage demology.

"The writer then says something about 'Hoodoo Love.' I don't know what 'Hoodoo Love' is. It is not in the dictionary in common use; perhaps it is in their Christian dictionary.

There are just two questions to be asked: Is our friend Mr. W. B. F. Treat entirely ignorant regarding Spiritualism? Or does he see harm in resorting to blank, unmitigated falsehood? If the first, he should not say anything at all until he finds out a part of the truth. If the latter, he surely is not a fit correspondent for a Christian paper.

J. O. METZ.

"Angel Whisperings for the Searcher After Truth," by Mattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

News from St. Paul, Minn.

TO THE EDITOR:—The St. Paul Spiritual Alliance having entered upon its summer vacation, closing the season's lecture course on the last Sunday of April, it may, perhaps, be of interest to some of the thousands who read THE PROGRESSIVE THINKER to learn something of the status of the cause in this church-ridden city. While the season has not been an exhibition of excited enthusiasm, the society has moved forward in a healthy direction—its influence being perceptible in a strong undercurrent in which private circles are many, and mediums being developed—closing harmoniously, and financially satisfactory.

Mrs. Carrie Tryon, of Minneapolis, has occupied the platform during five consecutive meetings, very effectively, her audience being followed with lists by that inimitable platform test medium, Mrs. Jacobs, of Minneapolis, during the first three months, and later, by Mrs. Courson, of the above city, whose readings and tests were almost without exception acknowledged.

While Sister Tryon has been known to the writer as a reliable test medium many years, it is only of recent years that she has gravitated to the rostrum as a public speaker, and yet she handles her subjects with consummate skill. Her control over the best, her language above criticism, and her personality has engendered a sentiment of harmony and fraternal feeling in the society seldom known in the past.

Brother Oscar A. Edgerly, the widely and well-known trance speaker, ministered to the wants of the society the closing month of the course. Brother Edgerly requires no eulogy at my hands, for it may truthfully be said of him (as was said of the great statesman, Henry Clay, in the long ago), that his motto speaks for itself; his very name is a synonym of strength and power upon the rostrum, through the breadth and length of our country. He was not a stranger to our society; having previously served it through a long engagement most acceptably. Though young in years, and comparatively young in the lecture-field, he is to-day the peer of any upon the Spiritualistic platform.

While serving his previous engagement, he was regarded as a very well-developed platform speaker and test medium; though there seemed a want to round him out a completely-perfected manhood in which his intuitive natural faculties, and now that every requirement has been complied with, to the fulfillment of the long-felt want, he is to be congratulated that he has perfected his manhood, in that he has taken to himself that better half, in the person of one of St. Paul's bright and beautiful young ladies.

I intended in this notice to write of some of the many mediums who are developing extraordinary powers, but fear I may be encroaching upon more valuable space, for articles of greater interest to the public.

In closing I will say that during the winter my time was occupied to that extent that until now I could only find time to casually look through the "Encyclopedia of Death, and Life in the Spirit-World." On a thorough reading of the book, to say that I am delighted with the work poorly expresses my admiration of it; it is a treasure that is intensely interesting, as well as instructive. It can be read and re-read with added pleasure and profit; it carries a moral upon every page. It should be in every family and every library in the land. It is a storehouse of useful knowledge; the more I peruse it the greater the benefit I receive—it cannot be understood and appreciated by a casual reading; it is a library in itself, and requires much and deep study, to realize its worth. M. T. C. FLOWER. St. Paul, Minn.

A Veteran Passed On. William H. Jennings passed to Spirit-life at his home on Friday, April 19th, 7 a. m., fully realizing the new fields he was about to explore. He was born in New Jersey, December 30th, 1830. He had been a resident of Toledo over thirty-five years, in the employment of the Wabash Railroad shops.

He was honest and upright in his dealings with his fellow-men, and loved best those who understood his quiet, retiring disposition.

He was one of the first to embrace the cause of Spiritualism, having enjoyed the tiny raps with the Bangs sisters at Hydesville, Indiana. He was always very progressive, faithful and true to his convictions of truth.

He was a member of the Masonic lodge of Toledo for over thirty years. His wish was that the order should take charge of the burial services, which were kindly and beautifully performed by the Grand Master of the lodge, who was one of his most intimate friends, and a brother in thought. The flowers were very beautiful and emblematic of his life. Mr. Jennings, his mother and sister all passed out within a year, and on the same day of the month, the 19th.

A poem was given by inspiration through J. T. Cole, as a source of consolation for Mrs. Jennings, wife of deceased. J.

IDEAL MEDIUMS,

And Some Reflections Thereon.

There have been prophets or mediums in all ages of the world. Both in sacred and profane history, we find accounts of prophets and seers who foretold things that were to come, and produced spirit phenomena, such as are being given by mediums of the present day.

The methods of developing seership were kept secret by the ancients, and are still a mystery well understood.

The same process will not suffice for all, or for different kinds of mediumship.

The first essential to this end, is obedience and isolation, but there is no need of the abject asceticism of the Hindoo fakirs to force the mind into a contemplation of the divine in nature or to

bring the affections into rapport with the beauty and soul-love of all life. Conditions must be made congenial to sensitivities, who are endowed by nature from birth, wherein they can grow and unfold their inner lives and divine gifts.

Such isolation and occult instructions were provided for those who were to be taught the Eleusinian mysteries, where Jesus and many others were initiated and became adepts in the art of healing and the power of mind over material conditions.

The example should be followed of surrounding a medium with disciples of twelve, or a lesser number, to protect them from evil influences, both from mortals and spirits; and to aid in securing the influence of good spirits; but many such are left to battle with circumstances which vex and often degrade them and when striving to get free from their painful surroundings, they are compelled to use and prostitute their heaven-born gifts, to make life bearable, and sometimes such become mercenary and tarnish or lose their crown of spirit power.

There need be schools in temples dedicated to the purpose of teaching the psychic unfoldment of the inner life. Not till this is done and a way provided for right conditions and instructions to develop the latent powers within them, can the ideal medium be possible; they need to be free from the struggles for existence so far as physical necessities are concerned. Thus will it be possible to give communications free, and to be to the world the true sunlight of the soul. LENA HUTCHINSON.

CRUSHING LIBERTY. That Is What the National Reform League is Trying to Do. IT WILL RUN AGAINST THE ROCK OF SPIRITUALISM, AND BE WRECKED. The Colorado convention of the National Reform League began in Denver June 3. The first meeting was held at Trinity M. E. Church, the event of the evening being the address on "The National Reform Movement, the Nation's Regeneration," by Rev. H. H. George, D. D., of Pittsburg, who is one of the pioneers of the movement. The convention will continue its sessions to-day. The principal subjects under discussion are Sabbath desecration, the liquor license question, labor, the public schools, divorce, the degeneration of the family, and other live topics.

There was a good-sized audience assembled in Trinity Church last night at the opening session of the convention. The meeting opened with reading of the Scripture and prayer by Rev. J. G. Kennedy. Rev. Robert McIntyre presided and introduced Mayor McMurray, who delivered the address of welcome. The response to the address of welcome was delivered by Rev. Robson Nolman of Georgetown. The address of the evening by Dr. George was on "The National Reform Movement." Dr. George first defined a nation and said all nations reached a point in their organization when the question arose whether they should organize with or without God, religious or irreligious. The settlement of that question was the determination of the character of a nation. If they decided for God, it was a Christian nation; if not, it was a secular nation. He said a close analysis would compel all to admit that this nation had adopted the irreligious or secular theory. A study of the early history of the country showed that there had been influences working for infidelity, and that they had their effect in the formation of the government and the drafting of the constitution.

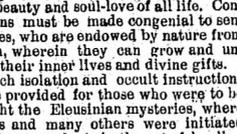
"We have failed," said the speaker, "to acknowledge God as the author and source of power; we have failed to recognize his relationship to our government, and we have not recognized the holy law as the foundation for all legislation. We have taken our authority and our power from the people. It is the secular theory." Speaking of the Sabbath and Sabbath desecration, Dr. George said it was one of the wheels in the moral machinery of the world, and that the planetary system would run as well without the sun as this world without Sunday. Men could not live physically, morally or spiritually without the day, yet it was fast being wiped out of the system of things in this country. The speaker said that he had been grieved to see the crowds attending the ball games and the other like amusements on Sunday since his stay in the city. He declared that the nation could not exist if this thing went much further. The people themselves were to blame for this Sabbath desecration and general demoralization. It was the outgrowth of a theory that does not recognize God. He spoke of the desertion of the Sabbath, and of the liquor and other evils, and said that the government had made it self responsible for them by license and other modes of recognition. The only remedy would be to go back to the beginning and make the foundation right by putting into the fundamental law of the country amendments which would do away with these evils and recognize God as the holy law.

The convention will continue this morning and afternoon at the Y. M. C. A. Hall, and to-night at the Twenty-third Avenue Free Baptist Church, with addresses by prominent speakers on the topics of interest in this movement.

TO THE EDITOR:—I enclose the above clipping from the Denver Republican, which indicates that I was correct in my surmise regarding the aims of the National Reform League. They are following the methods of the Populists in combining a number of issues in order to float the one in which they are most deeply interested, but, like the "Pops," they are likely to overload their boat and swamp it.

The attempt to coerce people into attending church will never be successful in this part of the country, where there are so many fine, bright Sundays. I have always thought that God couldn't get a recognition from the United States Congress wasn't much of a God anyway, and a God who requires such recognition in order to win the people's respect is of still less consequence. I suspect that what is desired by the people back of this movement is an indorsement of the church, and when they get it, won't there be a regular Kilkenny cat fight among the various denominations to obtain recognition as the church? Let 'em R. I. P. G. L. S. Denver, Col.

W. G. Skinner is one of the best known men in Wakefield, Mass. He is a war veteran and everybody's friend. He says: "I had rheumatism and was in poor health a long time. Indications pointed towards the accumulation of impurities in the blood and germs of disease. I was constipated and had no appetite. I evidently needed a good blood purifier and decided to take Hood's Sarsaparilla. It made a change all through my system, gave me an appetite and worked effectively on my blood. I am now perfectly well and in good health. Write me in good order, thank to Hood's." W. G. SKINNER.



Hood's Sarsaparilla Is the Only True Blood Purifier. Prominently in the Public Eye Today. Hood's Pills easy to buy, easy to take, easy in effect. 25 cents.

Woman, Church and State. A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate. BY MATILDA JOSLYN GAGE. WAS

THE AMOUNT OF VALUABLE INFORMATION succinctly and clearly stated in this volume of papers is amazing. It is a short, but falls to convey an idea of the fulness and completeness with which the subjects are treated. The Matriarchate, or Mother-right, is the theme of the first chapter, in which much lore, quaint, queer and curious, is brought to view in elucidation of the subject. This is followed by chapters on Liberty, Canon Law, Marquette, Witchcraft, Wives, Polygamy, Woman and Work, The Church of To-day, Past, Present, Future, and other subjects. The book is not only a masterpiece in a masterly manner, and that for quantity and quality of information is not worth the full price of the volume. It is packed with knowledge well-arranged, and intensely interesting from beginning to end. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind. Price, \$2.00. For sale at this office.

LEAFLETS OF THOUGHT GATHERED FROM THE TREE OF LIFE. Containing some of the experiences of a spirit who has been in spirit life seven years. By E. L. Lohr. A clear, and interesting, and full of facts and of information. It gives the experiences of a spirit who has been in spirit life seven years. It is a valuable addition to the library of any free and truth-loving mind. Price \$1.00. For sale at this office.

QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism; with portraits by Moses Hull, etc. Hudson Tuttle, faithfully to compare the Bible with modern Spiritualism, has been accomplished. The adaptation of Spiritualism to the present age, its moral tendency, the Bible Doctrine of angels, and the spiritual nature of man, are all considered in the light of the Bible, nature, history, reason and common sense, and expressed clearly and forcibly. No book of the century has made so many converts to Modern Spiritualism as this. Price, bound in cloth, \$1; paper cover, 50 cents. For sale at this office.

IT IS INTERESTING. LIFE AND LABOR IN THE SPIRIT-World. Being a description of Localities, Employment, Surroundings, and Conditions in the Spheres. By members of the Spiritualist of Mrs. M. T. Hutchinson, medium of the Banner of Light Public Free Circles. Cloth \$1.00. Postage 30 cents. For sale at this office.

SECRETS OF THE CONVENT OF THE SACRED HEART. By Hudson Tuttle, author of "Arcana of Nature," "Science of Science," "Science of Man," etc. Hudson Tuttle was threatened with death for writing and publishing "The Convent of the Sacred Heart," etc. where. Paper edition, 25 cents.

WAYSIDE JOTTINGS. Gathered from the Highways. By Ways and Hedges of Life. By Mattie E. Hull, etc. This is a marvelous little book of selections from Mrs. Hull's most popular sermons and essays, and contains a splendid portrait of the author. Price, 25 cents. For sale at this office.

FIFTY YEARS IN THE CHURCH OF ROME. By Rev. Chas. Chisholm, ex-priest. A remarkable book. Pages, 82. Price \$1.25.

MANSILL'S ALMANAC. OF PLANETARY METEOROLOGY. Weather Forecaster's Guide and New System of Science for 1895. It contains a planetary chart of each month, showing the position of the planets in the different houses in the Zodiac. BY RICHARD MANSILL, Author of "Geology and Microscopy Illustrated," "Coheive Attraction and the Formation of Worlds," "Central Cause in Natural Elements," etc. Price 25 cents. For sale at this office.

NEW THOUGHT. Volume II. Nicely bound in cloth, 875 large, beautifully printed pages. Portraits of several of the best speakers and mediums. The matter all original and presenting in an attractive form the highest phase of the Spiritual Philosophy. By Moses Hull. Price only \$1.50. For sale at this office.

HISTORY OF ATHARIEL. LIFE IN THE STONE AGE. THE HISTORY OF ATHARIEL, Chief Priest of a Band of 400 Aryans. The pamphlet, containing 81 pages of wide range through the mediumship of U. G. Fisher, and is intensely interesting. Price 30 cents. For sale at this office.

The Development of the Spirit. After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Transcribed at the request of a band of ancient philosophers. Price 10 cents.

LIFE OF THOMAS PAINE. By Editor of the National with Preface and Notes by Peter Edgerly. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle, also portraits of Thomas Paine, John Barlow, etc. Wollstonecraft, Madison, Roland, Condorcet, Brisot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.



The Influence of the Zodiac UPON HUMAN LIFE. BY ELEANOR KIRK. This is the only book which states the simple principles of the Zodiac in simple terms, making the entire matter clear to the average understanding. This volume indicates the location, characteristics and influence of each sign of the Zodiac, giving the days which each sign governs, and the gems and special characteristics of each sign. The diseases of the body, how to cure them, and the faults of character incidental to the different dominions. The method of growth for each human being. The domains from which companions, husbands and wives are selected. The characteristics of children born in different domains, and the conditions to be observed in their care and education. The personal ability and talent of the individual with reference to domestic, social and business success. This work is the result of profound research, and in its preparation the author has been largely assisted by G. Street, A. B. N. Bound in Special Cloth. Price, \$1.50. For Sale at This Office.

PAPPUS PLANETARIUM, WITH EPHEMERIS. This Planetarium is probably the latest, but the best, most complete and complete arrangement for showing in a practical manner the daily position of all the Planets and Moon. Any child who can read figures can adjust the Planets in their proper places for any day in the year (even being movable when desired). Every man with a family should have one, thus enabling his children to become familiar with the magnitude, grandeur and sublime majesty of the many worlds around us, while older persons will be deeply interested in their occult or philosophical meanings. The Planetarium gives the diameter of the Sun, the Planets and the Moon, also their mean distances from the Sun, their velocity in orbit, and their sidereal period of revolution. It has two styles of construction, the one cloth; size, 14x18; handsomely mounted and framed; the planets are made of tin, with enamel finish. Every member of the Temple of the Magi should have this Planetarium.

Prices With Ephemeris: SATURDAY CLOTH \$4.50 each. SUNDAY CLOTH \$5.00 each. Will be sent to any address on receipt of price and 25 cents for express charges. Address THE PROGRESSIVE THINKER, 40 LOUISIANA STREET, CHICAGO, ILL.

MARGUERITE HUNTER. A Narrative Descriptive of Life in the Material and Spiritual Spheres. Transcribed by a Co-operative Spirit Band, combined with chosen media of earth. It was given through independent sittings, and is a most interesting and valuable work. It is a narrative of real life, without a parallel in the literature of Spiritualism. It is a clear and succinct exposition of the philosophy, religion and science of Spiritualism. It contains 200 pages with 65 illustrations in half-tone. It is bound in original independent writing. It is beautifully bound in blue cloth, stamped in silver. Price, \$1.25. For sale at this office.

ABRAHAM LINCOLN A SPIRITUALIST? OR—Curious Revelations from the Life of a Trance Medium. BY—MRS. NETTIE COLBURN MAYNARD Together with Portraits, Letters and Poems. Illustrated with Engravings and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling! more so than any work issued since Uncle Tom's Cabin. It is a most interesting and valuable work. It is a narrative of real life, without a parallel in the literature of Spiritualism. It is a clear and succinct exposition of the philosophy, religion and science of Spiritualism. It contains 200 pages with 65 illustrations in half-tone. It is bound in original independent writing. It is beautifully bound in blue cloth, stamped in silver. Price, \$1.25. For sale at this office.

ATLANTIS. The Antediluvian World. Illustrated. BY IGNATIUS DONNELLY. THE QUESTION OF A ONCE-INhabited but now submerged part of the globe known as Atlantis, is one of much interest. The data gathered from ancient and modern sources, from classical authors, from tradition, legends and mythologies, from the deep sea investigations of modern scientists, and from the various volumes of the Atlantean Record, are here arranged in compact, readable form. The volume is a most interesting and valuable work. It is a narrative of real life, without a parallel in the literature of Spiritualism. It is a clear and succinct exposition of the philosophy, religion and science of Spiritualism. It contains 200 pages with 65 illustrations in half-tone. It is bound in original independent writing. It is beautifully bound in blue cloth, stamped in silver. Price, \$1.25. For sale at this office.

Why She Became a Spiritualist. Twelve lectures, by Abby A. Judson. This book is a most interesting and valuable work. It is a narrative of real life, without a parallel in the literature of Spiritualism. It is a clear and succinct exposition of the philosophy, religion and science of Spiritualism. It contains 200 pages with 65 illustrations in half-tone. It is bound in original independent writing. It



BUFFALO, N. Y.

Its New Spiritual Temple.

On Sunday, May 5, 1895, the new Spiritual Temple, corner of Prospect avenue and Jersey street, was dedicated. This marks an epoch in Buffalo Spiritualism. The Woman's Progressive Union is responsible for it; and Mrs. J. H. R. Matteson is the leading spirit, whose circumstances, mediumistic gifts and enterprise enabled her to accomplish the seemingly impossible. Sensitive and facile in the hands of the angels, moulded by psychic influences like clay in the hands of the potter, she is at the same time positive in the assertion of her rights and convictions, and makes it lively for those who attempt to crush her, or hinder her spiritual work. When she planned the provisional house on the lot she secured several years ago, two Catholic aldermen determined to defeat her, and succeeded in getting an injunction forbidding the erection of a wooden building on the lot. One of the said aldermen was heard to boast that no Spiritualist house would be built there while he lived. This touched the sand in the heroic little woman, and she went to work with a will, and with a lack for they knew not of. Within two weeks she had the building under way, and within four months it was ready for the dedication. It is a substantial brick, about forty by one hundred feet on the ground, with a kitchen and dining-room in the rear, one story high, and looks from the street much like an Episcopal church, minus the cross and steeple.

The Woman's Progressive Union and the live Spiritualists of Buffalo worked with a will, with commendable earnestness and united purpose, to secure the building of the temple, and each, in his or her sphere, deserves the credit and gratitude of the progressive public for unselfish devotion to the common cause. I count myself fortunate to be the one chosen to share the honor with them at the dedication jubilee. In the forty-seven years of modern Spiritualism, Buffalo has never before provided a home for the utilization and promulgation of the science of life, and all true Spiritualists, irrespective of personal prejudice and predilections, should be glad to unite and help amplify the splendid work so well begun. It would be impractical to name all the valiant workers and their various achievements in this royal enterprise, but their motives and unselfish devotion should be an inspiration to all true Spiritualists to "go and do likewise." At the dedication all things conspired to make it a day of rejoicing, and the display of flowers and ornamental drapery, the charms of music, the social cheer and sweet good-will, that presided over all, while the benedictions of heaven breathed in the soulful silence, and awoke responsive echoes, that thrilled from heart to heart, made it a glad day, full of the fruitfulness of faith and works, compensatory to the unselfish souls who shared in the trials and triumphs of this splendid undertaking.

Two addresses, one collection, a social dinner in the dining-hall, music and mirth, flowers and fragrance, short speeches from Mrs. Dr. Armstrong, Mrs. Matteson, the chairman, Mr. Samuel Newman, and a floral presentation to Mrs. Matteson, with enthusiastic applause and general rejoicing of the large audience, left an impression long to be remembered, and a psychic tonic in the air, which will hold and echo the secret memories and joyful emotions, the intellectual flashes and social thrills, which dedicated the temple and the day to the highest uses of mankind. The solid walls became storage batteries, endowed with mediumistic properties, which increase with use from year to year, if held sacred to the purposes and associations set forth in the dedication.

Thus a house owned and used by Spiritualists only, for the cultivation of reliable mediumship, and the development of spiritual truth, becomes a progressive center, a generator of energy, and a guardian of the cause, so long as harmony prevails among its frequenters, and the Spirit-world is welcomed in its deliberations. The Woman's Progressive Union, of Buffalo, was organized some three or four years ago, under the auspices of Mrs. E. Cutler, who was filling an engagement with the First Society of Spiritualists, and well may she feel proud of her work. Mrs. Hunt is the president, and is energetic and efficient in many ways. Mrs. Dr. Armstrong was active in securing some of the first moneys, and, I believe, was vice-president of the union.

The women's fair the week following the dedication was a success, realizing about \$350 to the society, besides nearly \$50 taken in on dedication day. These women work together with a devotion that men might emulate with profit. Some of the workers are not Spiritualists at all, but appreciate the motives and educational and humanitarian objects to which the temple is devoted, and work with a will. Among these are Mrs. "Maggie" Montague, a born Catholic, and her faithfulness and efficiency in helping at the fair is an example that carrying Spiritualists may profit by. I am not familiar with all of the

names of those that were actively useful in this good work, and if some are omitted who ought to share in this public recognition, it is due to my ignorance, lack of data, or lapse of memory. Mrs. Moore was organist at the dedication; and the choir consisted of Mrs. E. Lincoln, Mrs. Dr. Armstrong, Miss Florence Montague, Mr. Muhler, and, perhaps, another. The building is designed for another story to be added when the finances favor, and then the present structure will be a basement. It is located on a beautiful street, the Christian Science chapel on the opposite corner, and a Catholic college on another corner.

There is an incident connected with this work worthy of notice, but I will reserve it for another writing, lest I crowd upon your room in THE PROGRESSIVE THINKER. Fredonia, N. Y. LYMAN C. HOWE.

TRUE NOBILITY.

Who has not felt in the light of the soul Of the man who by nature was true, A heaven-born power from his spirit unroll Starred with sympathy's dew?

And who has not felt new strength in him rise, With the humble, yet honest in name? Though poor and penniless, around him still lies A wealth unsullied by shame.

The world may scorn all those who inherit The sphere of humble labor, But God's noblest sons are those who in spirit Are filled with the might of endeavor.

Who cling to the right in the battle of life, With a guardon that comes from within A health-giving hand, rich-souled and rife, And free from the mildew of sin.

BISHOP A. BEALS.

THE SOUL'S UPRISING.

Restless, forever restless, Beating against the shore, Never content and peaceful; Reaching forevermore.

Soul of the soul eternal, Launched on the tide of earth, To bring to light the ego. Through the human form of birth.

An echo from distant home-land Falls on the waiting ear; And the soul leaps up responsive, But soon is engulfed by fear.

Aroused, it battles onward— It falls to rest again; Never content or peaceful, But struggling for conquest when It soars on the wings of the morning,

To catch a receding form; Falls back 'mid the surging billows, Worn, weary, heart-sick and worn.

Restless, forever restless, Beating against the shore; O' beautiful Love Deity! Whisper above the roar,

To a heart that is weary and homesick, With the struggle against the tide; Reach out a hand to save me. Then, draw to the other side.

MYRA F. PAINE.

AN APPEAL.

Earth pilgrims, looking for the truth, With souls illumined by heaven's light; Ye say those friends of early youth Are more than memories to-night.

Whose vigils are with love replete To guide and guard our stumbling feet. The thought is beautiful to me, That friends who blessed my early day,

Can still the lonely wanderer see And shed some light upon my way; But they are there, and I am here, Though friends remain forever dear.

Say, are they lost? I love them still: Or have they joined the angel band Where forms no longer thwart the will. Nor darkness lowers in Summer-land? Then must my love outmeasure space And find their secret hiding-place.

Then must our blinded love suffice An avenue of thought to gain, Through which kind messages and wise May reach my lonely, lowly plane; And prove that friends so good and true Swell not Oblivion's retinue.

O, friends, who tarry here to-night, So near to you, so far to me, From realms of beauty and delight, Your pride imposes no degree; And love so low, to friends so high, With hope repeats—a short good-bye.

LaCrosse, Wis. SILAS BOARDMAN.

Postponement.

S. J. Wooley writes from Milo, Ohio: "Please announce that the camp-meeting at Wooley's Summerland Beach, at Millersport, Ohio, has been postponed until the 30th of June, and will continue a month. The hotel could not be ready before that time."

GOT LEFT!

An Essay that Was Not Read.

TO THE EDITOR:—Some time since I was, by the secretary of the S. S. Association, of this township, assigned an essay on "How Geography Aids the Study of the Bible," to be read at the convention meeting April 27. Not being able to attend myself, I sent the following essay to the meeting by its president, but for some reason best known to themselves, it was not read. Maybe there was too much plain truth in it to agree with their palates. If you deem it fit for your journal, please use it. Ney, Ohio. U. G. FIGLEY.

AIDS TO BIBLE STUDY.

When I was assigned the subject of "How Geography Aids to a Study of the Bible," I had not thought of making more than a few random notes, to point out the great help derived from the use of maps in order to have a fair understanding of the Bible. Since I have thought the matter over, I have concluded to extend my remarks, so as to cover other subjects besides geography. Before lesson-leaves had been invented or discovered, the Bible was used in the classes for old and young, and nobody, unless it was the preacher, had any idea of the extent of the holy land, or its exact location; only vague and indefinite opinions were held. No wonder, so many children hated to go to Sunday-school, when times like "Old Hundred" were solemnly sung through the noses of the congregation; long and sonorous prayers were made, and everything about the services gave one the impression of being at a funeral. There were no maps, charts or pictures on the walls to look-at or study; there were no curtains at the windows, that seemed to be trying to stare a person out of countenance; the pews were terribly straight-backed affairs, and the heating, lighting and ventilating of the building were often execrable. No attempt seemed to have been made to interest the children, to keep their little limbs and minds from getting tired. It seemed as if everybody was trying to make Sunday as miserable a day as possible. Finally, somebody thought of the happy idea of selecting verses and chapters in logical order from the Bible, putting to them explanatory notes and comments, and occasional definitions as to the meaning of names and terms; and occasionally poems were attached, and maps given. Then came the Sunday-school paper for larger pupils, and this was followed by papers for the little ones. They were treated. Then the music used in Sunday-schools evolved to the cheerful order, and flowers and plants and beautiful pictures found their way, somehow, into the room. Then the more progressive found that the sound of the organ was very effective. David played on the organ and harp, why not have them in the church? So it was done. Then biblical charts and maps found their way onto the walls, and the windows were dressed in neat curtains, and the back-breaking seats lost some of their stiffness. Is it any wonder that the children grew interested in the Sunday-school again, and spread the infection to the older ones?

Then others beside the preacher could expound the Sunday-school lessons. The children began to understand that Palestine, or the Holy Land, was not some vague, indefinite, far-off country, they could not tell exactly where, but was east of the Mediterranean Sea, in Southwestern Asia; that the valley of the Jordan river was east of it, and that Syria was on the north, the dividing line being the Lebanon mountains and the Desert of Sinai was on the south. That it extended from thirty-one degrees, fifteen minutes, to thirty-three degrees, twenty minutes, north latitude, and from thirty-four degrees, thirty minutes, to thirty-five degrees, thirty minutes, east longitude; that some scenes of the most thrilling incidents in the world's history being found in a small territory, ranging in average width 45 miles, and in length 145 miles. All the old landmarks of biblical history and legends are encompassed in that small territory. Why, nearly every molehill, milkmark, waterway and stone pile, and well, is noted for something. The whole travellings of Jesus were not much larger, probably, than this country in extent. The phrase "From Dan to Beersheba" has been used so often that, without thinking, people have supposed that they probably were thousands of miles apart, while the fact is, Dan is near the Leontes river, in the north, and Beersheba is a trifle west, at the southern limit. Every place in Palestine is noted for many things. For instance, take Beersheba, or Birsheba, which means "well of the oath," or "well of the seven," because at that place Abraham made an alliance with Abimelech, the king of Gerar, a city to the west of that place, and ratified the alliance with an oath, a gift of seven ewe lambs. Abraham lived here, and was here commanded to offer his son Isaac as a sacrifice. Here Esau was robbed of his birthright and blessing. Here Jacob offered sacrifice before going down into Egypt—only a few miles, as we would term it to-day. Here Samuel's sons were made judges. Here Jezebel's wrath boiled over at Elijah, and he had to get away as soon as possible, and found the desert of Sinai the most convenient place to go. And all that now remains of the place are two circular wells of good water and a stretch of ruins, about a half by a quarter of a mile wide.

Again, it might be noticed that the visit of the Queen of Sheba to King Solomon was not further, in all probability, than from New York to Chicago, there being much discussion as to whether Sheba was Abyssinia or Libyan Egypt. Jerusalem at present is considerably west of the ancient city, which was about twenty-nine miles from the Mediterranean Sea, and is now called El Kuds, Bethlehem, or Beit-Eham, meaning House of Peace, is only five miles south of Jerusalem, in a very beautiful piece of country. In the east at a distance are the mountains of Moab and the plains of the Jordan. The hill of Tekoa is south, and is familiar as the place where the prophet Amos lived. Beyond, and further to the east, is the wilderness of En Gedi, where David retreated to escape from Saul, and where the allied armies of the Amorites, Moabites, and others, encamped when they were on an expedition against Jehoshaphat. North of Bethlehem is the road to Jerusalem, and the mountains of Judea; and the town of Bethel. The country of Galilee extended from the

Mediterranean Sea to the Jordan, occupying the whole northern part of the land of Palestine, and contained the important cities of Cana, Capernaum, Nazareth and Nain, and, of course, could not have covered much territory. Here is where Jesus did some of his mightiest works.

Thus we find that a little study of geography will enable us to realize the stupendous workings of the Supreme Being, in allotting to this small country of the past an almost incredible amount of historical evidence in the space of a few thousand years, the like of which it is difficult to compare with in any contemporaneous, preceding or subsequent history, and not only must this be looked at and carefully considered, but a fair knowledge of the rise and progress of the early religions of the world, many of which find some mention in the Bible, must be had, to clearly understand some parts of it. These must be known, to comprehend why sacrifices of sheep, cattle, etc., were made; why perfumes and incense were burned; what the difference is between worshipping God in person and in symbol, and what the difference is between the worship of idols as images; why fishes, and bulls, and birds, and erodolites, and fire, and the sun, and stars, were considered as sacred by some nations, as the names of the attributes of God were by other nations.

And besides these things, some knowledge should be had of the habits, manners and customs of the people of the world during the Bible epoch. In hand with the Bible I would recommend the use of Josephus's works on the Jews, to explain much concerning the Jewish people. Any reliable ancient history could be used to advantage in pointing one's self on the ancient peoples, and some good Bible dictionary, such as Smith's, a book on biblical natural history, and a concordance, would be great helps. At an outlay of a very few dollars, every person so inclined could supply himself with the books and materials necessary to make the study of the Bible a recreation of great value to him, and not a dry series of books, chronicling the lives of partial barbarians or heathens. And considered apart from all these things, taking the philosophical portions of the Bible under consideration, how beautiful are the ancient and twenty-third psalms! How exalted are the ecstatic teachings of the greatest ethical sermon ever delivered—the sermon on the mount! How deeply spiritual are the writings of Paul to the Corinthians! How terrible to contemplate, yet how beautiful to consider, is the description of the crucifixion! But I have probably gone beyond my limit of time this evening, and will close these rambling remarks; and if they cause one thought toward a better preparation of the Sunday-school lesson, and a greater desire to become better acquainted with Bible history, I shall be thankful.

DIVORCED.

"Divorced" they say, and the narrow ones draw Their skirts aside in a questioning way, That would turn her rather to sorrows past, Than to face what a cruel world might say.

Not theirs was the weight of the heavy chain, That had cut into heart, and soul and brain, Or the wrongs endured that no act of hers Might the after-lives of her children stain.

Until human suff'rance could yield no more, And lay of the land set in mercy free A woman who'd passed through Love's blackest hell, "For the sake of her children," the only plea.

Yet, "Down with her! Crucify!" cry the crowd; She hath broken the mandate "till death do part," But keep to the letter, it only wroaks A woman in body, and soul and heart.

"To your shame," said one, "if degraded force Is what keeps on your hand that band of gold, 'Tis a bond the God you pretend to serve, Would never in love and in truth uphold: 'For no blacker crime stains the page of earth Than to give to a child, for its dow'r through life, The nature that comes from a union void With the unloved husband and unloved wife.

COVER THEM OVER WITH BEAUTIFUL FLOWERS.

"Cover them over with beautiful flowers," So sang the bard of our loved ones gone; "Cover them over with beautiful flowers," Gave them a thought with our evening's song. Had you a friend who went forth to do battle? To fight for his country? To live or to die? Did he live to come home? Did he die in a prison? Does he out in the cemetery peacefully lie? Oh! What a history lies under the sod! Hopes sadly blasted and lives torn apart; Life's blood, so precious, has been pudely wasted, Spilled by a bullet sent straight to the heart. Know ye the hopes and the fears of the loved one, As from his home for his country he sped. Away to do battle for freedom and justice— But to be numbered as "one of the dead?" Turn back your thoughts to the scene of the carnage; Hear the fierce shriek of the shot and the shell! Hear your commanders as loudly they order; Hear the fierce shriek; hear the rebel hordes yell; Then, as the battle's fierce notes are declining, And the calm which e'er follows the battle has come, We hear the low moan—"tis the voice of a comrade Singing that sweet song, "There's no place like home."

Home? Yes—his spirit its flight is now taking; Home? Yes—the home of his hopes and his fears; Home? 'Tis the home of eternity's ending— Check now your sorrows—don't break into tears. Home? 'Tis the last spot his earthly thoughts still cling to; Home—and his father, his mother, his wife; Home—and his sisters, his brothers, his children; Home? But your comrade has reached Spirit-life.

Raise him up tenderly; he's softly sleeping— Sleeping Death's sleep. Will he wake nevermore? Yes! In the light of Spirit-land teaching, He is not dead; he has just "gone before." Dig the trench deeper—cover him so softly; Wrap 'round his body the Stripes and the Stars; He has done battle for freedom most nobly— He will not face now the Stars and the Bars.

Place the sod gently, over his resting-place; Right o'er the head place a beautiful flower; 'Tis an ideal spot for a soldier's last resting-place, Here in this beautiful, green, sylvan bower. Here the old body will rest free and peacefully, Careless of battle, strife, bloodshed or storm; The soul has gone onward to land ever vernal— Its eyes have beheld the Spirit-land morn.

Now the wild war, with its death-dealing missiles, Has left our fair country—we trust 'tis for good; It swept from the face of the earth a foul blenheim, By the African slave, it is now understood That a friend he has got, in this great Yankee Nation; A friend who will greet him as real friends should; A friend who will give him a kind, friendly greeting; A friend who will greet him as his brothers would.

When we fought our last battle for freedom and right, One had a blue coat, and one had a gray; But as we do honor to dead soldiers' mem'ry, Think of them jointly—each one in his way. Flowers for blue coats, flowers for gray; Sympathy dear, for those left behind; We can do justice to each soldier's colors; We can do honor to each, if inclined.

Ah! but the cost of this strife was most fearful— Thousands went forward who failed to return; Then, as you meet on memorial occasions, Place beautiful flowers in each soldier's urn. "Cover them over with beautiful flowers! Cover them over, these heroes of ours;" Chant your songs softly—think of them fondly, And cover them over with beautiful flowers. W. H. BACH.

THE ARCHAIC OF NATURE; OR LAWS AND HISTORY OF CREATION. A few copies of the English revised edition remain. Price \$1 postpaid. WHAT IS SPIRITUALISM, HOW TO DEVELOP MEDIUMSHIP, FORM CIRCLES, etc. (2,700 sold). Price, single copy 5 cents; \$1.25 per 100. SECRETS OF THE CONVENT. Beautifully bound. Price 30 cents, postpaid. Address HUDSON TUTTLE, Berlin Heights, Ohio.

"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 cloth cover \$1.25. For sale at this office.

"Atlantis: The Antediluvian World," by Ignatius Donnelly sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veridical history. It is intensely interesting. Price \$2.

Right Living," by Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's schools. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

COVER THEM OVER WITH BEAUTIFUL FLOWERS.

"Cover them over with beautiful flowers," So sang the bard of our loved ones gone; "Cover them over with beautiful flowers," Gave them a thought with our evening's song. Had you a friend who went forth to do battle? To fight for his country? To live or to die? Did he live to come home? Did he die in a prison? Does he out in the cemetery peacefully lie? Oh! What a history lies under the sod! Hopes sadly blasted and lives torn apart; Life's blood, so precious, has been pudely wasted, Spilled by a bullet sent straight to the heart. Know ye the hopes and the fears of the loved one, As from his home for his country he sped. Away to do battle for freedom and justice— But to be numbered as "one of the dead?" Turn back your thoughts to the scene of the carnage; Hear the fierce shriek of the shot and the shell! Hear your commanders as loudly they order; Hear the fierce shriek; hear the rebel hordes yell; Then, as the battle's fierce notes are declining, And the calm which e'er follows the battle has come, We hear the low moan—"tis the voice of a comrade Singing that sweet song, "There's no place like home."

Home? Yes—his spirit its flight is now taking; Home? Yes—the home of his hopes and his fears; Home? 'Tis the home of eternity's ending— Check now your sorrows—don't break into tears. Home? 'Tis the last spot his earthly thoughts still cling to; Home—and his father, his mother, his wife; Home—and his sisters, his brothers, his children; Home? But your comrade has reached Spirit-life.

Raise him up tenderly; he's softly sleeping— Sleeping Death's sleep. Will he wake nevermore? Yes! In the light of Spirit-land teaching, He is not dead; he has just "gone before." Dig the trench deeper—cover him so softly; Wrap 'round his body the Stripes and the Stars; He has done battle for freedom most nobly— He will not face now the Stars and the Bars.

Place the sod gently, over his resting-place; Right o'er the head place a beautiful flower; 'Tis an ideal spot for a soldier's last resting-place, Here in this beautiful, green, sylvan bower. Here the old body will rest free and peacefully, Careless of battle, strife, bloodshed or storm; The soul has gone onward to land ever vernal— Its eyes have beheld the Spirit-land morn.

Now the wild war, with its death-dealing missiles, Has left our fair country—we trust 'tis for good; It swept from the face of the earth a foul blenheim, By the African slave, it is now understood That a friend he has got, in this great Yankee Nation; A friend who will greet him as real friends should; A friend who will give him a kind, friendly greeting; A friend who will greet him as his brothers would.

When we fought our last battle for freedom and right, One had a blue coat, and one had a gray; But as we do honor to dead soldiers' mem'ry, Think of them jointly—each one in his way. Flowers for blue coats, flowers for gray; Sympathy dear, for those left behind; We can do justice to each soldier's colors; We can do honor to each, if inclined.

Ah! but the cost of this strife was most fearful— Thousands went forward who failed to return; Then, as you meet on memorial occasions, Place beautiful flowers in each soldier's urn. "Cover them over with beautiful flowers! Cover them over, these heroes of ours;" Chant your songs softly—think of them fondly, And cover them over with beautiful flowers. W. H. BACH.

THE ARCHAIC OF NATURE; OR LAWS AND HISTORY OF CREATION. A few copies of the English revised edition remain. Price \$1 postpaid. WHAT IS SPIRITUALISM, HOW TO DEVELOP MEDIUMSHIP, FORM CIRCLES, etc. (2,700 sold). Price, single copy 5 cents; \$1.25 per 100. SECRETS OF THE CONVENT. Beautifully bound. Price 30 cents, postpaid. Address HUDSON TUTTLE, Berlin Heights, Ohio.

"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 cloth cover \$1.25. For sale at this office.

"Atlantis: The Antediluvian World," by Ignatius Donnelly sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veridical history. It is intensely interesting. Price \$2.

Right Living," by Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's schools. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

"The Molecular Hypothesis of Nature," by Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures. In this little volume he presents in succinct form the substance of his lectures.

THE PROGRESSIVE THINKER.

Published Every Saturday at No. 40 Loomis Street

J. B. Francis, Editor and Publisher.

Entered at Chicago Postoffice as second class matter

Terms of Subscription.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance: One year (12 issues) \$1.00

Three months (4 issues) .37 1/2

Single copy 5c

Remittance by Postal Note Money Order, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get drafts cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. B. Francis, No. 40 Loomis St., Chicago, Ill.

OLDS' IMPORTANT SUGGESTION!

As there are thousands who will at first venturi on their own, we would suggest to those who receive a sample copy, to solicit several others to unite with them in the same enterprise. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will get more of them than you can do without the valuable information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest for 25 Cents

Do you want a more bountiful harvest than we offer you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will afford you. The subscription price of THE PROGRESSIVE THINKER thirteen weeks is only twenty-five cents. For that amount you obtain one hundred and one issues of the paper, and the address of your paper changed, always give the address of the paper which it is then sent, or the change cannot be made.

Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the paper which it is then sent, or the change cannot be made.

SATURDAY, JUNE 15, 1895.

The Churches a Curse.

Rev. Thomas Dixon, Jr., in the Academy of Music, New York City, on the 28th ult., "spoke right out in meeting," in a manner that indicates he has been thinking. It was at the conclusion of a series of sermons on the "Seven Plagues of New York." We quote from the Associated Press dispatches:

"For twenty years Protestantism in New York has been a most colossal failure. The majority of the churches in the city are doing nothing, but are a positive hindrance to the progress of Christianity and are repudiated by the spirit of Christ. They are innumerable on the faces of the earth; a plague and a hindrance to the advancement of truth. The Methodist, Baptist, Presbyterian and Methodist churches here are \$16,000,000. There are in those churches the brainiest men of the age, and yet they are not holding their own. They are a curse, because they are only maintaining the traditions of the dead past. What the people want is a new church—a church that will reach the masses, and that is what the churches of New York at the present time are trying to avoid."

If all the preachers were equally free to express their honest convictions, we are not sure but there would be a general stampede from the pulpits. Instead of new churches along old lines the age demands a complete revolution. Leaving behind ancient teaching, founded on the barbaric past, we should construct a system on modern knowledge, modern science, modern facts, and let the dead past bury its dead.

Commencing at the beginning: If natural revelations are not to be accepted in regard to God, let us regard him as a kind, tender, loving parent, caring alike for all his children. Unlike the God of the Bible, filled with vengeful passions, making pets of a mountain tribe in Judea, warring upon and destroying their enemies; vacillating in character, demagogical in action, and anything but the august creator and ruler of limitless worlds, who holds all in equal poise, he knows no change. Standing here, a system of natural religion can be constructed which will harmonize with natural law, and be just to man and not dishonoring to God.

Holy Mummery.

At Montreal, on the 28th ult., three priests blessed a new bank located in that city. The archbishops sprinkled holy water throughout the building, the assistant priests responding to the benediction.

We had one of those holy banks in Chicago in 1890. It sported an immense capital, opened and closed its business hours by prayer, and conducted its entire business on Christian principles. Godly business men, and troops of widows and orphans reared in the faith, made their deposits in this pious bank. Some \$400,000 were diverted from legitimate purposes, the bank failed, and thousands were ruined financially, all for the glory of God. The business world will do well to keep an eye on this Montreal combination or mixture of religion and finance.

Tricks that are Vain.

A traveling man, stopping in Boston, visited a coffee-house whose walls were adorned with placards bearing Biblical selections. One read: "Trust in the Lord and fear not." Directly under this assuring statement was, "Watch your coat and hat." These godly legends, whether in private homes, public resorts, on coin, or in national Constitutions, are silly devices of canting Alecks to deceive and mislead the unwary. They who deal in them hope to impose themselves on the credulous as models of goodness.

Too Bad.

At Patterson, N. J., there was a Chinese Sunday-school, with some thirty male scholars representing the Celestial empire. That school has recently come to grief, only one of the pupils remaining to gain further knowledge of Christianity. The trouble came from the head teacher issuing an order to her young women assistants not to walk in the streets with the Chinamen, giving as a reason she was afraid scandals would arise. The aspirants for heavenly wisdom wanted lady teachers, and one for each pupil. Denied these lovely aids to gospel knowledge they don't care to know anything further about Jesus Christ.

The Stream Was Poisoned at Its Source.

Women have become conscious that the Bible places them in an inferior position to that of man. Taught to believe the book the word of God, they have cast about to discover why they have thus cruelly treated. They have come to the conclusion it is owing to a false translation, an imperfect rendering into English from the original tongues, the work of prejudiced men. They do not seem to suspect that the originals are only fragmentary compilations, the productions of many men, each of whom believed he was the embodiment of Wisdom, and that all beneath him, women included, were only fit for slaves.

Thus placing trust in the pretended original, the women have organized, and have set themselves to work to revise and correct the translations, and bring about a woman's Bible which shall not place her sex in a false position. Wonder how they will go to work to eliminate the story of the fall of man in consequence of the eating of an apple by Eve? And how change each female character in the holy book so as to make her the equal of man? Can the conduct of Lot's daughter be changed by a revision of the translation? Will Jaël appear any the less a murderer? Will Ruth develop into a saint? And Tamar—what shall be said of her? The harlot Rahab, through whom descended the Son of God—will she not be a betrayer of her people still? And Jezebel—will she be other than Jezebel in spite of revisions?

It is idle to follow these Bible characters. Not one woman among them all by any truthful manipulation can be other than defective, a creature of the rude ages of the race, when all were vile, as were the men with whom she associated, and the Lord who made them.

Our sympathies are with the worthy women who have undertaken this work. We do not question their ability to improve, by suppression, much that is offensive in the Bible regarding the mothers in Israel; but the foul record from which they copy must needs retain all its foulness, and women will still be depicted as harlots, concubines and veritable savages, with no place in modern literature save to be shunned, as are the examples of her husbands, her sons, and the God they worshipped.

Sisters, give us a new deal. Write and publish a new book, reflecting the best thought, the highest culture of modern times. The past is passed. It is a black record. It tells of ages gone, when priests declared the will of God, expounded his laws to man, and clothed with kingly power, enforced those laws. Better relegate them, their works, their teachings, their religion, their uncouth morals to the palaeosaurian age, and build on new lines, when science is unfolding her treasures, and is giving us a new world.

There is more real, genuine inspiration among the noble women connected with this movement than can be found in all the pages of the Bible. The proposition of THE PROGRESSIVE THINKER is that they draw upon original sources, and not attempt to purify the foul stream which was poisoned at its source, and has gathered filth and corruption in its flow through the dismal centuries.

False.

At Gubbio, in Italy, a Spiritualist medium recently promised to put a mother in communication with her dead son. When she saw flames and sulphurous smoke coming out of the cabinet she was convinced he was damned, went staring mad, and will not recover."

No Spiritualist medium ever made an exhibition of "flames and sulphurous smoke." These are the tools of the church only, and if employed as alleged, they were used for villainous intent, probably by a Jesuit in disguise, to accomplish some hellish purpose, as is their habit. No wonder a confiding mother was made insane. The greater wonder is how any one can retain his reason who believes in such a destiny as the church teaches for loved ones.

"The Mystery of the Double Life."

Under the above heading, we shall commence next week a series of articles by Prof. Andrew Cross, of Portland, Maine. They will be especially interesting, and will attract wide attention.

Antiquity of the Cross.

It has long been known that the use of the cross as a symbol was far older than Christianity, and now proof has been discovered that it is as old as civilization itself. The wonderful discoveries in the tombs at Dashur, Egypt, during the past year have revealed gold crowns of beautiful workmanship, made 3,000 years ago, in which gold crosses are used as clasps. Thus the cross appears in the oldest production of the human hand of which we have any knowledge at the present time.—Ex.

A Scientific Toy.

The "spectrum top" is one of the most interesting scientific toys of recent invention, and no doubt it is destined to prove one of the most important. It has only black and white markings, but when it is revolved rapidly it presents all the colors of the rainbow as they are seen in the Newtonian spectrum. Mr. Benham, the inventor of the top, thinks this is due to "fatigue of the eye," and that it has nothing to do with the wave theory of light; but it may lead to important modifications of accepted ideas of the relations between light as mere motion and the eye as its interpreter.

Incandescent Alcohol Lamps.

An incandescent methyl alcohol lamp was shown recently to Kaiser William by the inventor. It gives six times the light of a kerosene lamp. To show that it was not explosive it was thrown at the Emperor's request, on a heap of sand, the glass broke, and the alcohol flowed around the flame, but it did not burn.

AN EARNEST APPEAL BY PROF. BARRETT.

AROUSE! AROUSE!

A RINGING LETTER From the President of the National Association.

He Urges Spiritualists to Come to the Rescue of Will. A. Sheldon.

TO THE EDITOR:—I have read with deep interest your account of the arrest and trial of W. A. Sheldon in Florida. This case is one that affects every true Spiritualist in the United States, and should be carefully studied by all lovers of liberty. Mr. Sheldon is a medium of unquestioned integrity, a man of high character, and a worthy representative of our cause. He should be sustained in his hour of need, and be made to feel that the Spiritualists of the nation are behind him in his defense. His sole crime is mediumship—mediumship of a high order, and every medium is, or should be, interested in the outcome of this trial.

I was pleased to read your editorial calling upon all societies, local, State and national, to assist in this defense. It had the right ring, and I drop my dollar into the hat, to match the one you have already placed there.

The N. S. A. is deeply interested in Mr. Sheldon's case, and stands ready to assist the local society in Jacksonville in his defense, as is provided for in the by-laws of the N. S. A., Art. VIII. Unfortunately, the funds on hand are so limited as to permit it to do but little, but it will do that little in a willing spirit. If its mediums' fund is endowed with sufficient means, it will be enabled to render the local society valuable assistance at the coming trial. The ability of the N. S. A. to act in this or in any other case will depend wholly upon the Spiritualists of the land, through their generous contributions to a defense fund, which is now so greatly needed. Hon. S. W. Fox, the accredited representative of the N. S. A., is on the ground working night and day in Mr. Sheldon's behalf. Mr. Fox is thus able to speak from actual knowledge of the case, and his earnest words should arouse the sympathies of our people everywhere.

Would that the Spiritualists of the land might awaken to a realization of their danger. Mediumship is already a crime in many States, and the instruments of the spirit-world are daily in danger of insult, arrest and imprisonment.

Mr. Sheldon is not alone in his trouble. The gifted Keeler was fined for being a medium in Massachusetts; a well-known medium has just been fined some forty dollars in Texas because she is a clairvoyant; another medium has been fined ten dollars and costs in Michigan, because he is a medium and able to communicate with our arisen loved ones! These are facts, Mr. Editor, and I believe the hour has come for us to ask the question—who are Spiritualists? Can we consider any man or woman a true Spiritualist who will sit idly by and allow an honest man or woman to go to prison for the crime of being a medium? Our enemies often let the so-called frauds alone, and use them as witnesses against our genuine mediums. Are we consistent, or just, if we forsake our mediums and leave them to fight their legal battles alone? It is our duty to rally to their support, and in so doing we are not only helping them, but are helping ourselves to protect and defend our own liberties.

"How can we avoid these persecutions?" I am often asked. A leading jurist has said to me on several occasions: "Organization—local, State and national—is your only safety. When you are once organized, no court, no officers of the law will ever dare to do you people anything but justice." Leading Spiritualists have been advised to the same effect by the judges of the Supreme Court in several States. If we will but profit by such object-lessons as the Sheldon arrest, we will at once organize, and incorporate local and State associations, and then unite them as a compact body in the N. S. A., by means of which Spiritualism will be made a tower of strength in the land. The union of hands, hearts and purses in this way will show our opponents that we are on our guard, determined to defend our rights, protect our mediums, and resist the encroachments of bigotry and intolerance upon the liberties of the people. Let us, then, contribute liberally to the defense of Mr. Sheldon by making the medium's fund of the N. S. A. as large as possible, as well as by sending our dollars to him, or to his attorney, the Hon. S. W. Fox, or to his honorary trustee of the N. S. A. for Florida. The time to act is the present. Let us endow the N. S. A., so that the case can be taken to the United States Supreme Court if Florida courts decide that Spiritualists have no rights that orthodox bigots are bound to respect.

Mr. Editor, I am with you in this effort of your valuable paper to defend our mediums, and I feel that every Spiritualist in our land should stand by THE PROGRESSIVE THINKER in its gallant fight for liberty and justice.

Fraternally yours,

H. D. BARRETT.

WILL A. SHELDON.

716 OCEAN ST., JACKSONVILLE, FLA.

Last week we devoted considerable space in placing before our readers a statement of the case of Will A. Sheldon, of Jacksonville, Fla., appealing to Spiritualists generally to respond to his call for assistance. No one will feel the loss of a small contribution in his behalf. He has been arrested for exercising his heavenly gifts, and is entitled to aid, and should have it at once. Mr. Sheldon writes to us, under date of May 30th, as follows:

"I am much worried, for I know my condition and helplessness without aid; and the time set for the hearing of my case before the County Court is fast drawing near, and I do not wish a hearing there, for I have grave reasons to believe I will be beaten, and in that event I could not take the case further than the Circuit Court. Our desire is for it not to reach the County Court, but, on a writ of habeas corpus, take it direct to the Circuit Court; then, if that court declares against us, we can appeal it, if need be, to the highest tribunal of our nation. It is for this reason we are so anxious for immediate aid. As near as can be estimated it will cost me \$200 to take the case to the Supreme Court, and I have to this date but \$27, and if my brothers and sisters fail to come to the front and aid me, the GRAND VICTORY FOR OUR LIBERTY that we could, with their assistance, have achieved, will be lost.

"But I cannot believe they will turn their backs on me, in this, my time of serious trouble. The friends here, although few in number and poor, have done nobly their part."

THE PROGRESSIVE THINKER reaches some one or more members of every Spiritualist society in the United States, and we ask them to see to it that the case of Mr. Sheldon is stated from the rostrum, as presented in THE PROGRESSIVE THINKER last week, and a collection taken up in his behalf.

TOLD IN A TRANCE.

A Weird Scene in Court.

Hypnotism Put to a New Use.

JUDGE ELLISON HAS MRS. BOLTON MERRYMERIZED, TO LEARN THE TRUE STORY OF THE FOUST MURDER—A STRANGE REVELATION.

Judge Ellison, of Anderson, Ind., on May 15, sat upon the bench to listen to the pitiful confession of a woman, hysterical and unconscious under the influence of a hypnotist. She was poor Maggie Bolton, accused of murder, half dead with consumption, telling a new tale with each moon, an easy victim to the weird power which made her blind and deaf to the words which the court stenographer recorded.

Dr. Callen was the agent called. His fame had reached the ears of the judge, who believed the woman's admission of the murder of the man Foust had been dragged from her for a purpose. It was not possible to resort to the Shakespearean method of a reproduction of the crime, to test its effect upon the prisoner, but grasping at a last expedient to have proof that his theory was right, Judge Ellison cleared the judicial chamber of all save the necessary witnesses. The self-convicted woman was then led from the cell, placed in a chair, and the hypnotist assigned a seat next her.

Mrs. Bolton was pale and thin and weak. She looked more dead than living. She sat nearest to the witness of the few men in the room it having been ordered that no one stir or speak during the experiment. Dr. Callen quietly moved his chair directly in front of her, looked into her eyes, made a few passes, and Mrs. Bolton smiled strangely, dropped her head, and the spell was on.

DID NOT KILL FOUST.

Her first utterance in answer to a question was that the statement that she killed Foust with a revolver taken from the hands of Dan Kelly was not true. Growing particularly eloquent, waving her hands and springing to her feet, she recited in a voice not her own, that George Hires, who was serving a penalty of thirteen years for the crime, had told her she and her young son would be arrested unless she did as he directed. This threat had been made while she visited him in prison. The memory of it preyed upon her mind. Sickness had added to her fright. Judge Ellison was amazed at the story, while the silent witness feared that the stricken woman would bring death sooner to its victory. Mrs. Bolton, ordinarily calm, was asked to tell the scenes of the night of the crime. Dr. Callen stood with his hand upon her shoulder. The question put her into a frenzy of excitement. She struggled to her feet, her eyes flashing as though the very tragedy was being enacted in front of the bench.

It was evident at this point that Mrs. Bolton was completely unconscious. The hypnotist ruled her mind, with its facilities so completely under control that the woman was unable to recognize her name when spoken by the judge. She went into the details of the killing, sinking back in the chair and covering her eyes as she reached the point in the tragedy where she claims Hires fired the fatal shot. She was actually frightened when the climax was reached, and the listeners declare the most gifted actor could not have recited the lines more dramatically, and maintain that no imagination could have created scenes and details equal to the occasion. This ended the experiment, and Dr. Callen called his subject into consciousness. She was bewildered and exhausted from the strain, but entirely ignorant of

what had transpired. Dr. Callen told her she had been sick, and asked if she did not feel better as a result of her treatment. She said she did, and thereupon she was led back to the cell.

This confession will be introduced as evidence in the petition of Hires for a new trial. Judge Ellison rules it entirely competent. This indicates that Hires will go on with his thirteen years' work, adding a new feature to the very sensational case. It is the second instance in the trial in which occult science has been used. The first clue to the murderer was obtained by an Elwood medium, who, while holding a sitting, vividly before her. She described every detail of the crime, locating the house where the murder was committed, although the deed had been a mystery for eight months, and no clue whatever to its perpetrator had been found. The officers followed this clue, and, finding Mrs. Bolton and her children, caused their arrest, and later the conviction of Hires, the only one of the four yet arraigned.

Anderson, Ind.

BELIEVING AND DOING.

The Two Contrasted

BY THE LEADING EDITORIAL WRITER ON THE NEW YORK HERALD.

The brain of the world is in the right place, but the world's heart is somewhat out of order. We know enough about Christianity, but do not do enough with what we know. If our practice were equal to our theory we should not need to pray for the millennium. It is one thing to believe right, and quite another thing to live as we believe.

We do as little as we can to earn what is called salvation, and expect the Lord to work a miracle by which we shall be better off in the other world than we have any right to be. When we pray God to help us work for our own benefit, we think twelve hours a short day, but when He asks us to work for others, twelve hours are more than we can endure. In our relation to the Almighty there is an element of hypocrisy, for we do as little as we can, and ask Him to be very fatherly and do the rest.

We would like to be saved ourselves, but we don't much care whether others are saved or not, either in this life or the life to come. If our own appetites are satisfied we cannot understand why any one should go hungry, and if we are well clad in winter we thank God for His good gifts, but give no passing thought to and feel no responsibility for our shivering neighbor.

That kind of a religion, to speak with perfect frankness, is more or less of a sham. The man who insists upon his rights, but fails to recognize his duties, is not a Christian, no matter what church he attends or what creed he professes. It will be safer to tell the Lord that you have redeemed some fallen soul than that you have acquired a million or dodged assent to every theological dog that was ever formulated. You creed will be no defense unless you have a life of self-sacrifice behind it. Nor words, nor prayers, nor yet a serious face, constitute your claim on eternal happiness, but rather deeds which have cost you something. The honest life of an honest doubter is worth more to the world than the Christianity of a man who prays "Thy kingdom come," but does not lift his hand to make it come.

If we were to put side by side the religion which we as a community profess, and our utter indifference to the duties which that religion imposes, we should find a painful revelation. We know that love is the fulfilling of the law, and yet we love ourselves only, and care very little what becomes of others. We neither hold ourselves responsible for the downfall of a human brother or sister, nor are we willing to make any sacrifice in order to prevent that downfall. The pulpits talk of brotherly kindness on Sunday morning, and the pews nod assent, but for six days in the week neither pulpit nor pew will go out of its way to lend a hand to the tempted or to rescue the degraded. People who are really good, tender-hearted, sympathetic will sit in their own comfortable chairs, possibly sigh, "God pity the poor this bitter night," thank the Lord that they are undisturbed warm, and go to bed with an undisturbed conscience.

Let us find an illustration. Here is a young girl in straitened circumstances. She is practically alone in the world, and the world has already crushed the buoyancy and hopefulness out of her heart. What is her life worth, either to herself, or to any one else? she asks tearfully. Who cares whether she remains virtuous or becomes vicious? She watches the more favored ones, who are evenly surrounded by all that wealth can purchase, but not even a look of pity or sympathy is bestowed on her. She is starving, and there is no fuel in the grate. How the heavens lower, how her bosom heaves with anguish—friendless, alone, helpless! What shall she do? Shiver in rags, and keep her soul pure? Go hungry in a world a single crumb of whose surplus would give her contentment? If she parts with honor she can have plenty. The temptation to surrender grows stronger as the freezing cold deepens, and at last, rather than perish for want of food, she makes the desperate plunge. All is over for her from that moment. She is outcast, and her recovery is impossible. Women treat her with scorn, and men pass her by with a leer.

But how does God Almighty look on that spectacle of ruin? And if the dear Christ were here, how would He bear Himself toward this trembling, precious soul, which would gladly have lived in honesty, but was driven to wrongdoing for the sake of bread to eat? He would take his whip of knotted cords and lash both pulpit and pew. His "Woe unto you, Scribes and Pharisees," would resound through the air like the thunder from Sinai. "Hypocrites!" who are robbed in purple and fine linen, who devise novel pleasures in which to make their leisure time pass swiftly, but never give a thought to those who are in the pit and crying for succor. Were He to come upon the earth once more, were He to look down from some towering height and see the misery below, would He tell the church that goes by His name to draw the cords of creed more tightly, to spend more time in defining these things that are present, and more time on the southern sides of a theological hair, and would he bid us brush all creeds aside

and do a good day's work to make the world what it ought to be.

Multiply the case we have cited by ten thousand. Think of the numberless men and women who are tried and tempted beyond human endurance, who fail, not because they prefer wrong to right, but because cruel necessity dogs their every step. Then think of a creed over which the righteous quarrel, and over see the sorry spectacle of virtuous men, indifferent to rampant crime, judging it more important to make us believe something about God than to do God's will by saving His children!

Religion has no value whatever, if it is merely a speculation concerning eternal verities. The church which talks of Christ, but does nothing for Him, is a false church from pulpit to door. The man who thinks himself a Christian because he supports institutional religion, but feels no personal responsibility for the evils which he might either prevent or remedy, will not stand an even chance in heaven with the infidel who believes nothing, but does what he can.

The righteousness of the head is well enough in its way, but the righteousness of the heart is what God will demand of you. The seventh heaven is not for the man who subscribes to the Nicene Creed, but for the man, whether he has any creed or no, who so loves the Father that he has done some honest work for Him. Your religious theory is not the material out of which to make a Jacob's ladder, but your religious practice will serve the purpose so well that angels can ascend it with your prayers and descend it with God's blessing.

FRAUDULENT CONTROLS.

A Medium's Instructive Experience.

TO THE EDITOR:—In THE PROGRESSIVE THINKER, of March 23, the question is asked: "Shall Spiritualism of this kind be tolerated?" I, for one, would answer with all the strength I could command, No! But it is here, and what is the remedy? I know that the fraud is not altogether in the medium, and I feel it my duty to say what I think.

In my family are my husband, my son and myself; we have been sitting for development for over a year. I was sitting for automatic writing, on the 24th of January last; my hand wrote: "There is no more than a month," and then refused to say another word. I began to sing and do various things, and the control would take me out of the cabinet every time I went into it; and in about a month I began to talk. The control used my mouth so perfectly, that some of the time I could not tell that it was not myself talking, only my mouth was saying things that I was not thinking of and knew nothing about. I could hear him talk, and hear others talk to him. I heard them congratulate him on his fine medium, etc., and I thought I was getting along with my development finely. Several times things were told us which did not "pan out" right, then the control would feel terrible bad, would weep and say it was all a mistake; that he did not lie; that he was too old to lie, as he was 25,000 years old.

One day he told me there was an event to take place at about six o'clock in the evening, by which I was to have my independence financially for the remainder of my life, and he had told me with all the solemnity possible and called on higher angels to assure me that it would surely come, and that he never lied, and I heard what they said. Well, when the time came and the event did not transpire, I began to reason with him about it, and he got angry. I thought it time to assert myself, and that made him so angry that he told me I would go to hell. That "cooked his kettle of fish" with me. Since then, a little over a week ago, we have had the most terrible fight one could imagine; have had to sit up nights, and do many other things, and we are not done with it yet, but we are hoping for the best. I have learned that the control which has been doing all this is an old Hindu priest; he took me away from the one who was developing me just as soon as he could use my hand, and has kept me, and kept me partially under control all the time till I began to see what was going on. Then I made a vow that I would not serve any such person, for there is not money enough on the globe to induce me to give up my individuality for the use of any old priest or religion. I have had to sit up nights, and do many other things, and we are not done with it yet, but we are hoping for the best. I have learned that the control which has been doing all this is an old Hindu priest; he took me away from the one who was developing me just as soon as he could use my hand, and has kept me, and kept me partially under control all the time till I began to see what was going on. Then I made a vow that I would not serve any such person, for there is not money enough on the globe to induce me to give up my individuality for the use of any old priest or religion.

I am told by a medium of many years that always through Lent the priesthood of all sorts on the other side of life are up in arms, and they are very taking mediums they can do more harm than in any other way. And the mediums are more to be pitied than blamed. MRS. J. R. WINSOR.

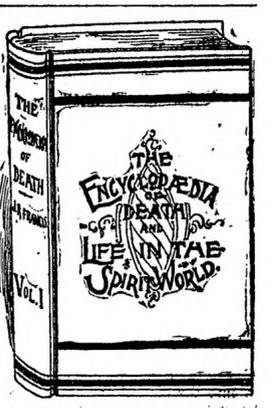
Materialization With a St. Louis Medium.

TO THE EDITOR:—On the evening of May 12, 1895, at the residence of Mr. and Mrs. Harrah on South 9th street, St. Louis, there was held one of the most remarkable materializing seances ever witnessed by the undersigned, and be it understood that this medium cannot speak a word of German nor her manager, Mrs. A. Beard, who is a splendid medium also. The medium and her manager and my wife and myself were the only English-speaking persons in the room, the rest of the circle, some fifteen persons, spoke the German language only, with one or two exceptions; some of them were unable to speak a word of English. Promptly at 8 P. M. the circle opened. There were some four or five etherialized forms come before the medium entered the cabinet, and gave their names in German, and were recognized as friends by parties in the circle. Then the medium was literally forced into the cabinet where she became entirely unconscious of all surroundings. Then began one of the most remarkable exhibitions of materialized forms ever witnessed in these parts. As many as three forms at once came out and greeted their friends, who almost over-

come with emotion could scarcely reply. One very remarkable personation was that of an old man who, during life, was much deformed and crippled with rheumatism. He came out using a light aluminum trumpet as a walking stick, setting it down strongly on the floor to assist his steps across the room to where his daughter-in-law was sitting, whose emotion, mingled with joy and fear, overcame her power of speech. But few words in German were spoken, but sufficient to prove that the recognition was complete, when she broke down completely overcome with emotion.

A lady with a baby in her arms came to her sister present giving words of consolation of life beyond. This lady was especially favored as no less than four materialized spirits came to her during the seance.

Fully thirty forms materialized, plainly visible in a light stronger than usual. To particularize each individual case would occupy too much space. A lady present gave beautiful music on a zither, and her brother came out, crossing the room, placed his hands on her head, blessing her audibly which completely overcame her. One of the features of the seance was that every form was fully recognized by some one present. My wife came as an etherialized spirit, bringing her own lights and, at my request, returned and came again in a strong light as a materialized form, beautiful and radiant. With the exception of my wife and myself and Mrs. Beard, all were entire strangers to the medium. This fact alone ought to silence any doubting Thomases who read this article, and adds one more truth of spirit communion from the land of truth. St. Louis, Mo. A. B. CARPENTER.



The Encyclopaedia of Death.

THE VIEWS OF J. C. WALKER, OF THE JOHN HOPKINS UNIVERSITY, BALTIMORE, MD.

TO THE EDITOR:—Although you have not invited me to send you my opinion of your Encyclopaedia, it gives me the greatest pleasure to do so. I hesitated to order it for some time, because the title was so suggestive of dry statistics that I thought it a reference book rather than one with sufficient utility to make it interesting reading; but now, after having purchased it on the many deserved recommendations that you have published from prominent workers, and having found it one of the most fascinating works I have ever read—Dickens and Scott not excepted—I am prepared to add my little word to those of the many who evidently have enjoyed the work not less than I have.

It seems to me that you have accomplished more than any other man toward rendering death sublime through a correct understanding of its mission. Every thinker should read this book. J. CHARLES WALKER.

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 Encyclopaedia, 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 be able to at almost actual cost price.

Bear in mind that the Encyclopaedia 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 Encyclopaedia for 50 cents.

By sending four trial subscribers and one dollar, any one can get the Encyclopaedia of Death for 50 cents. Remember there will be several volumes of this work. The Encyclopaedia 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 Encyclopaedia of Death, and Life in the Spirit-World is published for the exclusive benefit of our subscribers

HYPNOTISM, As Considered by B. A. C. Stephens.

It is well to review the lessons of the first and second papers. The first was to demonstrate the existence of the magnetic force in the human body. The second was to teach concentration of thought.

been taught hypnotic self-defense? The books of the recording angels alone can tell. There is one peculiar thing about the hypnotic influence, and that is, that whoever has once been hypnotized can forever thereafter sense its influence when once it is thrown upon them again.

THE TALKING-BOARD. It Delivers Some Lectures, And Presents Some Interesting Facts. INTRODUCTION. TO THE EDITOR:—About four years ago my daughter and a lady friend commenced experimenting with what, for want of a better name, they called a talking-board.

A GENERAL SURVEY. Certain Important Questions. TO THE EDITOR:—Why is it that so many good people, professing Christians, ignore or deny so large a part of Christ's teachings?

THE LYCEUM GUIDE. For the Home, the Lyceum and Societies. A Manual of Physical, Intellectual and Spiritual Culture. COMPILED BY EMMA ROOD TUTTLE.

Ayer's Sarsaparilla. THE ONLY Sarsaparilla ADMITTED AT THE World's Fair. GET The Best. THE LYCEUM GUIDE. For the Home, the Lyceum and Societies.

THE PSYCHOGRAPH. OR—DIAL PLANCHETTE. This instrument is substantially the same as that employed in the early investigations. In its improved form it has been before the public for several years, and it has been found that it is superior to any other planchette, and all other instruments which have been brought into this country for the purpose of making communications with the spirits.

THE MOLECULAR HYPOTHESIS. AS VIEWED BY J. O. BARRETT. BY THE COURTESY OF PROF. W. M. LOCKWOOD, I am favored with his new pamphlet on the above subject, wherein, by fascinating illustrations, he labors to demonstrate that "the life principle" in the human evolves into the immortal; that man is not a soul or spirit, but simply the "life ego" embodied.

THE SPIRIT OF A DISMEMBERED WIFE Comes to Him. TO THE EDITOR:—I desire to enter my protest against the views represented to have been expressed by Rev. James Gorton relative to the revival at Freeport, Ill. It is unwise and uncharitable, not to say bigoted, to assert that what we do not know does not exist; that is the fault of our friends who oppose Spiritualism, they know nothing of its phenomena, and therefore conclude that it does not exist, and call us cranks, and the manifestations a fraud because they have not seen or produced them.

COMMUNICATIONS. We are desirous to limit the teaching of this circle to truths and demonstrated facts—not theorizing, or giving to you as truth the beliefs and various ideas evolved from man's visionary mind, whether he be spirit or mortal. There is one question which has stimulated with eager inquiry the minds of every condition of human intelligence, whether inhabiting a physical body or a resident in Spirit-life, throughout its many stages of development, and that is this: "Does there exist a personality of soul-force permeating and controlling the material and spiritual universe?"

REMARKABLE PHENOMENA. The evening of May 28 there met, at Mrs. Dr. Coales, eleven persons besides the mediums, Mrs. C. A. Johnson and Mrs. L. Seereiter, for materialization. A tablecloth of four was placed in each medium's hands. After sitting a few minutes the form of a lady appeared, and was readily recognized by her mother; she gave her mother a beautiful red rose. All could see her get the rose outside of the curtains. She took her hair down from her head and spread it out; it was over three feet long. Soon an Indian lady came; all saw her, and she returned three or four times. Then the guides gave notice that they were through for that time. I then went and attended to the restoration of the mediums from their rigid, dead trance. After we got them out of the cabinet and got their hands open in Mrs. Seereiter's right hand was four ashes in her left hand was some kind of ashes or gravel; in Mrs. Johnson's left hand was the flour, and in her right hand was the other material. At the next sitting more forms appeared—my little daughter and Mrs. Coales's mother—and they brought carnation pinks. The room was light enough so that all in the room was plainly seen. This ended the seance for the evening. All pronounced it the most wonderful of any they had ever seen. So continues the ball to roll here in Battle Creek. DR. P. T. JOHNSON.

ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM; OR A CONCISE HISTORY OF THE PRINCIPAL PASSAGES OF THE OLD AND NEW TESTAMENT SCRIPTURES WHICH PROVE OR IMPLY SPIRITUALISM; TOGETHER WITH A BRIEF HISTORY OF THE ORIGIN OF MANY OF THE IMPORTANT BOOKS OF THE BIBLE. BY MOSES HULL. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

THE RELIGION OF THE FUTURE. BY S. WELL. This is a work of great value, written by one of the foremost minds of our time, and one which should be put into the hands of those who have treasured the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mild and sane spiritualism is the only religion that will survive the changes of time. The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral conquest that will appropriate the confessions of that veritable tenet can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts. For sale at this office.

THE VOICES. BY WARREN SUMNER BARLOW. The Voices contain poems of remarkable beauty and force. They are most excellent. Price \$1.00.



GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

Dear 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 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.

Oscar A. Edgerly, who stands high as lecturer, passed through the city last week, on his way to St. Paul, Minn. He proposes to take a month's vacation.

C. Cressler writes: "The Harmonical Society, of Sturgis, Mich., will hold their thirty-seventh anniversary June 15 and 16. Good speakers will be in attendance."

C. H. Nourse writes: "Prof. O. H. Richmond, Grand Master of the Order of the Magi, Chicago, will give a lecture on 'Mystic Philosophy,' in rooms of Single-Tax Club, 1188 Bedford avenue, near Putnam, Brooklyn, N. Y., Sunday evening, June 9, at 8 o'clock sharp. Prof. Richmond will be in Brooklyn on Wednesday, and is wishing to take degrees in magic, arrangements by communicating with him at 1432 Bedford avenue, near Prospect Place, care of C. H. Nourse."

Lyman C. Howe will be at one of the principal picnics at Lily Dale, the 14th, 15th and 16th.

Mrs. Myra F. Paine writes from Lily Dale: "Lily Dale is having quite a boom this year. A choice between building and giving up lots long held may account for some of it. These last warm days have brought quite a number of residents for the summer. Mr. and Mrs. Lillie arrived on Monday, and at once made an attack upon the 'matter out of place' (Colville) accumulated in their pretty cottage during its closure. Jennie B. Hagan-Jackson is expected to speak for us next Sunday, June 2. She is a favorite, and always welcome at Lily Dale."

C. E. Leonard, of New York, sends the following, copied from the Spiritual Telegraph, of May 8, 1895: "A cure for the bite of a mad dog. A writer in the National Intelligencer says that spirits of bad spirits is a certain remedy for the bite of a mad dog. The wound, he adds, should be constantly bathed with it, and then, or four doses, diluted, taken inwardly during the day. The harshness decomposes chemically the virus insinuated into the wound, and immediately alters and destroys its deleteriousness. The writer, who resided in Brazil for some time, first tried it for the bite of a scorpion, and found that it removed the pain and inflammation almost instantly. Subsequently, he tried it for the bite of a rattlesnake, with similar success. At the suggestion of the writer, an old friend and physician tried it for a case of hydrophobia, and always with success. I copy it for the benefit of the readers of THE PROGRESSIVE THINKER, for what it may be worth. The Spiritual Telegraph was published in the City of New York, by Charles Partridge and Prof. S. B. Britton, for some years, of which I have a bound volume of 1858 and 1859."

Allie Lindsay-Lynch, of Chicago, writes: "Mr. Wm. Arnold, trumpet medium, who resides at 214 Center street, came to my rooms and held a seance, the evening of Decoration Day. Nine persons were present. The seance was a grand success. Many spirits talked to their friends. Mothers heard from children, wives from husbands, mediums from guides, and I myself had a message from my loved parent. Many names were given as tests, voices were recognized, and most of the spirits spoke as distinct as mortals. Every one present was delighted and grateful for the pleasure of holding converse with their unseen friends. We had many large and beautiful spirit lights also. Mr. Arnold has been working with the German Spiritualist society the past six months and seems to be very much esteemed by the members as man and medium."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists' Association closed its meetings for the season on Sunday, May 26, with a supper in the hall, Mrs. Helen Temple Brigham being the speaker on that occasion and speaking to large audiences, both at noon and evening. This Association was formed and received a charter from the State in the spring of 1894, being the only organized society holding meetings in Lynn, and has conducted meetings in Cadet during the past season. We have had some of the best talent in the country, and although we have met with much opposition, we feel that we have had a very successful season and have accomplished some good. We have paid all debts and have money in the treasury and altogether feel that the prospects for the season of 1895 and 1896 are very bright. We feel that much of our success has been due to our worthy president, Mr. J. M. Hays."

E. E. Mason writes: "I have just returned from Dryden, Jonesboro and Stuttgart, Arkansas, where we have had

the grandest success in the way of materialization and dark seances, the mediums being William Pope and Oscar Brant. They were subjected to the severest tests, for six nights, and the forms came thick and fast."

J. B. Dillibough writes: "I wish no better Bible man than THE PROGRESSIVE THINKER. It keeps a little ahead of the Car of Progress."

Bert Woodworth writes from Meadville, Pa.: "I have just returned home after serving the Muskegon society for April and the Grand Rapids society for May. I followed L. V. Moulton with tests at both places, and have met with marked success in my public work as a test medium. I can be addressed at 118 Pine street, Meadville, Pa., for fall and winter engagements as trumpet and public test medium."

Mrs. Georgina McIntyre has returned from Minnesota, and can be found at her home, 3891 Washington Boulevard.

K. L. writes from New York: "We have just had good-bye to the personality of Mrs. Carrie Twing, a noble woman and earnest worker, who advises practical religion rather than the searing amid the clouds without a ray of hope. Her last evening with us will be long remembered, her audience being larger and unusually attentive and her subject, 'Prayer.' A fitting subject to bring us nearer in touch with each other as well as to bear her ever in kindly remembrance. In speaking of prayer, she did not mean those prayers instructing the Almighty regarding the affairs of life and advising as how to deal with them, but the unworded prayer, the soul-supplication for help beyond our own possible effort, for such is the answerable prayer. It is closed by to devote one hour each day to soul-communications regularly and as promptly as we devote an hour to dining, then would we realize the efficacy of prayer, and feel ourselves slowly, perhaps, but surely growing nearer to all goodness and becoming more in oneness with Him. God bless her in all her journeyings, for she is sowing good seed and will realize the harvest in its own good time."

W. E. Bonney writes: "I wish to say to the readers of THE PROGRESSIVE THINKER in and near St. Louis, Mo., that I am open for engagements to lecture at very reasonable terms, and would be glad to hear from friends desiring a speaker. Address me for a few days at Mount City Hotel, St. Louis, Mo."

S. M. Bumstead, president of the Spiritual Union of this city, writes: "I wish to make a correction in the statement that the secretary of the Students of Nature made in regard to membership and work referred to in the Spiritual Union. I wish the lady to have all credit due her. In the first place, Mrs. M. Summers was not with us quite six months, so it was impossible to give her a certificate of mediumship nearly a year ago (not a license), as that is not in our power. Mrs. Summers received her first pay as medium in our hall May 13, 1894. She was with us the balance of that month and June; then we closed two months. Mrs. Summers joined the society in September. On the 30th of September she received the certificate. She never was pastor, as we do not have any such attachment to our Union, and not being ordained she could not act in any such manner legally. She was with us October, November and not quite all of December, 1894; so you will see her year was a short six months, and the year is not up until September 30, 1895. I do not suppose the good secretary intended to prevaricate, but as our society stands for truth and justice it will not be right to pass a falsehood being made public, and not set it right."

Mrs. Virginia Barrett writes: "Having just returned from the northeast, where I have been engaged in the field, I am now free to make engagements with societies for camp work, also for the winter of 1895 and year of 1896. I would like to be present, work north in the winter State of Canada, and the winter will make easy terms, in much of those who desire my service. Have part of June open. Will serve as speaker, test medium, and psychometrist. Address me at 859 N. New Jersey street, Indianapolis, Ind."

Mary M. Grover writes: "I was made exceedingly glad by seeing in the columns of THE PROGRESSIVE THINKER that a new temperance movement was being organized at Chicago. That the W. C. T. U. has done great good for the cause of temperance is undeniably true; but of late one could hardly tell by Miss Willard's addresses whether she was most zealous for the cause of temperance or the old theology—they seemed about equally mixed. Of course, Spiritualism does not have anything to do with an organization of that kind." Our mind is disappointed because there is so little published in our paper on the temperance question. We think Spiritualists, as a rule, are favorable to temperance; but their ideas as to the best method of dealing with intemperance may not coincide with those whose panacea for the evils incident to the misuse of alcoholic liquors consists in "prohibition" and "orthodoxy" combined. The moral spirit of Spiritualism tends to temperance and goodness in all directions.

Mr. and Mrs. Geo. P. Baldwin write that at a recent seance with Mrs. Roberts, this city, attended by twenty-five or thirty people, no cabinet being used, some twenty forms appeared, some talking in foreign languages. Among the number was Madame De Stael of France, who materialized and called for a type-writer, which was produced. The Madame sat down and manipulated the machine in the dark, writing a lengthy message, which can be seen at the Baldwin's residence, 439 W. Lake street, 3d flat.

Charles Nevins writes: "I am forced to send for the 'Encyclopedia of Death,' for two reasons: I cannot solve the mystery of life, yet hate to give it up, and THE PROGRESSIVE THINKER is too small. Every time it reaches the house I feel like a big boy with a little piece of cake—knows it must soon go, and his stomach cries louder than his power of resistance. I heard up THE PROGRESSIVE THINKER as long as I can, but am compelled to bolt it long before the week is up. The consequence is, I am like poor Oliver Twist, 'I want more.' Dr. Johnson says: 'That which pleases long add pleases many must possess some merit.' So I think the 'Encyclopedia' must possess a lot of it, for I hear of it, and for it, in all directions. If it does not take the place of the principal literary merit, it will certainly keep one from starving. Will THE PROGRESSIVE THINKER when it has been so ravenous enough to bolt the preceding issue at a ruin. I have never

seen nor tasted 'The Encyclopedia of Death,' but if it is one-half so delicious as THE PROGRESSIVE THINKER, it ought to make a mighty good meal, and no danger of indigestion."

W. E. Bonney writes: "Mr. T. A. Thompson, of Fort Scott, while visiting at Chocoma, Kan., gave a very able and interesting account of his experiences in investigating the phenomena of Spiritualism; he also gave a splendid lecture from manuscript before an appreciative audience assembled at the home of W. E. Bonney. Mr. Thompson is desirous of hearing from societies in this part of the country who would like his services. He is a very pleasant, affable gentleman, well educated and capable of presenting his thoughts before any audience. We hope he will be kept busy. Address him at 124 Margaret street, Fort Scott, Kan."

Ellis Gibson Magoon writes from Cleveland, Ohio: "The Spiritualists of this place seem divided between egoism and Christian science and sensation, which is an abnormal appetite for anything and everything new, unlearned and impossible, with all the lesser leanings in that line thrown in. There are, however, scattered among the community, many intelligent and cultured people—Spiritualists, mind you—but drawn apart, as it were, despairing of organized harmony, and seeking breathing spells in the Unitarian church, communion with the libraries, or in congenial little bands of progressive spirits. For what a half dozen were gathered together in a room, and a great Caliban, a teacher, 'there I will be also. And this is so with much that is grand and pure in the soul of inspiration. Our good friends and co-workers, G. F. Perkins and wife, have been at work for some time past in this field, laboring fruitfully, and awakening new interest in the center of the more intelligent element of which I have written. The clear straightforwardness and open-hearted honesty with which the talents of these gifted mediums are given to the interest of our great cause, is at once a recommendation to all real Spiritualists who may have the good fortune to attend their final meeting, which was conducted at Phrenology Hall, 50 Euclid avenue, a few evenings since, by Mrs. Perkins, Mr. Perkins having been previously called to Akron. A fine inspirational opening address was followed by tests, many of which were convincing in the extreme, and all of which were, I think, recognized."

A. S. Hudson, M. D., Stockton, Cal., writes: "Soon after the receipt of THE PROGRESSIVE THINKER, No. 285, there came to my hand four letters of commendation of the article on 'The Conception of God.' One of these letters was from Geo. M. Ramsey, M. D., from as far as I could make out, 'Blokey, Pa.' I answered his letter and addressed it to him as above. It got as far as Chicago; then there it was returned, and stamped on it, 'No such office in State named.' So I cannot tell where Dr. G. M. Ramsey lives."

Prof. Lockwood has November and December vacant for this year. Societies desiring his services can address him in care of THE PROGRESSIVE THINKER. The Professor should be kept constantly employed.

R. L. T. writes from Hopkins Station, Mich.: "Hurrah for Eva A. Cassell. In THE PROGRESSIVE THINKER of June 1 she has dished up Talmage and his co-traducers and theological clowns just in accord with my ideas for many years. Hit them again, Eva, and show up the contemptible stuff they call orthodox, till they get ashamed of it, and use reason. You can do them up better than I can, and should be sustained and encouraged by every man and woman of liberal ideas. Oh! why will men and women of common sense sit and listen to such blatant, contemptible stuff, without protest or a wry face?"

Frank T. Ripley has the first two Sundays in July open and would be glad to lecture and give tests wherever desired. Brother Ripley goes to Lake George Camp the latter part of July, and would be glad to speak on route. Address him at Grand Rapids, Mich., general delivery.

Mrs. Jennie Duffus writes from Detroit, Mich.: "We have said farewell to Mr. and Mrs. Hatfield Pettibone, and the best wishes of their many Detroit friends follow them, with an earnest hope that we will have them with us again this, the coming autumn. Mr. Pettibone, with his wonderful mediumship, pleasant face and genial manner, has convinced and converted many to Spiritualism, particularly amongst the best class of people here, whose home is our spiritualism. Some of our best physicians and lawyers are among his converts. It has indeed been a harvest of good works; and he is indeed a shining light, working for this grand truth; and Mrs. Pettibone, what shall I say of her? She tells names from the Spirit-land. Her gift is marvelous indeed. Standing before large audiences, and describing to the people their spirit friends, giving full names, she makes no mistakes. Every test is recognized. May success be with them in their grand work."

Rev. Samuel Weil is now ready to serve the cause as lecturer and expounder of the spiritual philosophy. Please address him at his permanent residence, 32 Racine street, Chicago, Ill. This gentleman stands high as an author and lecturer.

Lyman C. Howe is engaged at the following camps and dates: Cassadaga, July 14 to 20; Mantua, Maple Dell, Ohio, July 25 to Aug. 2; Grand Lodge, Mich., Aug. 3 to 9; then at Island Lake, Mich., Aug. 10 to 17; then back to Grand Lodge for Sunday, Aug. 18, and thence to Lake Brady, Ohio, Aug. 20 to 26. Address Mr. Howe for fall and winter engagements at Fredonia, N. Y.

The Aberdeen (S. D.) Daily News says: "Impressive memorial services were held at the Park Place last evening under the auspices of the Spiritualists. The hall, which was beautifully decorated with a profusion of flowers, was filled by a large and sympathetic audience. Many of those in attendance were old soldiers who wore the badge and uniform of the G. A. R. W. H. Bach, speaking inspirationally, made an eloquent and highly patriotic address and also read an original poem entitled, 'Cover them over with beautiful flowers.' He reviewed the heroic history of the country from the days of the Pilgrim Fathers, and declared that all martyrs for liberty, civil and religious, should receive honor at the hands of this generation. While the wearers of the gray fought a wrong cause, he believed that their graves should be covered; also, that they should be forgiven for their misconceptions of the right. C. L.

Brookway read 'The Blue and the Gray,' and the entire audience joined heartily in the choruses of five popular patriotic songs."

M. T. Mercer of Grand Rapids, Mich., writes: "Mrs. Eleanor C. Rice, trance speaker and test medium, left here for camp-meetings at Lake George, and Burlington, Vt., where she is engaged for a time. The best wishes of many friends go with her."

C. H. W. writes from Springfield, O., of attending a seance at the home of Mr. and Mrs. G. H. Somers, June 2. The trumpet-talking was wonderful, being plainly heard in all parts of the room, and the materializations were grand. Masons and Odd Fellows came and gave the grips and signs of their respective orders, which were recognized by those to whom they were given.

Addie R. Burt writes from Battle Creek, Mich.: "I wish to tell the friends through the columns of your paper of the good work done by Bert Woodruff of Meadville, Pa. This is his second stay of two weeks with us, giving trumpet seances. His seances are grand and we expect him with us again in the fall."

C. W. Barry writes from Lincoln, Neb.: "I would take the liberty of asking a short space in your valuable paper to report something of the progress made by the First Spiritual Society of Lincoln, Neb. For the last six years we have been working very hard for the cause of truth, and at times we have almost got discouraged; but with the aid of our spirit guides and the assistance of some good and true mediums, we have established a society that stands to-day second to none in the State, in harmony and good feeling towards each individual member. For the last two months we have had with us Mrs. M. Theresa Allen and part of the time, her husband, James G. Allen, both of whom have done a work for our society that will be remembered in this city for years to come. The Ladies Spiritual Aid Society gave them a farewell entertainment and supper on Wednesday evening, May 29th, consisting of recitations, songs, games, tableaux, etc., rendered by the members of the lyceum, closing with ice cream and cake, and dancing by the young people. On Sunday, June 2, the Fraternal Brotherhood, another organization which has grown out of our society, surprised them also by giving them a dinner. The tables were laid down with good things for the inner man, and all expressed themselves as being well pleased, especially Sister Allen, who addressed the company in fitting words for the occasion, not forgetting the children. After dinner we all repaired to the Lyceum Hall and held, as usual, a good session with good attendance. In the evening Sister and Brother Allen gave their farewell lectures and tests, and thus ended a successful season for the Spiritualists of Lincoln. On account of a number of our members going away from the city for the summer, the society has decided to discontinue our Sunday evening meetings."

J. H. Metcalf is open for platform engagements and would be pleased to hear from societies within 100 miles of Chicago. Permanent address, 3214 Grove's Place, Chicago.

Nellie Phillips writes: "The Paw Paw Valley Spiritual Association meeting of June 2, at Lake Side Park, was a success in every way. Frank T. Ripley, lectures and tests, gave good satisfaction. Music by Mr. Ripley and the Misses Mable and Lillie O'Dell, assisted by Mr. Eugene McNeil. Mr. Ripley goes from here to Grand Rapids for the remaining Sundays in June."

Allen F. Brown writes: "We have completed the programme for our Northwestern Campaign, and are busy mailing to all addresses given us. We wish all to notice that the first week is the banner week of our programme. Instead of using the first week to get ready, we shall have everything in order, ready to receive guests the week before camp and all that know that they are to be with us should write us at once and engage tents. The grounds this year are in good order and waiting, and the outlook for a successful camp could not be improved. Prof. H. D. Barrett and Mrs. Richmond, J. C. Grumbine, Geo. Brooks, W. H. Beach and E. Corden White are all of them to be with us and insure a satisfactory and instructive programme; while the local talent, which is certainly equal to any in our States will be called upon to add to the interest of the occasion. There will be no lack of phenomenal mediumship. Prominent among those expected are Maud Lord-Drake and Dr. A. M. Roberts and wife. We have been hampered by lack of time since our organization, but are able to present an array of talent that all will enjoy and profit by."

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, post-paid.

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

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

"Mediumship and Its Development; and How to Mesmerize." By W. H. Bach, lecturer and demonstrator of psychic phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper, 25 cents. Cloth, 50 cents. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away grief and sorrow. It is strong, bold, correct, \$1; cloth \$1.50. For sale at this office.

"The Ruins, or Meditations on the Revolutions of Empires; and the Law of Nature." By C. F. Volney. An old freethinking classic, full of worthy of study on the philosophy of modern thinkers. Price, cloth, 75 cents; paper, 50 cents. For sale at this office.

The Precursor of the Physician.

Speaking of the Tahitian doctors, who are almost invariably priests or sorcerers, Ellis says that in cases of sickness they received fees, parts of which were supposed to belong to the gods; the supposition being that the gods who had caused the diseases must be propitiated by presents. A more advanced people exhibit a kindred union of ideas. Says Gilman: "Mongols seldom separate medicine and prayers, and a clerical doctor has the advantage over a layman in that he can attend personally to both departments, administering drugs on the one hand, and performing religious ceremonies on the other." Hence the medical function of the priest. When not caused by angry gods diseases are believed to be caused by indwelling demons, who have either to be driven out by making the body an intolerable residence, or have to be expelled by superior spirits who are invoked.

But there is often a simultaneous use of natural and supernatural means, apparently implying that the primitive medicine-man, in so far as he uses remedies acting physically or chemically, foreshadows the physician; yet the apparent relationship is illusive, for those which we distinguish as natural remedies are not so distinguished by him. In the first volume, in the chapter on Plant-Worship, it was shown that powerful effects wrought on the body by plants, and the product of plants, are supposed to be due to spirits dwelling in the plants. Hence the medicine-man, or "mystic-man," being concerned solely with supernatural causation of one or other kind, foreshadows the physician only to the extent of using some of the same means, and not as having the same ideas.

As we shall presently see, it is rather from the priest properly so called, who deals with ghosts not antagonistically but sympathetically, that the physician originates.—From "Professional Institutions," by Herbert Spencer, in the Popular Science Monthly for June.

Passed to Spirit-Life.

Arthur Johnson, of Yorkville, Kalamazoo county, Mich., passed to the higher life, being 46 years old, and for the past thirteen years a helpless cripple. He became developed as a medium when a small boy, and has been a great help to his family in this capacity. He had no fears of the change. He selected the songs he wished sung at his funeral, also myself to officiate, being of the spiritual philosophy and passed on in the same faith.

DR. D. P. JOHNSON.

Passed to the higher life, from Independence, Iowa, June 1st, 1895, after an illness of two months, Mrs. Anna Maria Wilson, aged 68 years, 7 months and 2 days. She was born in England, and came to America when a young girl, and married at the age of 16, at Newark, N. J. She resided in Washington, D. C., several years, and removed to Independence, Iowa, in 1867, where she has since lived with her husband. Two daughters and one son are now deprived of the physical presence of a faithful and loving mother. She was an earnest Spiritualist for more than twenty years. She was an active and earnest worker. She never let an opportunity pass where she could advocate Spiritualism in her life-work. She was anxious and ready for the change, knowing well that it was only laying aside the old, worn-out garment for the new. She has moved out of the old house, but will return to her loved ones, bringing comforting words of cheer and sunshine. She has made herself manifest already to her daughters, which is comforting to the surviving hearts. She fell asleep like a weary babe on its mother's bosom. Mrs. BELLE FONDY.

George Koch, of Baltimore, Md., passed to the higher life on June 21, at 1:40 A. M. Brother Koch was one of the founders of the Religio-Philosophical Society, a well and most favorably-known personage among the Spiritualists, a man whose character was above reproach, and whose moulding was of the very highest order. His genial presence and influence permeated all who came in contact with him. In demeanor he was as gentle as a child, yet fearless in his line of religious thought. As a friend, he was always sympathetic and cordial. The many who have received magnetic treatment from this large-souled brother will sorely miss his ever-beaming countenance.

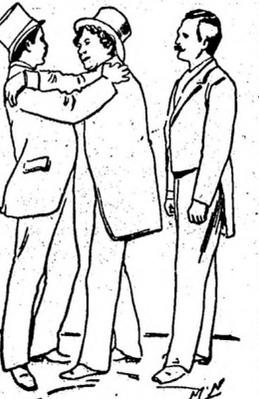
Death had no terrors for him. He longingly anticipated the welcome change, which came to him as gently as it could to so gentle a soul, and after but a few short hours of illness he slipped from the material into the spiritual life, gently, peacefully.

His desire to have his body cremated was fulfilled at Loudon Park Cemetery, on June 4th. Mrs. Rachel Walcott, the estimable speaker, conducted the funeral services. CHARLES A. ZIPP.

Passed to spirit-life, May 28th, 1895, Emeline Lawrence, of Atlantic, Iowa. Our much-loved and highly-esteemed sister was born in Massachusetts in the year 1822, consequently was 73 years old. She became Mrs. Currier, Dec. 3, 1843, and was the mother of ten children, five of whom had preceded her to the higher realms, while four sons and one daughter (who is now Mrs. E. C. Whitcomb of Atlantic, Iowa) and her kind and affectionate husband survive her. She was a devoted and ardent Spiritualist for thirty years, and lived up to the faith, and none knew her but to love her. She was a good mother, a loving wife, and a genial worker for the cause of truth. She had been a great sufferer for fifteen years but bore up bravely, and smiled the smile that plainly told us the veil was rent, and the heavenly host were in waiting to take the tired but freed spirit home. A. WHEELER.

Mrs. Hattie Turner, a well-known Spiritualist and member of the Temple of the Magi, passed to spirit-life last week at her home in Morgan Park, Ill. The funeral services were held at the residence of the deceased, Mrs. Cora L. V. Richmond officiating. She delivered an address beaming with eloquence, and full to overflowing with consolation and spiritual truths.

"The Ruins, or Meditations on the Revolutions of Empires; and the Law of Nature." By C. F. Volney. An old freethinking classic, full of worthy of study on the philosophy of modern thinkers. Price, cloth, 75 cents; paper, 50 cents. For sale at this office.



HYPNOTISM;

Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

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 are of a nature which the illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as useful and instructive to the student. The work is a handsome volume of 300 pages, bound in cloth. Price, \$3.00. For sale at the office of THE PROGRESSIVE THINKER.

THE PRIEST, THE WOMAN

—AND— THE CONFSSIONAL.

BY FATHER CHINIQUY.

This is a most valuable book. It comes from an English priest, who is talking to you, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

- CHAPTER I. The Struggle between the Surrender of Womanly Self-respect in the Confessional.
- CHAPTER II. Auricular Confession a Deep Pit of Perdition for the Priest.
- CHAPTER III. The Confessional a Hell for the Sinner.
- CHAPTER IV. How the Yow of Celiacy of the Priest is made easy by Auricular Confession.
- CHAPTER V. The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her irresistible Hair.
- CHAPTER VI. Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.
- CHAPTER VII. Should Auricular Confession be tolerated among Civilized Nations?
- CHAPTER VIII. Does Auricular Confession bring Peace to the Soul?
- CHAPTER IX. The Dogma of Auricular Confession a Sacrilegious Imposition.
- CHAPTER X. God compels the Priest to come to confess the Abominations of Auricular Confession.
- CHAPTER XI. Auricular Confession in Australia, America, and France.
- CHAPTER XII. A Chapter for the Legislators of Legislators. Heads and Fathers—Some of the matters on which the Priest of Home must Question his Penitent.

Sent Post-paid, Price, \$1.00.

JOYS Beyond the Threshold.

A Sequel to TO-MORROW OF DEATH.

By LOUIS FIGUIER.

Translated from the French.

THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a new body. The author's style is simple and unadorned in the bosom of ethereal space. "BETWEEN THE THRESHOLDS" continues on the same lines as the first volume, but the ideas are more and more developed, and the author's style is more and more refined. The book is a masterpiece of science and philosophy, and is a most valuable work for every one who is interested in the subject. Price \$1.25.

APOLLONIUS OF TYANA. Identified as the Christian Jesus.

A wonderful communication, explaining how his life and teachings were utilized to form the Christianity. Price 15 cents. For sale at this office.

Researches in Oriental History.

BY G. W. BROWN, M. D.

One Vol. 12mo, 407 Pages, Cloth, \$1.50.

GENERAL DIVISION.

- 1. RESEARCHES IN JEWISH HISTORY.
- 2. RESEARCHES IN ZOROASTRIANISM.
- 3. DERIVATION OF CHRISTIANITY.
- 4. WENCE OUR ARIAN ANCESTORS?

The whole comprises an earnest but fruitless search for a historical Jesus. In this volume the Jews are clearly shown not to have been the body and favored people they claim to have been. The Messianic Idea is traced to the Babylonian Philosopher, 230 years B. C., and its history is given. The author's style is simple and unadorned. The book is a masterpiece of science and philosophy, and is a most valuable work for every one who is interested in the subject. Price \$1.25.

THE MEDIUMISTIC Experiences of John Brown.

The Medium of the Rockies, with an Introduction by PROF. J. S. LOVELAND.

This book should be in the hands of every one interested in Spiritualism. Chapter 1, Notoriety; Chapter 2, The Heavenly Mansion; Chapter 3, Removal to California; Chapter 4, Return to the States; Chapter 5, Mediumistic Experiences; Chapter 6, His Work as a Healer; Chapter 7, Leaves the Body; Chapter 8, Visit to the Spirit-land; Chapter 9, Methods for Spirit-Communication; Chapter 10, How to Conduct a Circle; Chapter 11, Materializations; Chapter 12, New Experiences—Illustrative of Unsettled Mediums; Chapter 13, The Future of Spiritualism; Chapter 14, On the Occasion of the Death of John Brown; Chapter 15, Unsettled Mediums; Chapter 16, On the Occasion of the Death of John Brown. Price \$1.00. For sale at this office. Heavy paper cover, price \$1.50.

Easy Lessons in Spiritual Science.

By Mrs. F. Paine. Written especially for the young. Instructive lessons, consisting of questions and answers, on the various phases of Spiritual Science, 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 lyceums or at home. For sale at this office. Price 10 cents.

THE AGE OF REASON.

By Thomas Paine. Being an Investigation of True and False Theology. A new and revised edition, from new plates and new type; 186 pages; post 8vo. Paper, 25 cents; cloth, 50 cents.

God in the Constitution.

By Robert G. Ingersoll. One of the best papers Colver has ever written. In paper cover, with illustrations of author. Price, 10 cents; twelve copies for \$1.00.

LIFE WORK

CORA L. V. RICHMOND.

COMPILED AND EDITED BY HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

- CHAPTER I. Parents—Place of Birth—Childhood—Death—Her Mission in Spirit-Life.
- CHAPTER II. Hopedale, Mr. Scott in Massachusetts—Removal to Wisconsin—The Ballou Family—Admission to the Work—Work of Spirit Aid Augustus Ballou.
- CHAPTER III. Ocala—Her Earthly Life and Tragic Death—Her Mission in Spirit-Life.
- CHAPTER IV. Ocala—Her Earthly Life and Tragic Death—Her Mission in Spirit-Life.
- CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorale—Works in Buffalo—Thomas Gales Foster—Sarah Foster—Removal to Wisconsin—New York City, 1856—Philadelphia—Boston—Miner.
- CHAPTER VI. Work in New York City.
- CHAPTER VII. New York City (Continued). Prof. J. J. Matthews—Removal to New York City—New York Editors and Clergy—Other Places—Grand New Meeting—New York City, 1864—Hon. A. A. Richmond.
- CHAPTER VIII. New York City—Reconstruction—New York City, 1864—Hon. A. A. Richmond.
- CHAPTER IX. England—Robert Dale Owen—George Thompson—Countess of Calhoun—Mrs. Stranville—Mrs. and Mrs. Tello—Mrs. Rowbury—J. C. Ward—Mrs. Walker—André Broussin.
- CHAPTER X. Work in England (Continued in Three Subsequent Volumes).
- CHAPTER XI. California Work, 1876—Other Visits—Letter of

QUESTIONS AND ANSWERS.

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

R. B. Dean, Wis. Q. Our Methodist minister says that Socrates, Plato, and all the ancient philosophers, used the illustration employed by Jesus, as to the grain, sown in the ground, decaying to give birth to a new being, as applied to the resurrection of the dead; but added, they knew nothing about it, and that the blood of Jesus is the only means of gaining eternal life. What did the ancient philosophers teach?

A. It would be a lengthy task to present what all the ancient philosophers taught regarding the condition of the spirit after the death of the body, yet the consensus was that the spirit left the body at death and went to its reward. There was Tartarus—a place of punishment for misdeeds—and the Elysian fields, where happiness was enjoyed by the just.

The resurrection of the mortal body was entertained by the Egyptians, and for that reason they embalmed their dead, that the soul, on its return, after a thousand years, might find its preserved. The resurrection as entertained by the Christians was borrowed from the Egyptians.

Whatever the philosophers taught, they did not teach what this Methodist preacher says they did.

Sara K. Hart, Florida: (1) Do spirits appoint the day and hour of release, or control in any way the time of separation of the soul from the body?

(2) It is assumed that a great revival of art and letters is accompanied by a disorganization of morals, and decay of faith in Christian doctrines produces all kinds of superstitions. Is this true? If it is true, what explanation have we for it?

A. (1) Many instances may be produced tending to prove that spiritual beings, when favorable conditions prevail, are able to fix the hour of the departure of a friend. This must not be confused with the prophetic power which foretells the hour of death.

(2) It is true, necessarily so, that the cultivation of the arts and sciences is accompanied with the decay of Christian doctrines and superstitions; but it is not true, but the very contrary, as history proves, that other superstitions are engendered. The present is in point.

(3) Never was there such advancement in the arts, sciences and general intelligence, and never such freedom from superstition. The cultured have entirely escaped the thralldom of doctrines and dogmas, and credulous superstition remains with the ignorant.

If the decay of faith in the old, came from weariness, rather than knowledge, other beliefs equally vain would take the place of the effete, for the mind must have a field for its activity, and if denied true knowledge will accept its own fancies.

J. O. M., Q. Has the spirit any sense of touch, smell, hearing, etc., and if a person is deformed here on earth, does he carry the same deformity with him into the spirit life?

A. The spirit holds the same relations to spiritual things that man does to physical. The celestial, or spiritual body, is organized, and has all the senses which it carries into the next life, leaving the imperfections of the body, the decrepitude of age, the feebleness of disease. It is true the reflection of this is borne for a time by the spirit, but sooner or later they are outgrown.

the angels, scorn sordid and selfish thought and action.

D. B., Chicago: Q. Please tell me what is the spiritual condition of a person that is color-blind, or tone-deaf, while in the earthly form? The tone-deaf person, however, being a great lover of music, and longs, to be able to produce it and to appreciate the full grandeur thereof.

A. The conditions of the spirit of a person color-blind, or tone-deaf, would be one of perfect freedom from these impediments. That the person has aspirations for music, although incapable of hearing it, is a demonstration that these high powers and capabilities reside with the spirit and not with the body.

While connected with the earthly body, the senses are the avenues by which the spirit comes in cognizance with the physical world. At times it breaks through and displays its independent powers, but it is in intervals. It recognizes the colors of light by the nerve-loops of the retina, and when there is organic defect there, when the of the panes in its window are darkened and it cannot see. When there is organic defect in the loops of the auditory nerves, or the ganglia of hearing, the sounds of sweetest music are received as though, from an instrument out of harmony, or having a portion of its strings removed.

If there is disorganization of the retina, or optic tract, or of the nerve-tract of hearing, cure would be impossible, but in the majority of cases there is only a greater or less degree of paralysis, which might be overcome with proper treatment. In color-blindness, the continuous exposure of the eyes to an unrecognized color, alternating with other complementary color, if persevered in, will awaken the receiving nerves to response, if that power is not wholly lost. The same may be said of tone-deafness. A tone which is inaudible, continued for a considerable time, will tend as no other stimulant to awaken the dormant nerves of reception.

THE TRICKS OF FAKIRS. The Fire-Test, So Called.

TO THE EDITOR:—At one of the Spiritualist meetings which are held every Sunday evening at No. 11 N. Ada street, under the management of Mrs. Jeffrey, Mr. Edward Holm, of this city, recently gave a practical illustration and imitation of a little feat, which certain parties "then exhibiting it, have designated "The Fire-Test." To those present on this occasion, Mr. Holm stated that he demonstrated that some things can be done as well as others, if we understand the modus operandi, and that people should be careful not to accept as a test of spirit power, or mediumship, doings and performances which are readily explained on natural principles and belong to the category of scientific tricks, or juggling.

Mr. Holm being a medium himself, and an earnest, zealous Spiritualist, knows very well that the genuine phenomena need none supplementing with fraudulent imitations, and keenly recognizes the mischief that is done the cause of truth and progress by tricksters who are in the business for self and profit. What Mr. H. did and said was a wholesome lesson against credulity and gullibility, and furnished a defense against impostors and deceivers.

Without resorting to any artifice or chemical preparations, Mr. Holm repeatedly and deliberately put his fingers fully into the flame of a large kerosene lamp, without the least visible effect of a burn.

Asking for a piece of paper money, I handed him a two-dollar bill, which he folded once lengthwise and then passed or drew it through the flame, with a moderate motion, leaving the bill intact. He held the same thing with some white handkerchiefs, and even offered to do it with a piece of lace.

After various successful experiments of this kind, he explained the scientific principles which account for the apparently strange and wonderful feat, stating that the heat of the burning lamp, which does burn and consume, is not located at the base, immediately over the brass burner, but higher up. When any object is thus passed through the lower part of the flame, below the point of combustion, there is always a vacuum of air intervening between the flame and the object, preventing its getting burned.

For the more bold and daring part of the business for self and profit, Mr. Holm has recourse to something more, and this, it was shown, is found in a peculiar physiological phenomenon connected with the management of the breath. Although aware of and by practice familiar with the beneficial and invigorating effects of slow and deep breathing, I never had known or heard that these good results could be extended so far as to make one's skin "fire-proof." Holding the breath, we are told, effectually closes the pores of the skin against the sting of insects, and so modifies and reduces its sensibility that hot objects can be handled without pain or injury. At this point strange and incredible things occurred. I refer him to my friend Holm as the responsible authority. When he was about to handle the hot lamp-chimney with his bare hands, I noticed him taking a deep, long breath, drawing in the abdomen, inflating the lungs to their full capacity and holding the breath. In that condition, we are assured, any one can handle hot objects without injury, and stinging insects find every door closed against them.

Whether the modification of cutaneous sensibility, thus effected, can explain the story about the three men of old that went into a fiery furnace and escaped unharmed, Mr. Holm did not say, but this we know from common experience, that if one will hold his breath—and that implies holding his tongue—when assailed with hot words and fiery speech from a fellow-mortal, it will have a modifying and moderating effect.

Mr. Holm, it seems, has studied and delved considerably into the mysteries of occult science, and says it would be well indeed, if Spiritualists in general would study the laws and philosophy of the Yogi—the system of Hindu natural philosophy.

TEMPLE PHENOMENA.

Phenomena, not Lectures, Make Converts.

When will our platform lecturers learn that Spiritualists are made by experience, not by argument; all the finest theories and rational philosophy uttered by our ablest and most eloquent speakers never convert people to Spiritualism. These eloquent teachings are attractive and instructive to people who have been converted by witnessing intelligent manifestations, and are both useful and necessary; and may be said to be the ethics or religion of Spiritualism, and are essential to human progress.

If I had not witnessed phenomena with my own eyes and understanding, that proved the fact of an intelligence that was not mortal, and proving it so, I knew I was dealing with a spirit who had once been a mortal—I should never have been interested in platform speaking, any more than I am in pulpit sermons; but getting that one fact that the Rev. Mr. Savage refers to, where he says: "One fact and one alone will prove it, and that is an intelligence that is not the intelligence of any of the embodied persons present" when I got that, it was of such a nature that I could not have believed it on any testimony that could be offered—I must experience it myself; then, being satisfied, I am ready to listen to the teachings, draw my own inferences concerning a future life, and listen with pleasure and instruction to the gifted platform speaker, who, by this means, possible so that an organization properly qualified for the purpose, as a hypnotizer may be supposed to be, can, as if we were, speak to a distant friend by force of will alone, without uttering any audible sound—we do not know to what developments this kind of sympathetic whispering might lead. Apparently, even organizations not naturally qualified for thought-reading may, by the help of the hypnotizer, be artificially rendered sensitive to these more or less subconscious communications, so as to result in actions which would ordinarily be interpreted as proceeding from a knowledge of what happened at a distance, and far out of the hearing or sight of the person who appears to be influenced by that knowledge. In other words, on this theory of the phenomena, vibrations of the ether which would otherwise be lost upon a man, may, by careful preparation, gain access to him, just as vibrations of sound, which are otherwise lost, are so preserved by the telephone as to be audible within two or three hundred miles.

Now, if by what we usually call a mere moral effort, a thought, or even a desire, we can be directed to a given point, just as the apparatus of a telephone directs it, there is no particular reason why some means should not be found of intercepting some of the instinctive communications between one of the lower animals and another, so as to tap them in the same way in which an electrician at an intermediate point taps the electric cable of a message intended for a more distant goal. And so the fairy-story fancy that a man might be so endowed as to overhear the conversations of insects or birds might be realized. All these speculations are, of course, pure dreams, but they are dreams which are suggested, as not altogether impossible, by the extraordinary extension of the possibilities of a vibrating ether, accepted by the science of our own day. To the generation which has become familiar with the phonograph and thought-reading, it will hardly seem a sheer impossibility that we might one day be able to arrest and decipher the less intricate messages of purely instinctive import which pass between the ants of a single nest, the rooks of a single rookery, or the chimpanzees of a single family. Indeed, the last feat has, according to an American naturalist, been partially accomplished already by the help of the phonograph, though not by virtue of anything analogous to the thought or feeling reading between man and man.

That humanity is on the verge of important discoveries in the realm of psychic science seems evident; and we believe the time is not far distant when Science itself will have to be remodeled. Take, for example, Tesla and his remarkable achievements. As set forth by Geo. H. Guy, Tesla has of late carried his ideas and work to a height of audacity which can only be spoken of as unparalleled. It has generally been supposed and assumed that this earth has a natural electric charge of its own. Mr. Tesla argued that it should be within the power of mankind, with suitable apparatus, to disturb and demonstrate that charge. In some of his later inventions he has directed his energies to that enormous problem, which, if successfully solved, would represent in science the material conquest of the world by a Napoleon or a Caesar.

Mr. Tesla now claims that he has succeeded in his object, and has, with his own eyes, seen the electricity of the earth reach out its arms of ethereal and vocal force to heaven. This seems inappreciable to the eyes of the most secretive and cautious of men, and has not yet been known to speak of a thing as a bare possibility until he had already accomplished it in his laboratory.

Of course, this achievement, which is among the latest, has many bearings and aspects. With suitable mechanism properly adjusted it will be possible to talk from one part of this earth to another without wires. But this is a detail. If this earth has an electrical charge, and all other heavenly bodies have, and they undoubtedly have, an electrical charge, we have at once facilities of interplanetary communication, should there be beings who have yearnings across the chasms of space.

When Tesla succeeds in extracting light, as it were, from the earth, rendering its surface luminous at any point desired, then, even, only a single step is made by him in unlocking the secrets of nature, yet exceedingly great results will flow therefrom.

JOHN WETHERBEE.

SECRETS OF NATURE.

As Manifested in Hypnotic Suggestion.

THE WONDERFUL ACHIEVEMENTS OF TESLA, THE GREAT ELECTRICIAN.

TO THE EDITOR:—As set forth by The Spectator, "in what physiologists now call the hypnotic state, it is clear that the commands issued, even from afar, by one who had produced that hypnotic state, and even by others to whom he has transmitted his authority, are heard and obeyed. We have no notion how they are so heard and obeyed. But it is clear what is audible or visible to one who is in a hypnotic trance, without the least knowing what it means, might well be audible or visible to a differently constituted organ in its natural state. And therefore it is not at all impossible that there are in existence organs which convey to other creatures, without any hypnotizing, those same messages which only become articulate to us under conditions which resemble the sudden giving out of what is called 'latent heat' by the physicists.

"But if any one supposes that what is now established as 'thought-reading' is due to the carrying of a new kind of quasi-electric message through the ether, and that the apparatus of a strong volition renders this thought-reading possible—so that an organization properly qualified for the purpose, as a hypnotizer may be supposed to be, can, as if we were, speak to a distant friend by force of will alone, without uttering any audible sound—we do not know to what developments this kind of sympathetic whispering might lead. Apparently, even organizations not naturally qualified for thought-reading may, by the help of the hypnotizer, be artificially rendered sensitive to these more or less subconscious communications, so as to result in actions which would ordinarily be interpreted as proceeding from a knowledge of what happened at a distance, and far out of the hearing or sight of the person who appears to be influenced by that knowledge. In other words, on this theory of the phenomena, vibrations of the ether which would otherwise be lost upon a man, may, by careful preparation, gain access to him, just as vibrations of sound, which are otherwise lost, are so preserved by the telephone as to be audible within two or three hundred miles.

Now, if by what we usually call a mere moral effort, a thought, or even a desire, we can be directed to a given point, just as the apparatus of a telephone directs it, there is no particular reason why some means should not be found of intercepting some of the instinctive communications between one of the lower animals and another, so as to tap them in the same way in which an electrician at an intermediate point taps the electric cable of a message intended for a more distant goal. And so the fairy-story fancy that a man might be so endowed as to overhear the conversations of insects or birds might be realized. All these speculations are, of course, pure dreams, but they are dreams which are suggested, as not altogether impossible, by the extraordinary extension of the possibilities of a vibrating ether, accepted by the science of our own day. To the generation which has become familiar with the phonograph and thought-reading, it will hardly seem a sheer impossibility that we might one day be able to arrest and decipher the less intricate messages of purely instinctive import which pass between the ants of a single nest, the rooks of a single rookery, or the chimpanzees of a single family. Indeed, the last feat has, according to an American naturalist, been partially accomplished already by the help of the phonograph, though not by virtue of anything analogous to the thought or feeling reading between man and man.

That humanity is on the verge of important discoveries in the realm of psychic science seems evident; and we believe the time is not far distant when Science itself will have to be remodeled. Take, for example, Tesla and his remarkable achievements. As set forth by Geo. H. Guy, Tesla has of late carried his ideas and work to a height of audacity which can only be spoken of as unparalleled. It has generally been supposed and assumed that this earth has a natural electric charge of its own. Mr. Tesla argued that it should be within the power of mankind, with suitable apparatus, to disturb and demonstrate that charge. In some of his later inventions he has directed his energies to that enormous problem, which, if successfully solved, would represent in science the material conquest of the world by a Napoleon or a Caesar.

Mr. Tesla now claims that he has succeeded in his object, and has, with his own eyes, seen the electricity of the earth reach out its arms of ethereal and vocal force to heaven. This seems inappreciable to the eyes of the most secretive and cautious of men, and has not yet been known to speak of a thing as a bare possibility until he had already accomplished it in his laboratory.

Of course, this achievement, which is among the latest, has many bearings and aspects. With suitable mechanism properly adjusted it will be possible to talk from one part of this earth to another without wires. But this is a detail. If this earth has an electrical charge, and all other heavenly bodies have, and they undoubtedly have, an electrical charge, we have at once facilities of interplanetary communication, should there be beings who have yearnings across the chasms of space.

When Tesla succeeds in extracting light, as it were, from the earth, rendering its surface luminous at any point desired, then, even, only a single step is made by him in unlocking the secrets of nature, yet exceedingly great results will flow therefrom.

ST ENCE.

THE POTENCY OF THOUGHT.

It is Illustrated in Various Ways.

The present is an age pregnant with wonderful advancement in scientific knowledge. Bringing into practical use the powers of electricity has given a new impetus to inventive genius and greatly enlarged the domain of thought; demonstrating that after all thought is the "power behind the throne." And this has set thought to thinking—thinking about itself—thinking of its own possibilities and powers; studying out how to think—how to make every thought practical for good—knowing that every thought in that direction gives added power to those which are to follow.

It now begins to be understood that "mind controls matter," that is, what we commonly call matter—but the great Cosmos! One no matter how many parts it takes to compose it, and hence, all is mind or spirit. To be sure, some parts are not as refined as others, but all are interdependent, like the various parts of a watch, and all are required in their proper place, to render the structure and movement complete.

Now, this being true, thought—the mind-energy—the spirit-force of an intellectual, conscious self-hood, when its powers are rightly understood and directed, will have full control over the less-developed portion of its organism and hold it under an enveloping form in obedience to its will; and by this means cause it to bloom with health and youthful vigor into the ripening years.

Thought is interpenetrating and transmissible, and when projected its initial velocity carries it forward on its mission to make its impact, and the result will depend upon the energy of its developing forces. If started with the load of an impending doubt, it will, in greater or less degree, fall in becoming realized. On the other hand, being organized upon correct principles, never dreaming of failure, and projected by a dominant will, it will speed like an arrow straight to the mark, and will do the bidding of the mind.

These facts should never be lost sight of—it is the faith that saves—faith grounded in knowledge of its own powers, and in knowing how to exercise those powers. As we increase in this knowledge we shall learn that there is no limit to the power of thought, and that it is the power that above all and through all moves all things.

Now, the mind and body being a unit, it follows that correct thinking is necessary to keep up the harmony throughout the temple to the glorification of the Holy Ghost within. Jesus is reputed to have said: "All that a man shall be, he will be according to what he thinks." The Holy Ghost, which shall never be forgiven in this world, neither in the world to come." This passage has been construed by theologians to mean anything but the real truth of what the text implies; for Jesus declared emphatically, according to the same authority, "Ye are the temples of the Holy Ghost," making it certain that any infraction of the organic law of being would bring its own results, and must be lived out, and would always be one of the life experiences which the indwelling-spirit would retain.

It was given to instruct that educated thought would so determine the mind that it would guard the temple from becoming the victim of false ideas—"driving out the money-changers," (the negative conditions of the animal plane which seek only selfish gratification), "and those who sold doves," (or whose affections were debased), thereby literally "making the temple a den of thieves," robbing their own spirit (the Holy Ghost) of a clean and healthy tabernacle in which to dwell.

It is here thought directed by knowledge, controlled by a reasoning faith, purifies the temple by driving hence all that offends and beautifies and adorns its porches. It is through knowledge of the laws of the ether, and the way the body is preserved in health and vigor; hence, our first duty is to gain a knowledge of the law, and through the power of thought so influence or direct the mind as to preserve the body in health. Right thought, then, becomes the factor of health, and directed by a cultivated will becomes more potent than drugs in healing the sick.

Instead of abandoning hope and giving way to despair, one should always think health, and be resolute in insisting that the mind is not sick, and that, having power over its own body, it will repel therefrom all negative conditions which are detrimental to health, and establish renewed energy and health therein. After all, any disease will sooner give way under this mental discipline than it can without it by the use of all the known drugs used as medicine.

But the power of thought does not stop with the healing of the individual body; it influences the entire body politic. Turn back for a moment to the days of Wilberforce, Garrison, Wendell Phillips, Sumner, Gerritt Smith and a few others who thought to abolish slavery in this country, and see it raise up a John Brown and Abraham Lincoln to garner on their own the fruits that thought has sown. Now nations have arisen and are developing new thought, and the problem of currency and of the unemployed will, in due time, be solved by thought. Its ceaseless waves are carrying forward the race to a grander, higher, holier plane of action, and though, to our eyes, it seems slow, it is surely moving with the certain energy of the spheres of progress, and no other power can stay its onward march.

D. P. KAYNER, M. D.

FIFTY YEARS

IN THE CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHINQUIA. It exposes even to the minutest details the corruption that has crept into the Church of Rome. It is a work of 300 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

- CHAPTER I. The Bible and the Church of Rome.
- CHAPTER II. My First School-days at St. Thomas—The Monk and Cellar.
- CHAPTER III. The Confession of Children.
- CHAPTER IV. The Shepherd whippersnapper.
- CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.
- CHAPTER VI. Festivities in a Parsonage.
- CHAPTER VII. Preparation for the First Communion—Initiation to the First Communion.
- CHAPTER VIII. Intellectual Education in the Roman Catholic College.
- CHAPTER IX. Moral and Religious Instruction in the Roman Catholic Colleges.
- CHAPTER X. Protestant Children in the Convent and Nunneries of Rome.
- CHAPTER XI. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
- CHAPTER XII. Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
- CHAPTER XIII. The View of Celibacy.
- CHAPTER XIV. The Impurities of the Theology of Rome.
- CHAPTER XV. The Priest of Rome and the Holy Fathers; or, how I swore to give up the Holy God to follow the word of Man.
- CHAPTER XVI. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
- CHAPTER XVII. Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
- CHAPTER XVIII. Vicarage, and Life at St. Charles, Milwaukee Boyer.
- CHAPTER XIX. Papineau and the "Fratricide" in 1834. The burning of "Le Canadien" by the Curia of St. Charles.
- CHAPTER XX. Grand Dinner of the Priests—The Manitoa Sister of Charity.
- CHAPTER XXI. Jan appointed Vicar of the Curia of Charleston—The Priest, "The Curia," Fathers Bédard and Pétty.
- CHAPTER XXII. The Cholera Morbus of 1831—Admirable courage and self-denial of the Priests of Rome during the epidemic.
- CHAPTER XXIII. I am named a Vicar of St. Roch, Quebec City—The Rev. "The Curia," Fathers Bédard and Pétty.
- CHAPTER XXIV. Simon—Strange religious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—Sum of one Mass established.
- CHAPTER XXV. Continuation of the trade in Masses.
- CHAPTER XXVI. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the word God) in my vest pocket—The Grand Oyster Soiree at Mr. Bédard's—The Rev. "The Curia," Fathers Bédard and Pétty.
- CHAPTER XXVII. We have not space in this notice of Father Chinquia's work to give the heads of all the Chapters. The following are a few of the most interesting, however, are of thrilling interest.
- CHAPTER XXVIII. The Immaculate Conception of the Virgin Mary.
- CHAPTER XXIX. The Abolition of Auricular Confession.
- CHAPTER XXX. The Ecclesiastical Refractory of the Priests—The Bishop Refractory to Distribute the Eucharist.
- CHAPTER XXXI. Public Acts of Sacrilege—General Curia of Indignation—I determine to resist him to his face—He employs Mr. Spinney to send me to Gaol, and he falls—Drags me as a Prisoner to Urbana in the spring of 1836 and falls again—Abraham Lincoln defends me—My counsel—My own more than ever of my Light and my Counselor.
- CHAPTER XXXII. Bishop O'Regan sends me to the Curia of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He declares his intention to condemn me to the gallows at Kankakee—He forgives it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—The Curia of Abraham Lincoln—The Oath of Miss Philomena Mott.
- CHAPTER XXXIII. Address from the People of the Curia of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He declares his intention to condemn me to the gallows at Kankakee—He forgives it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—The Curia of Abraham Lincoln—The Oath of Miss Philomena Mott.
- CHAPTER XXXIV. A moment of Interference—A thread of my "Fifty Years in the Church of Rome," to see how my old Previsions about my defender, Abraham Lincoln, were realized—Some of the Imprecations of the United States.
- CHAPTER XXXV. The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plot to assassinate him—The Plot to assassinate him—The news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the Curia of the French Canadians of Chicago—The Oath of Miss Philomena Mott.
- CHAPTER XXXVI. Abraham Lincoln a true man of God, and a true disciple of Jesus Christ—The Curia of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He declares his intention to condemn me to the gallows at Kankakee—He forgives it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—The Curia of Abraham Lincoln—The Oath of Miss Philomena Mott.
- CHAPTER XXXVII. Deputation of two Priests sent by the People and the Bishop to the Curia of the French Canadians of Chicago—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—The Curia of the French Canadians of Chicago—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 23rd July, 1853.
- CHAPTER XXXVIII. Excellent testimonial from my Bishop—My Retreat—Grand Vicar Dunn and his assistant, Rev. Mr. Granger—Grand Vicar Dunn to withdraw from the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift in forgiveness, rich, happy and safe—Back to my people.
- CHAPTER XXXIX. The Solemn Responsibilities of my New Position—We solemnly promise to the People of the Curia of the French Canadians of Chicago, to call ourselves Christian Catholics—Bishop of the Roman Catholic Bishops—My Lord Duggan, Conductor of St. Louis, burst in Chicago—he comes to St. Louis to persuade the People to submit to his Authority—he is ignominiously turned out, and runs away in the middle of the night.
- CHAPTER XL. My view of the Principal Events from my Conversion to the Faith—The Voyage through the Desert to the Promised Land.

Price, \$2.25, Post-paid.

THE QUESTION SETTLED

A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM.

By MOSES HULL, Author of "The Contrast," "Which," "Letters to Misses Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's Clothing," "No. 10."

This book is what its title indicates—"The Contrast Between Biblical and Modern Spiritualism." We give below only a partial list of the contents of each chapter:

- CHAPTER I.—The Adaptation of Spiritualism to the World of the Present—Spiritualism as a Good or Bad Adaptation. Religion must adapt itself to Man. Religion and Science have failed to demonstrate an after-life. Spiritualism is the only religion that has adapted itself to the present. It is the only religion that has adapted itself to the present. It is the only religion that has adapted itself to the present.
- CHAPTER II.—The Moral Tendency of Spiritualism.—A Natural Query. Jesus regarded as a Blasphemous Anomaly. Every man is a God. The Law of the Spirit. The Law of the Letter. The Law of the Spirit. The Law of the Letter. The Law of the Spirit. The Law of the Letter.
- CHAPTER III.—The Bible Doctrine of Angel Ministry.—A Common Doctrine. Angels are Spirits. "Man" and "Angel." Angels visit Abraham, Lot, Job. The Host of the Lord. An Angel appears to Moses. The Host of the Lord. An Angel appears to Moses. The Host of the Lord. An Angel appears to Moses.
- CHAPTER IV.—The Three Pillars of Spiritualism.—Spiritualism. Three prepositions. Man has a Spiritual Nature. A Spiritual Nature.
- CHAPTER V.—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus. The Birth of the Spirit. The Birth of the Spirit.
- CHAPTER VI.—Are We Infidels?—Baptism (Growth of Spiritualism). The "Mad Dog" Spirit. Charge Ignored. Proceeding to the Curia. A Spiritualist's Testimony. The Bible. Daniel. The Host of the Lord. An Angel appears to Moses. The Host of the Lord. An Angel appears to Moses.
- CHAPTER VII.—Objections Answered.—Objections to Spiritualism. Objections to Spiritualism.
- CHAPTER VIII.—Objections Answered.—Objections to Spiritualism. Objections to Spiritualism.

Price, \$1.00. Sent Post-paid.

SPIRITUAL HARP.

A Collection of Vocal Music for the Choir, Congregation and Social Circles.

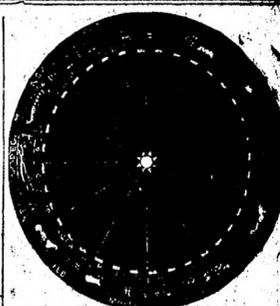
By M. Peebles and J. O. Barrett, E. H. Bailey, Musical Editor. New returns on good as usual. Free from all theological bias, throbbing with the soul of inspiration. It is a collection of the most beautiful and popular music, (nearly all original), and adapted to all classes of voices and powers. The songs are the kind ever published. Its beautiful songs, duets and quartets, with organ, or melodeon accompaniment, are both to public meetings and social circles. Cloth, 120c. Postage 10c.

A VALUABLE WORK.

Researches in Oriental History, Embracing the Origin of the Jews, the Rise and Development of Zionism, and the Derivation of Christianity; to which is added: Where Our Aryan Ancestors? By G. W. Brown, M. D. One of the most valuable works ever published. Price, 12c.

POEMS.

By Edith Willis Linn. A volume of sweet outpourings of a gentle nature, who has no thought of the bitter cruelty of life. These are sweet, winsome and restful. Price 10c.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our star system any day during twenty-five years of this century. This knowledge has for ages been held in secret by the occultists.
2. This information in any other form, if it were published, would cost from seventy-five to one hundred dollars.
3. This system also contains a chart which will give the positions and orderly movements of the planets for all past, present and future centuries, with an annual correction, which makes it the greatest astronomical device ever invented by man.
4. This chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.
5. The study contains a book on the occult meaning of the positions and relations of the stars that may be found as they appear on the earth and moon, in the lives of those who die and those who do not die, their duty, while here.
6. The signs of the Zodiac, and explains the signs in a manner that calls clearly for the soul for all mankind.
7. The signs of the planets, the harmony and inharmonies of their polarities is a feature of the study.
8. The effect of the planets upon human life, and the manner in which they act upon the human mind.
9. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.
10. The co-ordinating qualities are touched upon in the reading, affinity existing between some magnets, illustrated.
11. The delineation of the Horoscope of a recently noted personage, showing a marked intellectual character, with purity and gentleness of a high degree.
12. The effect of the planets upon the human mind, which rests all the Occult Wisdom, of both the Orient and the Occident, and explains the language of the stars, as used by all the occultists of the world.
13. The closing pages reveal some of the wonders of time, space, distance and motion, of power and force, of greatness and grandeur, and presents a picture of the life of the sun, moon and planets, and the relation of all celestial bodies, suns and systems, in all their glory and majesty.

This wonderful knowledge simplified and brought within the grasp of all, is offered for sale at \$1.00, postpaid, on receipt of price. For sale at this office.

THE QUESTION SETTLED

A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM.

By MOSES HULL, Author of "The Contrast," "Which," "Letters to Misses Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's Clothing," "No. 10."

This book is what its title indicates—"The Contrast Between Biblical and Modern Spiritualism." We give below only a partial list of the contents of each chapter:

- CHAPTER I.—The Adaptation of Spiritualism to the World of the Present—Spiritualism as a Good or Bad Adaptation. Religion must adapt itself to Man. Religion and Science have failed to demonstrate an after-life. Spiritualism is the only religion that has adapted itself to the present. It is the only religion that has adapted itself to the present. It is the only religion that has adapted itself to the present.
- CHAPTER II.—The Moral Tendency of Spiritualism.—A Natural Query. Jesus regarded as a Blasphemous Anomaly. Every man is a God. The Law of the Spirit. The Law of the Letter. The Law of the Spirit. The Law of the Letter. The Law of the Spirit. The Law of the Letter.
- CHAPTER III.—The Bible Doctrine of Angel Ministry.—A Common Doctrine. Angels are Spirits. "Man" and "Angel." Angels visit Abraham, Lot, Job. The Host of the Lord. An Angel appears to Moses. The Host of the Lord. An Angel appears to Moses.
- CHAPTER IV.—The Three Pillars of Spiritualism.—Spiritualism. Three prepositions. Man has a Spiritual Nature. A Spiritual Nature.
- CHAPTER V.—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus. The Birth of the Spirit. The Birth of the Spirit.
- CHAPTER VI.—Are We Infidels?—Baptism (Growth of Spiritualism). The "Mad Dog" Spirit. Charge Ignored. Proceeding to the Curia. A Spiritualist's Testimony. The Bible. Daniel. The Host of the Lord. An Angel appears to Moses. The Host of the Lord. An Angel appears to Moses.
- CHAPTER VII.—Objections Answered.—Objections to Spiritualism. Objections to Spiritualism.
- CHAPTER VIII.—Objections Answered.—Objections to Spiritualism

