



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

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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 revolve itself into its primal elements, and to form other combinations, a process which we see taking place every day as defunct animal matter sinks into the earth or vanishes into the air to afford food for new and active organisms.

Reasoning thus, Dr. Parker commenced a series of experiments, with the design of finding that microbe though he should devote all his energies and all his time to the search.

Dr. Parker is a quiet, reserved and gentlemanly man, of an extremely studious habit and little given to taking part in the ordinary trifles of life. 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.

The flower was in full bloom, and apparently quite uninjured by his researches into the bulb from whence it grew. But when he exposed the little moving, writhing atom, by the aid of an exceedingly fine capillary needle, and the plant died in the twinkling of an eye. Rapid decomposition followed, and in an incredibly short space of time the flower had disappeared, leaving nothing behind but a slight, glairy scum and a subtle scent that permeated the atmosphere of the room.

The discovery was made, the microbe of death was found!

In an interview, Dr. Parker told of his discovery and his further investigations:

"When I had recovered from the excitement I felt at this strange result of my experiments, I reasoned that, as the discovery of this strange microbe had caused the premature death of the lily, it was rather the microbe of life that I had destroyed than that of death. To determine the question, I took another flower, in a like state of floral vigor, and with a very delicate scalpel, completely extracted the strange little squirming object, and closed up the orifice in the bulb by luting it with damp clay, as gardeners do in grafting. To my surprise, the flower, instead of withering, as the other had done, seemed to blossom into fuller exuberance, as if some malefic influence had been taken away from it.

"I put it carefully under 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.

IMMORTAL LILIES.

"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-

jected 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, writhing atom I had extracted was the latent cause of death, and had been suddenly and unduly excited to action by my touch with the capillary 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, imbedded in the portions of the bulbs that I had taken away with them, and which now were slowly rotting, and developing a most disagreeable, corpse-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 amphibian, 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."

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 impregnation 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 it further."

It is rather the most wonderful discovery that was ever made by man, or reason, judgment and experiment go for nothing. Time alone can tell! The doctor seemed disinclined to enter into any further particulars about his discovery, being of opinion that the time was not ripe for full disclosure. He instanced the premature publication of Prof. Koch's discovery of the bacteria of consumption and the hurried and imperfect use made by certain unscrupulous physicians of a remedy which, if left to time and further experience to develop, would, and probably will, prove of inestimable benefit to mankind, but which, in unskilled and rash hands, had proved to be rather an injury than otherwise.

"What," said he, "would have become of chloroform, or chloroform, or ether or nitrous oxide, cocaine and the other anesthetics or disinfectants that have given ease to the suffering and safety to the use of the surgeon's knife, had they been given over to unlicensed practitioners and quacks before their true quality and effect had been thoroughly investigated and safeguarded by the care and attention of men of science, prudence and humanity. They would inevitably have killed more than they cured and have been curses instead of blessings."

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 persuaded that it was 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 from the most eminent pulpits 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.

"Weeks and months rolled away, and Mrs. K. was in Italy. One evening she came into her hotel very weary from a long day's sight-seeing, and retired early to rest. Falling asleep almost at once, she dreamed that her father and mother had met. So vivid was this impression that her soul was thrilled with the sudden, divine rapture that filled the hearts of these two lovers, sundered so long, but now met in an eternal union. Her whole being was flooded with the glowing gratitude and love that thrilled the newly-met pair—the joy of the mother who had waited so long for the coming of her dear one, the father's rapture to find his lost again in the paradise of God. This rapture, this overwhelming tide of feeling, so overwhelming Mrs. K. that it woke her, and she rose from her bed and walked up and down her room; as she did so she said: 'I can't sleep again to-night,' and glancing at the clock saw that it was only 11 o'clock, and for hours she walked up and down her room, too excited and agitated to sleep.

"The next morning she wrote to her sister, relating her dream, telling her the hour she dreamed it, and ending with the request that she would write her at once and tell her how her father was."

"Her father had died at just the moment of her dream. Allowing for the difference in the time between the two countries, it was just the hour and the moment that her father's soul left this earth. Who shall dare to say that it was not to meet his departed one, and that on some electric wire of soul-communication, too ethereal for our full comprehension, the news was not flashed down from paradise to the loved one so far away?"

The above, by Marietta Holley, in the Arena, affords an illustration of how spiritual truths are creeping into leading magazines.

He fancies himself enlightened because he sees the deficiencies of others; he is ignorant because he has never reflected on his own.—Bulwer.

The hoopskirt was in full feather in 1596. It was then made of iron, and sometimes weighed as much as 30 pounds.

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.

This is not to be wondered at when we know that we all belong to one family, and that the priests of the past and the preachers of the present have succeeded in keeping the people in ignorance for thousands of years, and have made a good living for themselves out of the hard-earned means which should belong to those who worked for it, instead of those who have been keeping them ignorant.

I do not intend to comment on the past history of the church, as that is so well known that it shows for itself, but I do wish to call the attention of Spiritualists to some things in that line, and see if they are not falling into the same ruts which have been followed by the churches. There have been unit members of ministers who have been as honest as anyone could be in the work of the church, and yet they have been deceiving those who were following them, as well as themselves; and there may be mediums who are doing the same thing and are honestly endeavoring to produce phenomena which are elevating in their character, when in reality they are not.

It will not do to brand all as frauds who fail to edify the people to whom they are talking, and still there is very much done in the name of Spiritualism that does not stand the test of good common-sense, even though the mediums are perfectly honest and conscientious in the matter. Those who are perfectly satisfied with their belief and are established in the doctrine of spirit return do not notice this; but there are honest investigators who cannot make the allowance that these can; and we are told in the Bible and it is as true as thought it had been written in any other book, that 'We must be ready to give to every man that asketh of us, a reason for the hope that is within us,' and mediums should be willing to learn and willing to test the powers that are controlling them, and see whether they are worthy of the place they are assuming.

A great deal of instruction has been volunteered to the world through the Bible, and has been backed up by the assertion that it came from the Lord or under the control of the spirit, and many have been willing to accept it as truth because of this claim; but there are some of us that are not willing to take all these statements as coming from the Lord or as having the seal of the spirit, and we must remember that Spiritualists and free-thinkers generally are not in the same line. The mediums are not the same as the Bible, and they are doing a great work in unmasking the fraudulent in that line; but let us see if the rule will work on the other side.

If a medium of very ordinary intelligence and limited information comes before a company of 'the same class and is brought under control of spirit power, and in a very unnatural voice delivers a discourse on the subject of finance, and recommends to Congress certain action by that august body, and winds up with a jerk and the startling assertion that his control is Gen. George Washington, I, for one, do not feel compelled to accept the statement as true simply because the medium has said so; and the medium stood higher in my estimation before than after the story was told.

Another aspiring youth imagines that he is controlled by the great statesman Lincoln, and proceeds to enlighten his credulous hearers with what he thinks about 'dress reform,' or some other equally plausible subject.

Another medium who has lived a lonely life and has given much thought to the subject, claims Brigham Young as her control, and gives her hearers a very interesting talk on the social problem. It would have been better if she had called up King Solomon, for he was a man of even wider experience, and could have come just as well, now that he is at leisure.

Almost all mediums that I have ever known have amongst their bands at least one Indian, and this Indian is what the clown is to the circus—sometimes he is a doctor, and again he is a brave without any title; sometimes he is a chief, and again the Indian is a squaw with some very fancy name—and they will grunt and chatter some very unintelligible nonsense, and suppose that because their hearers laugh they are convinced of the truth of Spiritualism, when in fact they are disgusted and ashamed to let it be known that they were present.

Now, I do not say that these mediums are dishonest, or that the spirits do not come as they say they do, but if we were to read the same thing in the Bible we would hoot at the thought of its being true; and yet we expect the world to believe Spiritualism, when in fact the

evidence is largely against it, as it appears to the world.

I have been in circles where the mediums gave some very fine discourses and they were evidently under the control of some superior spirit, and I have seen the same mediums at the same meeting, and before the same company, pass under the influence of spirits evidently very inferior to themselves, and cause these highly-favored mediums to do and say the most ridiculous things, thereby destroying the good impression that they had previously made, and the honest investigators will turn away and exclaim: 'Rats! There is nothing in any of it.'

There is no doubt that these mediums are controlled by spirits, but there is a question about how far they should be permitted to control mediums. It is one spirit coming in and driving out another spirit and taking possession when often the spirit of the control is far the best able to teach. Spirits are much the same, whether still in the earth-life or whether they have passed over; and frequently the spirit on this side knows more than the spirit that has passed to the other side, and should not be so willing to surrender to the other—and the sooner we cease to accept everything that jerks or looks mysterious, or calls itself a spirit control, the sooner we will be able to command the respect of the world in which we live and of the spirits who have passed over.

It must be regarded as a good joke by the spirits on the other side who knew nothing before they passed over, to have the opportunity of coming back and taking charge of the bodies of those who are much wiser than they ever were, and forcing them to dance to music which they think comes from heaven because a spirit said so.

We are all of us down on the frauds which are being perpetrated by the fakirs who are constantly working the public in the name of Spiritualists, and we want to put them to the strictest test conditions every time, and it is just possible that some of the frauds are passed to the Spirit-life, and are coming back and working their racket on Spiritualists, many of whom are the easiest to dupe of any people outside the orthodox churches.

WM. P. HAWORTH, Pastor of the First Golden Rule Church of America, Long Beach, California.

P. S.—This Golden Rule Church is a society, many of whom are Spiritualists, organized under the laws of the State of California, for the purpose of investigating the truth of every phase of Spiritualism without prejudice or preference, and we desire to look truth straight in the face wherever we chance to meet it.

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, intemperate 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, and three feet from the wall, side and end diagonally from the entrance.

We had chatted awhile when the lady came through the door smiling a slight nod of recognition to myself, and stepped off for the piano. Instantly, by her side and gliding gracefully along, there appeared a man of medium height, light hair flowing parted down to the shoulders, ends curled. He had on a dusky black cloak with a clerical-cut collar, flowing a little below the knee, showing pants but no shoes. She at once began to play, as several music-books lay open before her.

She had only struck a few bars when he turned his ear, listening a few seconds and vanished. After the lady was through with her music, I related what I had witnessed. 'Oh,' said she, 'that was Beethoven; he often visits me—I am fond of his music. By the bye, that was one of his pieces I first played.'

Leaving the room for a few minutes, she returned with Beethoven's picture in an eighteen by ten-inch frame, an exact and complete copy as I saw it.

THOS. DANE.

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-realm, 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.

Self-denial is the result of a calm, deliberate, invincible attachment to the highest good.—G. Spring.

AN HISTORIC REVIEW.

The Church and Civilization.

A STATEMENT OF FACTS OF INTEREST TO EVERY REFLECTIVE MIND.

TO THE EDITOR:—It is believed by Protestants and boasted by Catholics, that civilization is due to Latin Christianity. I shall attempt to prove that the Latin church has been a retarding influence, and to show the true source of European knowledge.

When Pepin laid the basis of the temporal power of the papacy by donating to Pope Stephen II, the captured cities of the Lombards, he laid the foundation of human woes for a thousand years. But all the bloody wars that followed this event by the usurpations of the wealth of nations by the Roman church, are not to be deplored as the spiritual supremacy of the popes which has been in effect as a pall over the minds of men for fifteen centuries and is yet to bear its influence for at least a century to come.

At the early organizations of the church there were four regular patriarchates. Rome, Constantinople, Antioch and Alexandria were the centers. Jerusalem was made an honorary patriarchate. Quarrels arose for supremacy, which was finally given to Rome because St. Peter, the founder of the Roman church and first bishop, was said to have been given the keys of heaven and hell, and told to 'feed the sheep.' As this illustrious apostle was made superlative in power by Christ himself, his successors claimed pre-eminence and the 'divine right' to govern the spiritual opinions of the entire world.

Constantine gave the 'shepherds' power and room when he made Christianity the established religion in the empire and removed the capital to Byzantium. From this date the popes began to plot. They made the 'holy' scriptures to say: 'See, I have this day set these over the nations, and over kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant.'—Jer. 1:10, and, 'He that is spiritual judgeth all things, yet he himself is judged of no man.'—1 Cor. 11:5. The scriptures now being furnished, they began the work of fulfillment, 'tearing down,' 'rooting out,' 'Christianizing by the sword, the fagot, the rack and every conceivable instrument of torture.' The Goths, who were first to accept the Christian faith, omitted the Book of Kings from the translation of the scriptures into the Gothic language because they feared those cruel and fatal narratives, thought dictated by God, would have a demoralizing effect on their people.

Now, literally, a 'darkness fell over the earth.' The popes and Frankish princes joined hands and hearts in their sanguinary work of Christianizing and usurpation in the West. The Lombards, Italians and Saxons were made to yield their lands and their religions. For the obstinacy of the Saxon hero, Urtikind, Charlemagne caused 4,500 of his countrymen to be slaughtered.

Thus was Christianity spread by the Latin churches in the East and West in this manner was built up the kingdom of Christ, that spiritual monarchy that the Bible prophets tell us is a little stone cut out of the mountains without hands, which is to crush out of existence all other governments so that no place will be found for them. The ultimatum was the Crusades, the Inquisition (Holy Office), and, finally, the Reign of Terror. Christ's kingdom should be known by its fruits. By the Crusades or Holy Wars, civilization was retarded for more than two centuries and millions of lives were sacrificed. By the Inquisition learning was suppressed for another century, and the effects of its horrors on society may be traced to the present time: Italy, the cradle of the Roman church, came to the close of the Middle Ages without an established government and had it not been for a counteracting power, which seemed destined to save the world, all other nations would doubtless have arrived at that period in the same lamentable condition.

But while the Eastern and Western empires were blotting out the light of the Pagan philosophers, a 'star rose in the East,' whose rays were seen from the Hellespont to the Strait of Gibraltar. This was the 'angel of the East' that bore the 'seal of the living God,' who was commanded to 'thrust not the earth or sea till the servants of God (literature) were sealed in their foreheads.' When Abubek succeeded to the head of Mohammedanism, his first injunction to his Arabian tribes was to hurt not the earth nor let their victories be stained by the blood of women and children—a quite different command from that of the Christian Emperor Valens, who ordered the wives and children of his host-ages by the Visigoths, massacred. They were also bidden to guard their literary treasures.

The Arabian scholars were original and liberal investigators. They had never, as a people, bowed their necks to the yoke of any conqueror and during the Dark Ages were almost the sole repositories of the scientific knowledge of the Grecian philosophers. They translated Aristotle's poetry, metaphysics and politics into Arabic and perused the works with the greatest delight. This knowledge was carried west by the Saracens in their invasions, and Spain became the seat of knowledge. Florence was the cradle of literature, art and manufacture.

With the revival of the classics came infidelity, as may be supposed. The Humanists became infatuated with the literary models. Dante, Petrarch and

Boccaccio devoured the musty manuscripts they were fortunate enough to obtain from the mouldy cellars or garrets of the monasteries, with all the avidity of a Pliny. This was the dawn of the new learning crossed the Alps, England, France and Germany were lighted by its fires. Roger Bacon, the greatest scholar of the Mediaeval Ages, owed much of his scientific knowledge to the Moslems.

Thus, while the Roman church was fulfilling its mission of 'tearing down,' 'rooting out,' the world was being advanced by the Saracens. The little stone-kingdom had failed in its work of universal destruction, and it seems now destined to go as 'chaff' with the others. The Moslem religion eclipsed Christianity for 500 years in Spain; the crescent has superseded the cross which surmounted the dome of St. Sophia, at Constantinople.

All Gods are described as jealous and revengeful though all potential, yet they can not roll back the tides of war or invasions. The Parthenon on the Acropolis at Athens has served successively for a Pagan temple, Christian church and Mohammedan mosque. Truly, the ways of the gods are mysterious, but we have found their pathways in the lines of science and we shall soon be enabled to set up a kingdom that can demonstrate the truths of an Infinite Mind, too exalted to know the low passions of jealousy and revenge; too glorious to seek for glory among men. LOUISA B. REED, Hutchinson, Kansas.

THE ASTRAL BODY.

It Takes a Walk and Is Seen.

I send you an experience of my own. It occurred in the autumn, when one servant was away and the other very busy. It was the custom of the maid who was absent to take my little son to school at 2 o'clock and bring him back at 4. As she was away, I took the boy myself and then returned home. I was suffering from neuralgia, and, feeling unfit for anything else, I decided to lie down on the sofa by my bedroom window for a while, and then get up and change the dark dress I had on for a new lawn one which I had had for some weeks, but had not fancied to wear except in the house of an afternoon, and go to meet the boy. I mention the trivial circumstance of the dark dress and the light one, as through them comes the most puzzling part of my story.

I lay down and fell asleep, and woke with the most peculiar feelings I ever had in my life. I was anxious to rise and ascertain the time. I was anxious about my boy, as the road was being sewered, and it was exceedingly dangerous and awkward for any one to traverse it, but anxious as I was, I lay like a log and could not move hand or foot. I wondered with a thrill whether I had passed the change called death, and I lay wondering, wondering, wondering, and could do nothing but wonder.

Suddenly the power to move returned. I sprang from the couch and rushed to the clock—five minutes past 4; the boy would be on his homeward way! I called to the maid, but, obtaining no answer, I looked from the window and saw that she had gone to meet the boy—and in he came, as rosy, merry and noisy as ever.

I took up my work and sat by him in the nursery, and suddenly he said: 'Why have you changed your dress, mother?' I said that I had not changed it, because I had been lying down. He pondered a while and then said, 'Why did you come to meet me and then go back and send Hannah?' 'My love,' I answered, 'I did not come to meet you to-day, because I was ill.' 'Well,' the child replied, 'it's very funny for Pansy (a school-fellow of his) 'looked out of the window and said, 'See, there's Percy's mamma, and how pretty she looks in that dress.' The other looked out of the window and saw me pass and re-pass, dressed in a lawn blouse, dress and black lace but with cream roses, whereas I was lying on the sofa unable to move, dressed in a dark dress, with a white woolen cloak thrown over my head because of the draft.

When the children left the school he could not see me anywhere, but saw the maid beckoning to him. He was very puzzled about it, but finally said, 'It must have something to do with the spirits, mother.'

The above, from Light, London, illustrates a curious phenomenon—the astral or soul going forth and rendering itself visible. Such cases happen often.

DIVINE WRIGHT.

The common housefly is often literally devoured by parasites, and it has been proved that these parasites are also infested with minute creatures that threaten their destruction.

In A. D. 394 the breeches-makers were expelled from Rome, and all persons were ordered to discontinue wearing breeches.

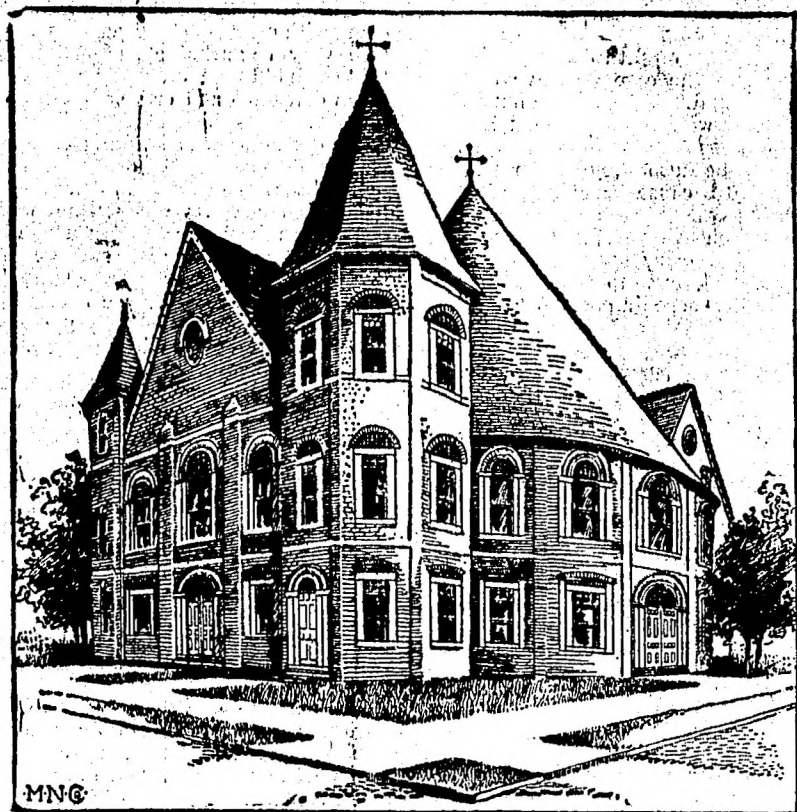
During the reign of Charles I. of England, everybody wore boots and spurs, whether he ever mounted a horse or not. Housatonic is a corruption of Wassatonic, 'Bright Stream Flowing Through Rocks.'

Quisquidam, the name of a Massachusetts lake, signifies 'Good Fishing Place for Pickeral.'

Mount Desert Island was thus named by Champlain, on account of its barren appearance.

The Atchafalaya River, in Louisiana, was so named from two Indian words, meaning Long River.

A cloth for the head or face was formerly called a coverchief, just as one for the hand was called a handkerchief.



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 should 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 unity of 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 all 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 guardian 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 rise 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,

Wearied, heart-sick and worn. Restless, forever restless, Beating against the shore;

O! whisper Love Deities, 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 blended 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-by.

LaCrosse, Wis. SILAS BOARDMAN.

Postponement.

S. J. Wooley writes from Milo, Ohio: "Please announce that the camp-meeting at Woolley'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."

In the works of man, as in those of nature, it is the intention which is chiefly worth studying.—Goethe.

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. Finally illustrated Bibles came into use in Sunday-schools evolutions 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 many 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, millcreek, waterway and stone pile, and well, is noted for something. The whole travellings of Jesus were not much larger, perhaps, 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 and 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 Jericho. North of Bethlehem is the road to Jerusalem, and the mountains of Judea, and the tomb of Rachel. 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 these and the worship of idols and images; why fishes, and bulls, and birds, and crocodiles, 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' works on the Jews, to explain much concerning the Jewish people. Any reliable ancient history could be used to advantage in putting 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 poetic 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 there 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 suffering could yield no more, And law 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 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 dowry through life, The nature that comes from a union void

With the unloved husband and unloved wife. "For ill-will and hatred, e'en murder foul Will walk in the train of a loveless law;

And many a crime, if the truth were known, Would point for its source to such marriage law. "Till death do us part"—write that if you will, But the death of sin, and of love grown cold;

For naught else can part those whom love unites, They are wedded still at the gates of gold." CALLIE BONNEY MARBLE.

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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," Give 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 lie 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 rudely 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, Awake 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 earth-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-land.

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; 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 blight.

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.

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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 incubators of the forces of the earth; a plague and a curse 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 little God, filled with vengeful passions, making pets of a mountain tribe in Judea, warring upon and destroying their enemies; vacillating in character, demoniacal 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 Mummies.

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 finances.

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 of them said: "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 are 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 Jael 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 only 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 paleolithic 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 Spiritualistic 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 toy" 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 toy, 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, and 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 your 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 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, who is the 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 MESMERIZED, TO LEARN THE TRUE STORY OF THE FOUST MURDER—A STRANGE REVELATION.

Judge Ellison, of Anderson, Ind., on May 14, 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 mouth, 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 was nervous over the attention 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 witnesses 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 faculties 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 was the end of 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 his 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, had the scenes of the murder come 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 dollars that was ever formulated. You need 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 have 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 pulpit 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 with all in their own comfort, will sit in their easy chairs, possibly sigh, "God pity the poor this bitter night," thank the Lord that they are undisturbed, 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 her 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 evidently 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 "Vox uero," Scribner and Publishers, would rebound through the air like the thunder from Sinai. "Hypocrites!" who are robed 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 creeds and controversies, and to turn the southern sides of a theological hair, or 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 fall, 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 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 know.

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 would say 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. But he could not be taken along till I could not have asserted myself, I would have been obliged to do as he said. Then I should be a medium for just such stuff as Prof. J. Payne. I know of mediums who are traveling, who have a priest, and, of course, others who are congenial for their controls, and it looks to me as though it cannot be helped except by educating the mediums before they are developed.

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 see many 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. WINBOR.

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 etheralized forms came 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. Those between the north and south 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 etheralized 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 light.

St. Louis, Mo. A. B. CARPENTER.

The Encyclopædia of Death.

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

TO THE EDITOR:—Although you have not invited me to send you my opinion of your Encyclopædia, 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 Encyclopædia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

Bear in mind that the Encyclopædia 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 Encyclopædia for 50 cents.

HYPNOTISM,

As Considered by B. A. C. Stephens.

THIRD PAPER.

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.

Hypnotism clearly demonstrates the power of thought. Long ago an inspired writer said: "As a man thinketh so is he." Hypnotism shows that "thoughts are things." "We think; therefore we are," is an old maxim of philosophers, containing much truth.

The body is not the man. We do not see to-day with the same eyes we saw with yesterday, and every four months we have an entirely new physical body. Are you not sufficiently sensitive to become a good hypnotic subject and able to sense the higher influences? The reason is that your body is too gross. The remedy is plain. Try and lead a more natural life. Take sufficient sleep to give you plenty of good magnetism. Be in the open air and sunshine as much as possible. Take exercises of long, deep breathing. Exercise physically till moderately tired. Avoid too much flesh meats, for you take on the magnetism of whatever you eat. Religiously eschew the hog. Swine are particularly susceptible to bad magnetic influences. Associate with the best people, for you draw from the aura of every one whom you meet. Do these things as near as possible, and the change for the better will be noticeable by all who will so practice, in three or four months, and much sooner, accordingly as you are more or less sensitive naturally. As you reform your physical body from purer elements it becomes a better instrument for the psychic forces. You will become possessed of more magnetic power and have greater self-control. It will then be much easier to concentrate thought and make yourself magnetically positive or negative, as occasion may require.

To thus educate yourself to direct and control your own magnetic forces at your own pleasure is the very highest degree of self-development, for it enables you to be your own god. You become a god for this is the literal meaning of the word. Moses was so developed by his spirit-control that he became a god to his people. Ex. 7:1. Thus, it is that hypnotism-power of the mind which enables it to direct its magnetic forces. This power is a faculty of every mind, and is consciously or unconsciously used by all. When you come into the aura of one whose magnetism is good and strong, you are irresistibly drawn to him; and you feel his bright, cheery forces for good. If the person be gross, selfish and animal, you naturally feel a repulsion because of his bad magnetism. Swift could not analyze his dislike to a certain individual, and wrote:

"I do not like you, Dr. Fell;
The reason why I cannot tell;
I do not like you, Dr. Fell."

A familiar illustration of the use of hypnotic power is in the salesman who compels a customer to buy against his will. Good solicitors have this power strong; so do all successful speakers. You go to a church or political meeting of your own persuasion. You sit still and make your minds passive. The speaker is positive, and as he throws his magnetism into his words, they thrill the audience. Those who are good hypnotic subjects will be the first to catch the magnetic vibrations from the speaker and lead in the applause. But, if you hear a speaker opposing your principles, you naturally make yourself positive to him; resist him, and he fails to excite your emotions.

With what power the old-time preachers would hold up the picture of a preacher hell-fire the sensitive before them would tremble; as their imaginations were electrified, and "flee from the wrath to come" by crowding to the mourner's bench, where there was always a strong "battery" of believers. At that central place the thoughts of the magnetic circle would be concentrated on the excited sensitive, many of whom would pass into the trance or cataleptic stage of hypnotism and see visions or have clairvoyance. As soon as the "seeker after religion" became passive and was overcome by the positive magnetism of the "bull-pen" battery, he "experienced religion," for his negative magnetism was harmonized and united with that of the battery. Such revivals do really have "the power," notwithstanding the denials of those who are ignorant of the natural laws by which these phenomena are produced. The "enthusiasm" of a political meeting, or of an army marching to battle, is accounted for by the same law.

Every one who desires to increase his power over his fellow-man, and use that power intelligently, and only for good, should, therefore, study hypnotism. Hypnotism has its lights and shadows. It can be used for abused. It can heal the body and the mind. It can stimulate and develop the higher and nobler faculties of the mind, as the memory, will, love of music, veneration, courage, speech, etc., or in turn excite the grosser animal nature, or repulse and subvert it. By the wonderful "post-hypnotic suggestion" the street arab unconsciously becomes a good citizen, or a good boy, or a criminal, accordingly as the operator uses his power for unselfish or selfish purposes.

Right here many people raise what they regard as a serious objection to the teaching or exhibition of hypnotism proper. But they forget:

1. That already hypnotism is taught and practiced by evil persons in order to accomplish selfish ends, and that the innocent subject is always the victim.

2. That the subject who is hypnotized can be protected against the use of their own hypnotic powers for self-defense. A properly trained subject can never be hypnotized against his will.

3. That no legislation can provide a remedy for the evils of hypnotism, because, being a purely mental act, it cannot be taken hold of by law.

The evil is abroad in the land. Let every parent see that his children are carefully instructed in its principles, so that, if they do evil through its agency, they do it of their own choice.

All good things have at different times been perverted, and hypnotism is one of those things. How many young women could have been saved from a life of shame, and how many young men saved from a criminal career, if they had only

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. Then, being thus put on their guard, if the time, place and operator be not right, they can easily and successfully resist any assault.

How important, then, is it for all good people to have a practical knowledge of the art of hypnotism, in order that they may of their own will remain free. And especially so since its powers are used by evil persons over the good.

To cultivate your hypnotic powers you must cultivate your mind. A sound mind ever dwells in a sound body. The healthier the body, the more powerful are its magnetic forces. The purer the mind, the nobler its aspirations; the higher it dwells on the intellectual plane of thought, the more generous, just and philanthropic are its impulses and emotions; the more it is controlled by pure, unselfish love, the better is its quality of magnetism.

The objects of this article have been to call attention to the laws of mental and physical hygiene, in order that the student may prepare himself the better to understand the lessons which are to follow.

B. A. C. STEPHENS.

(TO BE CONTINUED.)

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. His premises (in p. 32) that "every method of crystallization and every plastic structure is inhibited by a life energy, which, as a formative force, is the result of, and evoked by, focalized chemical combination in accord with principles of evolution." According to this, we are asked to believe that the chemistry of nature is the resort to which she is generating life in its infinite forms, as he more emphatically states it (p. 36): "Life, whether crystal, vegetable, or sentient, is the resultant of those formative chemical forces and factors, which are inborn at the inception of its evolution."

Prof. Lockwood dared to think for himself. We would do him injustice to charge that he is guided by no higher light than abstract materialism, though priding himself as an atheist. Let us credit where it is due, that, deductively, his "beginning" has no ending. He disallows the possibility of death to defeat nature's ultimate plan, and he would hope that, from logical necessity, he will throw away that materialistic and atheistic muck-rake, and will accept the crown of heavenly roses, held in the hand of a ministering angel, ready to plait upon his brow the moment he looks up with faith, believing "it is the spirit that quickeneth; the flesh profiteth nothing."

J. O. BARRETT.

Mind and Matter.

One of the greatest triumphs of the human mind, and beyond comparison the most important step hitherto taken toward the solution of the world enigma, was the discovery that an object implies a subject—i. e., that any given object, for instance, a tree, can not by any possible stretch of imagination be said to exist, unless there be at the same time an eye to see or a hand to touch it—in other words, a mind to conceive it. In other words, a mind to conceive it. In other words, a mind to conceive it.

This discovery was made thousands of years ago by subtle reasoners in far-off Hindostan, and its deductions are given with marvelous acumen in the Upanishads, which are philosophical treatises appended to the Vedas, a treasure-house of wisdom which has no equal, and in comparison with which the logic of our foremost modern luminaries sounds like the veriest child's prattle. In those glorious treasures we have an epitome of the wisdom of sages who pondered over life's riddle long before the first pyramid was built, long before Abraham roamed the plains of Chaldea with his cattle, a treacherous and savage Bedouin. And, like a golden thread running through the Upanishads, is the ever-recurring lesson: "Matter is an illusion; mind alone is real!"

The above is by Dr. Hensoldt in the "Great Truths"—take your choice! In so doing you will be suited, and as to the rest of mankind, that will make no difference to you.

B. DOTIN.

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth and will be pleased with it, and will reward it by personal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

The men of action are, after all, only the unconscious instruments of the men of thought.—Heine.

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. This was a board about twenty inches long and six inches wide, with raised flanges three-fourths of an inch; a short piece of board, some five inches square, fitting between these flanges and mounted on easy-running rollers, and a pointer fastened to the edge of this board formed the entire mechanism. On one of the flanges the letters of the alphabet and numerals and also the more common monosyllables were arranged; also a marked point to indicate the end of a word, formed the entire outfit of this "talking-board."

The operators sat opposite, with the tips of the fingers of both hands resting on the short movable board. For some time this short board moved rapidly back and forth, apparently without any definite object, probably to acquire command of the operators' muscles.

Soon the pointer would stop at letters and the spirit operators announced their purpose and desire to learn the English language, saying the spirit scholars were immensely numerous, forming a band of ancient spirits desirous of learning our language that they might the more intelligently teach earth's children. In this school a systematic course was pursued—from the alphabet to words and their meaning, and to sentences and their proper construction. This continued for an hour each evening for about six months. The latter part of this time many interesting communications were received, and something over two hundred and fifty names of themembers of the band were spelled out, often with much difficulty, as the choice of the proper letters to give the sounds desired to represent the names as the spirit was accustomed to recognize as its earthly name. With the name was usually given the earthly residence when in the form, and quite frequently the earthly occupation, and later on many autobiographies were given. The name of the spirit organization was "The Pearl Band," and the purpose to teach history, biography, and to give us needed instruction in all that pertains to physical and spiritual life. In pursuit of this object this band gave us over two hundred lectures; a sample of these lectures I send you—two given by Eliahom—announced as leader and organizer of this band. These and all other lectures were spelled out letter by letter, the letters named by one of the operators as the pointer indicated, and written by me, I having been duly elected scribe and wrote out the communications received about a year. To me these lectures are very interesting. Quite recently the band gave me permission to select for publication such of these lectures as I might think would interest the readers of THE PROGRESSIVE THINKER.

Darien Wis. DAVID WILLIAMS.

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 souls forever permeating and controlling the material and spiritual universe?" In other words, the question we will say we do not know, and we have never met a spirit so advanced in knowledge as to give us an intelligent answer to this persistently intruding question.

That the universe, replete with life and motion, may have a brain or mind center is the belief of many advanced spiritualists. But the universe is limitless and the spirits belonging to this earth-plane, or coming here from other and comparatively near planets have been traversing the outer cycles and have never approached to or made a discovery of where this center may be; and the question is, what may be found there is with them as with you, a matter of belief or speculative theory.

Jehovah, or God, as this supposed center is commonly called by both spirits and mortals, speaks to spirits through spirit nature as He, or it, speaks to you through material nature, and there are as many and varied beliefs concerning a central governing cause with us in Spirit-life as there are with you in earth-life, and this includes speculative disbelief as well.

We will try and tell you as near as we can the laws and arrangement of the Spirit-world to governments or hands. This will necessarily be crude because of the poverty of your language to express spirit conditions. The expressive capacity of your language is mainly limited to sense life.

Many facts relating to the spirit when first born into Spirit-life were well known to Spiritualistic students. When first born into Spirit-life we first try and wean them from their earth-bound conditions. They are then taken by spirits who, like Homer and many others, are working with this band, to bring under our influence newly-awakened souls. They are first brought into a magnetic atmosphere, like that pervading this circle, and shown the way to grow out of their physical bodies. We then take them to a place in the Spirit-land, where we have control, and there they build their spirit homes, learning and developing their spirit natures, and then return to earth to learn their unfinished lessons and to help guide their mortal friends to the light. We will continue this lecture at our next meeting, as you are to tired now to continue further to-night.

ELIOM.

All spirits in passing from the physical take with them to Spirit-life every attribute of their nature that they possessed while in earth-life, losing nothing but the physical body, and the spirit shows every deformity or unnatural growth of any character. We told you of the guides sent out by us to bring newly-awakened souls to our spirit-homes; only those join us whose natures harmonize with us or can be developed to a harmonious condition. There are

many other centers of government besides ours, each differing from others and developing along the line of thought that was dominant in their nature while in the physical life, and we have spirit kingdoms in which the leader holds undisputed authority over his followers—being the outgrowth of a belief in the divine right of kings. Others are an aristocracy. These have not one great God, but many smaller ones. Almost every form of earthly government is duplicated in Spirit-life, and there is a home for every disembodied spirit corresponding to their education and desires.

This will explain to you some of the varied and conflicting statements made by mortals when under spirit control. Gods many or gods few, all who have revealed themselves to mortals have once dwelt in the flesh, like unto you. My first spirit home in the development of earth's children was ruled by me as an absolute monarch and they called me their God, and I instructed earth's children to worship me as such. My next visit to earth's children I had outgrown this condition, and although with a few others I held almost absolute power over the band I had called around me, yet we taught earth's children who came under our influence that we were their spirit friends and not the great God that made all things. Now we have come to you as guides and teachers, calling to our home those who are or can be developed into a condition where they are a law unto themselves, and where principle and love control all our movements.

To this and higher conditions all of earth's children must ultimately grow, and they are like vegetation—never planted so deep or so covered with false growth but what they will ultimately grow towards and seek the light.

ELIOM.

This closes the second lecture, each requiring about an hour in delivery.

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? In trying to tell one of these of the experience of a lady who is "spiritually gifted," I was out short by the assertion, "Oh, it is no use to tell me of that, for I don't believe in spiritual gifts." What part of the Bible can such people read? Surely not the Old Testament, nor the New, for both are filled with the Spiritual experiences of the different characters. Paul says: "Now, concerning Spiritual gifts, I would not have you ignorant," and he goes on to enumerate all the "diversities of gifts," different phases of mediumship, just as they exist on earth to-day.

The laws of nature are the same "yesterday, to-day, and forever," and Spiritual laws are just as natural as are the mental and physical; and as laws which govern the physical ever have to be traced and discovered from the phenomena which fall under the observation of those who have "eyes to see," like our Galileos, Newtons and Edisons—so with the spiritual! Therefore, it becomes the duty of those who are knowing to spiritual phenomena to not "place the light under a bushel," but rather where all may see, that some discerning one may by its aid, perhaps, discover what are the conditions which make it possible, and by which it may be reproduced.

There are so many laws in nature of which we are ignorant, but which will be of higher importance to man when once discovered and understood. All honor to the minds that observe phenomena in any department of nature and trace them to their causes—the great governing laws that lie behind them.

ELIOM.

Drummond defines science as "knowledge of law." It is a mistake to limit its meaning to the physical department alone, when "the universe is governed by law," and is true in its nature.

The physical has been pretty thoroughly explored, but vast fields still lie before us, an undiscovered country, in the realms mental and spiritual, and a thorough knowledge of the lower is sure as a solid foundation from which to build to the higher; for the same law runs from lowest to highest, and "like conditions produce like results" all through. The study is to discover what were the exact conditions which produced the phenomena. Like results can never be produced without supplying each and every condition. If one be lacking, the whole chain is broken. Photographs cannot be taken with one chemical left out, or the conditions of light or darkness, each in its proper time and place, absent. The telephone may be called the "talking wire," but with one section defective it is dumb. We may be sure the same law extends on and on through the universe—mental and spiritual! The laws which govern all these wondrous phenomena which are taking place "the world over," only lie waiting the coming of the discerning mind—to reveal the causes lying back of them. They are there, always have been, and ever will be, but the world was not ready for the knowledge of them; had not grown up to it, any more than the babe in its prime class is ready for rhetoric, algebra, or astronomy; any more than the Indian was ready for the printing-press and telegraph! But the superstitions of the bigot and the doubts of the skeptic are destined to disappear before the "white search-light of science," when it shall demonstrate the presence of the Spiritual, and prove the glorious truths of immortality.

"And the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." ALPHA.

A LAWYER'S VIEW.

The Spirit of a Disembodied 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. Rev. Gorton is not justified in saying that because he never felt the "touch" of God's spirit, it does not exist. My business as a lawyer made me, for many years of my life, a materialist, but the touch of that Divine Spirit came to me, and I know it. The spirit of a disembodied wife comes to me with its inexpressible "touch," I feel it every day of my life; I am not deceived; and yet, before I knew these things, I should have thought them mere delusions. It is not just nor fair to the millions of sincere and honest people who compose a large part of the people of the churches, to say there is no such thing as "communication" with the source of all spirit, and "touched," "converted" if you please; and for the Rev. Gorton to say they are "demented" is the narrowness of bigotry and illiberal uncharitableness. If any truth in psychic philosophy has been established by the investigations of the London Society of Psychical Research and the experience of Spiritualists, it is the truth that some sensitive do know of the presence of spirit friends by the sensation of feeling. If we may feel the presence of our spirit friends, this lesser power, why may we not feel the presence of the presence of the Great Spirit—the Father of us all? "If we seek it we shall find" is a truth and just as much a truth whether it is "inspired" or is just a common "heterodox" truth.

N. B. FREELAND.

Remarkable Phenomena.

The evening of May 28 there met, at Mrs. Dr. Coates, 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 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. Coates'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 Concordance 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.

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The physical has been pretty thoroughly explored, but vast fields still lie before us, an undiscovered country, in the realms mental and spiritual, and a thorough knowledge of the lower is sure as a solid foundation from which to build to the higher; for the same law runs from lowest to highest, and "like conditions produce like results" all through. The study is to discover what were the exact conditions which produced the phenomena. Like results can never be produced without supplying each and every condition. If one be lacking, the whole chain is broken. Photographs cannot be taken with one chemical left out, or the conditions of light or darkness, each in its proper time and place, absent. The telephone may be called the "talking wire," but with one section defective it is dumb. We may be sure the same law extends on and on through the universe—mental and spiritual! The laws which govern all these wondrous phenomena which are taking place "the world over," only lie waiting the coming of the discerning mind—to reveal the causes lying back of them. They are there, always have been, and ever will be, but the world was not ready for the knowledge of them; had not grown up to it, any more than the babe in its prime class is ready for rhetoric, algebra, or astronomy; any more than the Indian was ready for the printing-press and telegraph! But the superstitions of the bigot and the doubts of the skeptic are destined to disappear before the "white search-light of science," when it shall demonstrate the presence of the Spiritual, and prove the glorious truths of immortality.

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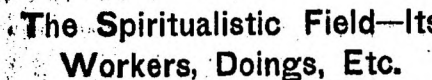
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Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists' Association closed its sessions for the season on Sunday, May 26, with a supper in the hall. Mrs. Hely Temple Brigham being the speaker on that occasion and speaking to large audiences, both afternoon 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 for 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. Hely."

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

Charles Nevins writes: "I am forced to send for the 'Encyclopaedia of Death,' for two reasons: I cannot solve the mystery of the yet to be found up and down THE PROGRESSIVE THINKER. 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 and pleases many must possess some merit.' So I think the 'Encyclopaedia' 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 meal, it will certainly keep one from starving for THE PROGRESSIVE THINKER, when one has been ravenous enough to bolt the preceding issue at a gulp. I have never

was the faith, which was sympathetic
 to the cause, and the profession of which
 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
 the good people of the country. He
 said that if the country had been
 for the gray fought a wrong cause, he
 believed their graves should be decorated
 also; that they should be forgiven for
 their misconceptions of the right. C. L.

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