



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

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## A BATTLE ROYAL.

IT RAGES BETWEEN METHODIST AND SPIRITUALIST,  
AND THEY POUR HOT SHOT INTO EACH  
OTHER'S RANKS.

A. E. Mahin, D.D., and Dr. H. V. Sweringen, of Fort Wayne, Ind.,  
Have a Little Newspaper Controversy.

A recent issue of the Fort Wayne Daily News contains the following communication from Dr. H. V. Sweringen. After giving to it a liberal display of headlines, the editor prefaces the communication as follows:

"Many conjectures as to the true motive for the action of the Methodist Conference at Cleveland, in 'retiring' the two bishops, have been made. Dr. Sweringen, in the following communication to the News, offers a new explanation:

"To the Editor of the News: 'Some months ago a Methodist minister in Fort Wayne, in conversation with a Spiritualist, concerning some of the utterances of Bishop Foster, which were considered by many of the ministers in the church as heretical and unorthodox, remarked that charges had been preferred against him at several of the past general conferences, but they had invariably been pigeon-holed. 'The recent act of the general conference at Cleveland, O., retiring Bishops Bowman and Foster from the episcopacy, ostensibly on account of their age, naturally raises the question: What was the true reason of their retirement?'

"Bishop Foster announced to the conference a few days after this action, that he had received a large number of letters denouncing the action of the conference in removing me, as cruel, brutal and an outrage. These letters came from the best Methodists in the country. I want to say that these good people are misinformed. There comes a time in men's lives when they must retire, and the conference simply recognized this fact. They did right, and I respect them for it. I go to retirement, but will carry the office of the episcopacy to the grave. I love my brethren, and I believe that most of them love me."

"Now let me give, in my opinion, the real reasons for the retirement of these eminent bishops by no request of their own.

"The retirement of Bishop Foster is due to the fact that in a book he had written entitled 'Beyond the Grave,' he uttered the following agonizing cry:

"However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all. There is not a single fact within our reach that furnishes us absolute knowledge. We have neither sense nor mental vision of man after he dies. He does not appear within the range of our faculties. We do not find him. Where he is, or that he is at all, is absolutely unknown to us. Our consciousness is silent on the subject. The dead do not come back to us, and we are not able to go to them. This, without doubt, is the common experience of humanity."

"It was this honest confession of ignorance, and therefore doubt of a future existence, together with the adoption of the Spiritualistic doctrine of the resurrection that retired Bishop Foster, whatever may be said to the contrary, notwithstanding.

"There is such a thing as church politics and diplomacy, and that both were practiced in this conference is made plain to the close observer.

"What was the cause for the retirement of Bishop Bowman? It was because in a sermon upon 'The Pearl of Great Price,' before an annual conference of preachers a few years ago, he preached what was denominated by the conference, 'rank Spiritualism.'

"These two bishops present a peculiar spectacle: the one expressing doubt of a future existence, but embracing the Spiritualistic doctrine of the resurrection; the other openly preaching Spiritualism to a conference of preachers.

"Had Bishop Newman been a little older, he, too, would have been 'retired' ostensibly on account of his age, but actually on account of his having given expression to the following:

"That the spirits of the departed have returned to earth, is a belief that is almost universal. Those eminent in the church for learning and piety have cherished this common faith. It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends. And it was Paul who said: 'Are they not all ministering spirits?'

"If Spiritualism spreads as rapidly in the next four years as it has in the past quadrennial, the M. E. General Conference of 1900 will have several more bishops to 'retire.'"

"H. V. SWERINGEN."

To the foregoing the Rev. A. E. Mahin, D.D., made the following reply:

"To the Editor of the News: 'In your paper of May 23, appears an article headed 'The Motives, Etc.,' by Dr. H. V. Sweringen, in which he professes to give the reasons for the retirement of Bishops Bowman and Foster by the recent General Conference of the Methodist Episcopal Church.'

"Permit me to say with all possible emphasis that Dr. Sweringen's statements concerning the reasons for the retirement of these bishops are utterly false and maliciously slanderous.

"Bishop Foster's book, 'Beyond the Grave,' and Bishop Bowman's sermon on 'The Pearl of Great Price' had no more to do with their retirement than they have with the ebb and flow of the Atlantic Ocean.

"Not only is this true, but it is also true that Bishop Foster is no more of an agnostic than I am. And Bishop Bowman is no more of a Spiritualist than I am. And no man can have a more thorough contempt for the superstitious folly of Spiritualism than I have.

"If any Methodist minister in Fort Wayne said to a Spiritualist that

charges had been preferred against Bishop Foster at several of the past general conferences, and had been pigeon-holed, let that minister give the proofs of his assertion over his own signature. I affirm that the statement is untrue.

"The reasons given by the committee on the episcopacy for their retirement were the true and only reasons for the action of the general conference. Everyone who is familiar with the facts in the case knows that both of these honored bishops are unfitted by the infirmities of age for the discharge of episcopal duties. This and this alone caused their retirement. They were declared non-effective, in kindness and love. They will be supported by the church; are bishops as much as they ever were, and will be loved and honored to the end. So that not only are Dr. Sweringen's reasons false and slanderous, but also the cry of 'brutal,' 'cruel,' etc., raised by some one who knew not whereof they were speaking."

A. E. MAHIN.

DR. SWERINGEN REPLIES.

ANSWERS THE RECENT COMMUNICATION FROM REV. A. E. MAHIN.

To the Editor of the News:

My attention has just been called to a reply of no little acerbity from Rev. A. E. Mahin to my recent communication, giving, in my opinion, the reasons for the retirement of Bishops Foster and Bowman by the recent General M. E. Conference, which met at Cleveland. Those reasons were that in the case of Bishop Foster, he gave expression in his book, 'Beyond the Grave,' to an agnosticism concerning a future existence, but, strange to say, embraced the Spiritualistic view of the resurrection.

Rev. A. E. Mahin, who replies in the interest of his church, pronounces these statements as 'utterly false and maliciously slanderous,' and affirms that Bishop Foster is no more of an agnostic than he is.

Now, all that I will have to do is simply to reproduce Bishop Foster's utterance upon the subject of a future existence, and add the fact (which goes far to substantiate the statement made by a Methodist minister of Fort Wayne, that charges had been made against the bishop, but they were invariably pigeon-holed) that in a subsequent edition of his book the bishop referred to the objection his brethren had raised to this utterance, but still maintained his original position upon the subject.

I am not at liberty to give the name of the Fort Wayne minister who made the above statement, but the reference made by the bishop himself to the antagonism of his brethren to his utterance, is to my mind corroborative evidence of the truth of said minister's statement.

But what does Bishop Foster say in his book? He writes as follows:

"However it may awaken surprise—the reader will please mark the language: 'The bishop knew it would awaken surprise, not only among his brethren, but among all classes of people.' 'How ever it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all,' etc. (See quotation as already given in first communication.)"

Now, if the foregoing is not an agnosticism worthy of an Ingersoll, I would like the Rev. A. E. Mahin to give, in his usual logical manner, the reason why it is not.

If Bro. Mahin subscribes to the sentiment therein contained, he, too, had better 'look a little out' for a 'retirement.'

But what does Bishop Foster say upon the subject of the resurrection? Every body knows the old orthodox view upon this question, and it will therefore be unnecessary to state them. Bishop Foster, however, teaches the Spiritualistic doctrine of the resurrection as follows:

"Moses and Elias were in the resurrection state, wearing their immortal bodies. . . . To the view of the resurrection here presented there can be no objection. It is in the line of divine analogies. It is free from grotesque and offensive implications. It is reasonable. It harmonizes with scripture statements. It meets all the demands of the affections. It is sublime! It is in accord with a plan of progressive glory, according to the Pauline idea."

"The resurrection state is the culmination of glorified humanity—it is the change of the earthly to the heavenly—it is the putting off the flesh, and the putting on of the spiritual body. The resurrection is the standing again after death; the body of the resurrection is the body with which the spirit is clothed for its celestial life. The organizing life-principle is uninterrupted and identical; it begins in the natural, and weaves its curious integrations of dust for earthly use. It weaves the new robes for the departing soul; it fashions the celestial organism, or more properly, God gives us a body as it hath pleased him now and upon the grave."

"I wish to put on record here that, for myself, there is nothing in any particle of flesh or blood that ever belonged to my body that creates in me the least desire to ever see it again."

Thus does Bishop Foster express himself upon the subject of the resurrection, notwithstanding his agnostic utterance upon that of a future existence. The bishop simply lives by faith and hope.

If any Methodist minister in Fort Wayne said to a Spiritualist that

to. He says "we do not know, therefore we are liable to have misgivings, doubts and fears."

In regard to Bishop Bowman, another M. E. minister who heard his sermon upon "The Pearl of Great Price," before a conference of preachers, declared that it was considered one of "rank Spiritualism."

I am not at liberty to give this minister's name, but he is a well-known preacher, standing well in his conference. He also made this statement to a Spiritualist.

As for Brother Mahin's declaration that "no man can have a more thorough contempt for the superstitious folly of Spiritualism than I have," I have only to say that it is but another evidence that great men will differ.

One would hardly suppose, however, that Brother Mahin would differ so radically from the Rev. John Wesley, the founder of his church. What did John Wesley say upon this so-called "superstitious folly?" In the month of May, 1703, John Wesley had the following to say:

"It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent contempt, which so many that believe the Bible pay those who do not believe it. I owe them no such service."

If but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground. I know no reason, therefore, why we should suffer even this reason to be wrested out of our hands. Indeed, there are numerous arguments besides which abundantly confute their vain imaginations, but we need not be hooted out of one; neither reason nor religion require this."

How strange it is that Brother A. E. Mahin would express such "thorough contempt" for the "superstitious folly" of the founder of the church in which he preaches! Not only does Brother Mahin reflect upon the sanity of John Wesley, but upon that of many of his ministerial brethren of more recent times.

Dr. Adam Clarke exclaimed: "I believe that there is a spiritual world in which we live, and that the spirits have intercourse with the world, and become visible to mortals."

Bishop Newman, of Brother Mahin's own church, now living contemporary with all the other bishops thereof, exclaimed: "I believe in communion with departed spirits, and nothing is more clearly taught in the Bible."

And so I might continue a infinitum, producing the names of men equal to Brother Mahin in learning and intelligence, who, instead of regarding Spiritualism as a "superstitious folly," look upon it as the grandest truth of the ages.

That demonstrable proof of a future existence should antagonize a church that teaches it by faith and hope, is beyond my understanding. Must we sit idly by and hug the delusive phantom of hope of immortality without making any effort at all to settle definitely the question of a future existence? Are not the sheep of the fold going astray, scattering for the want of something tangible, more assuring than mere hope?

When the church confesses, as Bishop Foster has done, that it does not know that death does not end all, it is certainly time that it was making some effort at least to obey the scriptural injunction to add to its faith knowledge, no matter how much "thorough contempt" and ridicule of "superstitious folly" such an effort may be subjected.

A great opportunity is now offered the church to add to its faith in a knowledge of a future existence, but it is content to follow rather than to lead in the grand march of progressive thought.

H. V. SWERINGEN.

REV. MAHIN AGAIN.

SAYS BISHOP FOSTER IS NOT AN AGNOSTIC—HE QUOTES.

To the Editor of the News:

If it be your pleasure to grant me the privilege, I desire through your columns to notice some things in the recent communication of Dr. Sweringen, and will then intrude upon you no further, unless some reason upon now apparent shall demand it.

I had "Beyond the Grave" for years, but it is now absent from my bookcase, so that I am not able to verify the doctor's quotation, nor to notice its connection with other parts of the book, an essential factor in order to a right understanding of the passage. But I will accept the quotation as correct, and over the absence of knowledge of its connection, and say that in the sense in which I do not doubt the bishop uses words, and in view of his well-known views and teachings, I hesitate not to accept his statements. The following sentences give the clue which enables us to understand the quotation as correct, even after he dies. He does not appear within the range of our faculties ('stars' for 'that he is at all, is absolutely unknown to us.'—H. V. S.), our consciousness is silent on the subject. The dead do not come back to us, and we are not able to go to them."

This is certainly cold comfort for Spiritualism. But what is an agnostic, and what is agnosticism? I quote from Webster's International Dictionary: "Agnostic—professing ignorance; involving no dogmatic assertion; pertaining to or involving agnosticism."

Agnosticism—that doctrine which, professing ignorance, neither asserts nor denies. The doctrine that the existence of a personal Deity, an unseen world, etc., can be neither proved nor disproved. \* \* \* Opposed alike to dogmatic skepticism and to dogmatic theism."

The question may now be properly asked, does or does not Bishop Foster dogmatically assert the existence of a personal Deity? If he does not then I admit that he is an agnostic. If he does then he is not an agnostic.

In his lecture on "Personal Cause" he affirmed the following postulate: "A personal God, self-existent and eternal, the absolute creator of all other being and beings, visible and invisible."

This is not a dogmatic assertion of the existence of a personal Deity. Is it not dogmatic theism, to which agnosticism is opposed?

He says: "Science finds God nowhere among things, but it finds nothing that does not point onward to Him."

In his lecture on "Origin of Life," he says: "That the final cause in innumerable cases, is as obvious to reason as matter embodying it is to sense. \* \* \*

"There is nothing better known to our experience and consciousness both, than that final cause."

In his lecture on "The Origin of Species," he says: "Scientists babble when they count out God. They seek in vain to explain either the origin or the ordering of the universe, without Him. \* \* \*

"The granite facts stand brawn and bold, when the silly dream and allier dreamer come and vanish away. Each dead and living thing, from mite to archangel, and from atom to sun, lifts up its voice against the folly and the wrong; and ever louder and louder still, from all worlds and all orders of life, comes the resounding confession, 'The hand that made us is divine.'"

If the bishop does not make dogmatic assertions in these passages, then the English language is too poor to express a dogmatic assertion. But the definition says: "Involving no dogmatic assertion; neither asserts nor denies. \* \* \* professing ignorance; involving no dogmatic assertion; pertaining to or involving agnosticism."

For some years past Bishop Foster has employed much of his time in writing "Studies in Theology." These studies consist up to date of four large volumes. Vol. 1, "Prolegomena"; vol. 2, "Theism"; vol. 3, "The Supernatural Book"; vol. 4, "Creation—God in Time and Space. These volumes are commended in the highest terms by scholars and laymen alike. No official Christian nomination in the land. And does any body suppose, that a Christian minister could write a book on "Theism" and another on "The Supernatural Book," and still another on "Creation—God in Time and Space," and make no dogmatic assertions concerning the existence of a personal Deity? And that, too, without the fact being noticed by critics of his denominations?

To charge Bishop Foster with being an agnostic is equivalent to charging him with being the most colossal hypocrite of the age, for he talks, and writes, and preaches as a dogmatic believer [not knower]—H. V. S. in God and a future life. Now, while I do not believe in infallibility, neither do I believe in a hypocrite; and hence regard this miserable slander upon his good name. Of all the irrational charges I have seen in print, this is the most absurd, ridiculous, and nonsensical.

I pass by his quotation concerning the "resurrection," as being of no particular consequence, and as he has already briefly as possible his charges of Spiritualism.

I suppose that no sane man, not totally blinded by his prejudices, who has studied the life and work of John Wesley, will believe for one moment that if he were living now he would have any sympathy with Spiritualism as it exists among our people. He would believe that if John Wesley were living now he would write a treatise on medicine as he did write. And that is all that need be said on this point, except to add that he had no sympathy while living with such Spiritualism as we have among us now.

With regard to the charge against Bishop Bowman, to quote an anonymous Methodist preacher is no better than quoting from an anonymous letter; and the charge made in such a manner is worthy of no more attention than would be given an anonymous letter.

Not only so; but even if some Methodist preacher made the statement the doctor attributes to the nameless brother that does not prove anything. A preacher might assert the earth to be flat, but that does not make it so; and no more does the assumed assertion of Brother Anonymous prove that the bishop's sermon was "rank Spiritualism." Hence, the doctor's charge is without the least foundation and slanderous.

As to the language imputed to Bishop Newman, even if used by him, it does not prove him a Spiritualist. Any fair-minded and impartial man would want an explanation from him as to the meaning he attaches to the term used, before deciding him a Spiritualist. We need to know under what circumstances, and to what extent, and in what manner he believes in "communication with departed spirits," whether in the prayer service in the well-lighted room, or in the night-time, in a back parlor, with shades closely drawn, lights out, and a phosphorized medium to do the "communicating."

No man can be what the term Spiritualist means among us to-day, and occupy the pulpit as a Methodist preacher, unless he is a dishonest hypocrite. And will anybody dare say that Bishop Bowman is a dishonest hypocrite? Yet, when stripped of all shams, and the naked fact stood out before us, that is just what is done when he is called a Spiritualist. But as we have not the slightest evidence that these honored bishops have any sympathy whatever with what is known among us as Spiritualism, the accusation may be thrown out of court without further ceremony."

A. E. MAHIN.

DR. H. V. SWERINGEN

REPLIES TO REV. DR. A. E. MAHIN.

To the Editor of the News:

I must insist upon Bishop Foster's being an agnostic upon the subject of a future existence. The Rev. A. E. Mahin to the contrary notwithstanding.

Brother Mahin's quotation from Webster's International Dictionary is

ster of the definition of an agnostic, fully sustains me in this position. To quote from his quotation: "an agnostic is one who professes ignorance or makes no dogmatic assertion; one who neither asserts nor denies a personal Deity, an unseen world, etc." The "etc." may refer to a future existence or to anything else to which the term may properly apply. It certainly does not properly apply to the question of a future existence as it does to the questions of a personal Deity, or an unseen world.

Technically speaking, to one who merely expresses "dogmatic belief" in, while being unprofessionally ignorant of a personal Deity or an unseen world, the application of the term "agnostic" is not wholly improper. Upon the question of a future existence, however, Bishop Foster confesses that he does not know that death does not end all. We are dealing with the question of knowledge and not dogmatic faith, hope or belief.

I have, therefore, to repeat that upon the question of a future existence, Bishop Foster has expressed an agnosticism that would do honor to Robert G. Ingersoll.

In the opinion of Brother Mahin, Bishop Foster's ignorance of the fact of a future existence "is certainly cold comfort for Spiritualism." Had Brother Mahin substituted the word Christianity for Spiritualism, his remark would then be more in accord with the fitness of the premises. Said ignorance is proving a veritable iceberg in the old orthodox sea, against which the old ship Zion has struck, and unless something is speedily done to patch her up, she will certainly sink to the bottom.

It is about as difficult for me to believe in the genuineness and reality of some so-called spiritual manifestations I have witnessed, as it is for me to believe that Judas fell headlong and embraced himself before or after he performed the hanging act, or that our Heavenly Father "walked," "talked," had "bodily form," "wrestled with our patriarch," "ate and drank with another," contended, and for a while in vain, with the magister of other gods, got "angry," "jealous," sanctioned fraud, commanded cruelty, and exhibited almost every passion and imperfection of man: commanded, at Elisha's suggestion, Jehu to kill King Joram, ordered the killing of the priests of Baal, and so on, and so on.

King Ahab, who was a devotee to the heads of seventy of Ahab's children, to send packed in baskets to Jerusalem. I would as soon believe all this as to place confidence in a "phosphorized medium."

But I know whereof I write when I declare that I have witnessed and received absolutely genuine and incontrovertible phenomena in every phase of Spiritualistic mediumship.

If spirit manifestations are so improbable that the testimony of thousands of living, competent witnesses, derived after the severest tests, leaves us still incredulous, how can Brother Mahin be certain that the miracles of the Gospel are true? How is he able to credit the Virgin's conception and birth through the Virgin, based as it is only upon Joseph's dream, as told by Matthew over sixty years after it happened? If, however, the modern spirit phenomena are genuine, it renders so highly probable all the alleged manifestations of antiquity, that it surprises me at every turn to find a man who professes to be a Spiritualist, but who will not believe in the miracles of the Bible.

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mixed audience in a "well-lighted room" receives them. There are instances not a few wherein the different phases of mediumship have developed in and among Christians in the church during attendance upon the various means of grace thereof.

If Rev. A. E. Mahin asserts that the phenomena of the Spiritualism of to-day are necessarily produced "in the night-time, in a back parlor, with shades closely drawn, lights out, and a phosphorized medium to do the communicating," he exhibits an ignorance of the subject which is inexcusable. This may be what the term Spiritualism means to him, but it is not what the term means to Spiritualists.

We are not now discussing the question of frauds, either in the church or in the ranks of Spiritualism. God knows there are plenty of them in both places. I have no more confidence in "phosphorized mediums" than I have in "phosphorized" ministers or in "phosphorized" Christians.

It is about as difficult for me to believe in the genuineness and reality of some so-called spiritual manifestations I have witnessed, as it is for me to believe that Judas fell headlong and embraced himself before or after he performed the hanging act, or that our Heavenly Father "walked," "talked," had "bodily form," "wrestled with our patriarch," "ate and drank with another," contended, and for a while in vain, with the magister of other gods, got "angry," "jealous," sanctioned fraud, commanded cruelty, and exhibited almost every passion and imperfection of man: commanded, at Elisha's suggestion, Jehu to kill King Joram, ordered the killing of the priests of Baal, and so on, and so on.

King Ahab, who was a devotee to the heads of seventy of Ahab's children, to send packed in baskets to Jerusalem. I would as soon believe all this as to place confidence in a "phosphorized medium."

But I know whereof I write when I declare that I have witnessed and received absolutely genuine and incontrovertible phenomena in every phase of Spiritualistic mediumship.

If spirit manifestations are so improbable that the testimony of thousands of living, competent witnesses, derived after the severest tests, leaves us still incredulous, how can Brother Mahin be certain that the miracles of the Gospel are true? How is he able to credit the Virgin's conception and birth through the Virgin, based as it is only upon Joseph's dream, as







## BESSIE'S PRAYER.

## A Story for Young Folks and Old.

By PARKER KENYON.

"O, mamma! mamma! wake up and look! God did hear my prayer! See the pretty doll he has brought for me!" was the exclamation which, instead of the customary alarm, aroused Mrs. Kelly from sleep.

Rising upon her elbow and looking toward the bed on which her invalid daughter was lying, she could hardly credit her eyesight when, in the dim morning light, Bessie held up for her admiration a beautiful and bandage-dressed doll.

Amazed beyond expression, Mrs. Kelly sprang out of bed and, crossing the room, took the dainty creature in her soft hands, and for an instant looked as pleased as Bessie. Then wonderingly she asked:

"Where did you get it, my child?"

"Right here by my side, mamma," replied Bessie. "God brought it. I have been asking him to bring me a doll, and now he has really brought it. The lady who teaches Laura in Sunday-school says we must ask God for what we want. He can hear us and give us what we ask for, because everything in the world belongs to him, and he loves little girls."

Bessie's eyes were shining with delight, and her little, thin, blue-veined hands were working nervously.

Mrs. Kelly's clattering teeth, now called her attention to the fact that she was not dressed. Replacing the doll in Bessie's outstretched arms, she hastily slipped on her clothes, and soon had a brisk fire burning in the stove. As she was preparing the breakfast, her thoughts were busy over the mysterious appearance of this expensive doll. She well remembered Bessie's pathetic little prayer:

"Dear God, I am Bessie Kelly, one of your little girls. I have hurt my back and can't ever walk any more; and, dear God, won't you please bring me a nice doll? I want a doll so much, because I have to stay alone while mamma goes away to work. One with real hair, and that can open and shut its eyes. My papa is in heaven: Good bye, Amen."

Mrs. Kelly intended getting for her coming birthday just such a doll as Bessie wanted. It would require the most pinching economy; but as it was fully six weeks until then, she thought she could accomplish it by saving a little every week.

She called Laura, her eldest child, seven years of age, to get up, so she would have time to get a careful coal before it was time to go to school. Like many poor people in a city, living near a railroad, all the coal they used was gathered along the track. And one kind-hearted fireman was always sure that his engine dropped coal where the little girl could get it.

When the cold wind shrieked and howled like a demon, Laura took great pride and satisfaction in knowing she had coal enough to keep a bright, glowing fire for Bessie.

Laura drew herself sleepily out of bed and was duly surprised at the appearance of the doll. In fact, she was even more surprised than her mother, and manifested her astonishment in many extravagant expressions.

While she was dressing, Bessie was calling her attention to it. "See, Laura, she has real hair; opens and shuts her eyes, and—wonder of wonders—real stockings and buttoned shoes!"

At this point Laura interrupted with:

"O, Bess, they can be taken off and put on again!"

Mrs. Kelly's ear caught this remark and she quickly asked:

"Why, Laura, how do you know?"

"Poor Laura, covered with confusion, blurted out, 'They look like it.'"

By this time breakfast was on the table. But Bessie was too much excited to eat, and her plate and mug of milk are placed within reach, for the mother must go to her daily work, leaving the helpless child alone. But she did not suffer from neglect, for all living in the building were very kind to her; often coming in to speak a cheery word, to see if she needed anything, or to replenish the fire.

Bessie enjoyed singing, and Laura had taught her the songs she had learned, and her own childish voice often filled the dingy room with melody and the listener's eyes with tears. Laura loved her little sister dearly, and devoted all her spare time to her.

As the whistles were announcing 7 o'clock, Mrs. Kelly kissed the children and started for her work, sadly perplexed and puzzled. The arrival of the doll must be accounted for; and she intuitively felt that Laura could throw some light upon the matter.

Poor, weary, over-burdened woman, there was a hard and desolate lot. Left a widow without means, when Laura was five and Bessie three years of age, she had had a constant struggle to provide the simple necessities of life for herself and little ones. For herself she made no complaint; but it distressed her to see her little girls deprived of all that makes the sunshine in a child's life.

The first year she managed very well, by doing washing and ironing in families. But one day, while she was away, little Bessie had fallen downstairs and injured her spine, and had not been able to stand upon her feet since, and the doctors could give no hope of her ever being any better.

What a blow to the poor mother! It seemed more than she could bear. If she could have staid at home and taken care of her children, this would not have happened. To add to her anguish she believed that something could yet be done, if she only had money.

Women of society, think of the thousands that are spent in extravagant, foolish pride. In a vain, wicked display of worldly riches, and this poor woman not enough for her stricken child. Oh! mothers of wealth and leisure, is there no chord of sympathy between you and the mothers of toil and sorrow?

For several mornings Bessie looked for the doll as soon as her eyes were open, and bore her disappointment patiently. But one morning she told her mother, with trembling lips and a tearful voice, that so many little girls were sending prayers to God at bedtime, that it might be better for her to pray in the afternoon when all little girls were busy playing and running around. Accordingly, that afternoon, when Laura came from school, both children prayed loud and earnestly. For did not Laura learn at Sunday-school that Jesus had said, 'Where two or three are gathered together in my name, there will I be also'?

If God didn't hear this prayer, Jack Smith—living across the hall—didn't, and as Laura had long been the acme of pleasure for this mischievous boy, here was a golden opportunity to torment her without mercy. Therefore, on her first appearance, he calls out:

"Hallo, little Sallie Parson! Has that doll showed up yet? Better get on the roof—you'll never hear heaven!"

For several days the afternoon's petition was offered by Bessie alone. Laura stationed herself as a guard outside of the door, to prevent that terrible laugh from disturbing again. But the

afternoon prayer brought no better results than that of the evening. Little Bessie's faith was exhausted.

One morning, while her mother was preparing her for the night, she threw her arms around her neck and sobbed out:

"God must have too many little girls to hear all of them; some must go without the things they want."

Her mother consoled her with the promise she should have all on her birthday; and the tired child fell asleep murmuring, "That is a long time to wait."

At last the busy day drew to a close, as all days must, but they never so hard and long. That evening Mrs. Kelly sat down by Bessie's bed, and calling Laura to her side, put an arm around her, and kindly but firmly said:

"Now, will my little girl tell me all she knows about the doll?"

"But, mamma, God brought it," declared Bessie.

Poor Mrs. Kelly was in a trying position, for she must tell Bessie that God could not bring her anything in that manner. She saw herself in the unenviable light of allowing her child to pray to a God that she had no reason to believe existed, and for a gift that she knew could not be granted by such a God.

During her reverie Bessie, worn out with the excitement of the day, had fallen asleep; and Laura, who had maintained a sullen silence, suddenly slipped down on the floor, and burying her face in her mother's lap, said between her sobs:

"It was me that brought it, mamma; it was me!"

Gently stroking her hair, Mrs. Kelly did not speak until her grief was spent, then simply said:

"Tell mamma all about it."

"Well, mamma, it was just this way: Every time I passed the big toy store I would look through the window at the rows and rows of dolls, and wish Bessie could have just one of the kind she wanted, and that all sick people could have the things they wanted; and when the Sunday-school teacher told us how much God loved everybody, and everything belonged to God, and he could do everything, see and hear everybody, and be everywhere at once, I got mad at him because Bessie's doll did not come; and I got angry and wicked right here."

Putting her hand on her heart, "The ugly feeling grew and grew, until when I saw little girls with such pretty dolls, and sometimes more than one, I could hardly bear it. I wanted to tear them right away from those girls. And, O, mamma, here the doll came almost at once, and I was so glad, I was coming home from Dr. Graves, with the medicine for Bessie, I saw in Mrs. Gifford's yard, just inside of the gate—and it was open, too—that doll lying in a doll carriage. No one was near, and I don't know what it was, but something made me take it and run away with it. I was nearly dark when I got home, and the lamp was not lighted. I slipped it under the bed. And when you went out for water, just before you went to bed, I put it on the back of Bessie's bed. She was asleep and did not hear me."

"This was a long confession for such a wee culprit. Mrs. Kelly listened with a sinking heart, the tears slowly rolling down her cheeks. She was broken by a plaintive voice asking:

"Mamma, did I steal the doll?"

"Yes, my daughter, I must say you did," was the answer.

Bessie, having awakened, both children lifted their voices in loud lamentation, and refused to be comforted. Bessie in fear of losing the doll, and Laura, because God's loving everybody and owning everything—didn't change the fact that no one could have what they did not have the money to pay for; and some would have more than they needed and others not enough, just as it always had been.

What could the poor mother say to these children that would reconcile God's great love and tender care with the unequal disposition of comfort and happiness, suffering and sorrow?

The following morning, as Mrs. Gifford was sitting down to breakfast, Mrs. Kelly, accompanied by Laura, knocked at the side door. Being admitted, she at once made known her errand by taking the doll out of the paper in which Bessie had carefully wrapped it, and asked if a little girl living there had lost it.

"Yes," replied Mrs. Gifford, "my granddaughter, Grace, who has been sitting in the lot just such a doll could have been found. She had been cautioned about leaving her dolls and toys within easy reach of those to whom they might prove a temptation; therefore, when the doll was taken, neither she nor I was at all surprised. She returned home yesterday."

Mrs. Kelly replied by saying:

"My little girl has something to tell you."

Poor Laura, she would have been thankful if the floor would have opened and swallowed her; but floors are not so accommodating. Lifting her burning face from her mother's shoulder, she cast a look at Mrs. Gifford, whose face, of a motherly face, framed with waves of soft, white hair, and gentle blue eyes, full of sympathy, gave her some courage, and she faintly said she had stolen the doll. Mother-love moved Mrs. Kelly to modify this by telling the circumstances of the case.

Mrs. Gifford tenderly said:

"My poor child, how could you have been tempted? I will gladly give you the doll to take back to your little sister, Grace has a number of dolls, and so many pleasures that she often tires of all of them." And, turning to Mrs. Kelly, she earnestly said: "Do not blame this little child; what she has done is but the natural result of teaching a false and foolish doctrine. I long to see the day when mortals shall have a true knowledge of the unseen influences which are so powerful for good as well as for evil."

Mrs. Gifford interested herself in the welfare of Mrs. Kelly and her two little girls. The sight of the wan face of little Bessie touched her deeply, and like a true member of the "Home Circle Fraternity," she interested her family physician in the girl's behalf. Under his skill and watchful care Bessie is nearly well, the color has come again into her dimpled cheeks, and her large brown eyes sparkle with delight as she plays with her dolls.

Mrs. Kelly now oversees the well-being of an apartment building, in which position she receives ample remuneration for her services and a cozy suite of rooms for her own use. Laura, no longer picking coal along the tracks, is a daily joy to her good mother and is known and loved by all.

A new Campaign Song.

A spirited patriotic song, entitled "McKinley, Hobart and Honor" composed by G. F. Perkins, has just been published, and is creating quite a stir among the political singers. The price is 35 cents a copy, and can be ordered through this office.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of the most important subject. Every Spiritualist and every inquirer into the spirit-world and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

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## ECHOES

## Between This World and the World of Soul.

## The To-day and the To-morrow of Mortal and Immortal Life.

BY LAURA L. RANDOLPH, M. D.

Alone without companionship on earth, Without a friend to cheer and make life sweet.

No kindly interest shown in my affairs; No one, returning home, I find to greet.

But hold! such thoughts are treason to the soul! They are not true; indeed they cannot be.

For floating hither from an unseen shore The friends long gone come back and speak to me.

They speak! but not in an uncertain, slow, Weak, faltering, doleful, earthly, doubtful tone.

But loud, strong, quick, impassioned, forceful, deep, As though the wealth of ages were their own.

Too weak my mind to fully comprehend, Though much I strive, and strain my listening ear.

The impress left upon my eager mind Is but the echo of the truths I hear.

Alone? "Ah, no!" they say, "there's no such thing. In truth, all are but links in the great chain."

Of life, connecting all that's gone before With that which is. All past things are our gain.

"Rich knowledge lies within the reach of all. For universal truth is floating free, And flows to nature's gentle, kind and true."

So that a help unto the world may be, With that which is. All past things are our gain.

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Each were the teaching of these ancient souls That made an impress on my willing mind.

They were away my pessimistic thoughts, And made me feel at one with human-kind.

The melancholy of my former state Has passed away, and I again am free.

Awakened from its spell I feel once more That all the universe belongs to me.

But not to me alone; all souls have share Alike. We each are an epitome

Of all the universe contains, and hold Within us, latent, all that's yet to be.

And man is bound by laws immutable As those that operate in stellar space, Control the movements of the suns and stars.

Thus holding each within its proper place. The growth of man has been extremely slow

Through all the countless eons of the past. The great momentum of the ages gone

Impels us forward toward a future vast; And filled with possibilities undreamed

By man in his primeval state of life, We have to help us onward in our growth.

The lessons of the ages wrought in strife. So, tell me on life's triumphal march

Of human progress, ever keeping time With those who lead the world in that or deed.

And dying, leave a record most sublime. Up lofty heights by spiral paths we go,

Then down again we probe to lower plains. Rejoiced to find, at last, that every dip

Is less, and every climb made is gain. Man has a dual nature. Placed between

The world of spirit and the world of sense, To both related, and in contact close,

His higher nature seeks a recompense, For all the so-called ills of earthly life,

And finds at every step a lesson broad, And quite essential to his higher growth.

Thus leading on and upward, nearer God. In harmony with all, he loves mankind

And helps his fellows: while his spirit keeps Rejoicing most gladly the celestial truths

Porewowing from that world unseen. Oh, happy thought! to feel the future

Shall bring the world the wished-for, longed-for day. When all obstruction to a free converse

Twixt earth and heaven shall have passed away. 'Twould seem by this that all the so-called

ills of life are but the shadows of things to be. Do but confirm our deepest, dearest

thoughts by reason's cool and steady light. As we progress, new thoughts will come

to us. Upon a higher plane than we have known.

If we exemplify our high ideal, A wealth of wisdom may be all our own.

We prize above a future life of bliss, And locate it in some far distant sphere.

But this advanced, progressive mind Well knows that Heaven with its promised joys

is here. Let us take courage: thankful for the past;

Believing all was for the best that's gone; With firmest faith in all that is to be;

With cheerful step and eyes aloft, march on. A GOOD SUGGESTION.

A God-in-the-Constitution Movement.

TO THE EDITOR:—In "Pen Flash," in No. 353, it is said that the "God-in-the-Constitution" movement originated in Xenia, Ohio, thirty years ago. That may have reference to the commencement of petitioning congress on the subject; but the agitation is much older.

The Synod mentioned in the legitimate history of the Southern Convention, whose members bound them to the extermination of popery and prelaty. Since by immigration that church was planted in this country, it maintained the same opposition to government methods. Here their objections to becoming citizens were slavery and want of recognition of God in the Constitution.

Since slavery was abolished they have but one thing to ask, for which they are willing to give \$10,000. But your excellent correspondent, Mr. Matthews, by another flash, strikes the nail fair and square when he says:

"They had better cease their silly efforts to put God into the Constitution and bend their energies to put him into the hearts of the people, where he is almost a total stranger."

I do not think he is more a stranger anywhere than in the hearts of the "God-in-the-Constitution" agitators. I remember well when the light began to dawn on that



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SATURDAY, SEPT. 12, 1906.

## A Crushing Indictment.

Without question Gerald Massey, the poet, author, lecturer and Egyptologist, is the most learned Spiritualist now living. He has made an earnest study of all the mythologies, including the Hebrew, and has shown that they all started from a common base, however divergent in after ages; that all rest upon astronomical and element worship; that sun, moon and stars were the gods of primeval times; and that these natural gods have gradually changed into spiritual deities as man has advanced in knowledge. Mr. Massey's lecture on "Hebrew and Other Creations," is a masterpiece of learning. The story of creation, as given in Genesis, is traced to its Egyptian and Assyrian origin, as are the gods disguised by copyists and translators into one God.

A brief reply of Mr. Massey to a correspondent in regard to the Bible in schools, was given in these columns last week. A fuller expression of his opinion of that book is given at the close of the lecture mentioned, which will attract the attention of all readers, coming from the scholarly source it does. He was replying to a eulogy by Gladstone, on what the latter terms the "poem of creation," who declared it "forlorn, effective and sublime."

"But that is not the question," replies Mr. Massey:

"Is the story false or true? Have we been misled and cheated? The essence poetry, however attractive, must be truth, not falsehood; it must not mislead on the pretext of being a revelation. The older I grow the faster I am losing my faith in all lovely unrealities. Consider the effect of such false teaching! Only the other day a child who had been taught God made man out of the dust of the earth, was watching an eddying cloud of dust being whirled into shape by the wind when she said, 'God, come here! Look! I think God is creating another baby!' Our mental standpoint has been made quite as childish with regard to other beginnings. From every pulpit of the past we have been implored to remain as little children at the mother's knee. We have been taught and compelled to surrender our reason, doff our manhood, and grovel like worms in the earth as the successful mode of wriggling our way through this world into heaven. We have been robbed by a thief in the night. Children have been cheated out of their natural senses, and the mental emancipation of men has taken the place of the physical emancipation of slaves."

"Take Mr. Massey's lecture as a typical example. He is in many ways a most diligent searcher after truth, and a worshiper of all things noble and beautiful. But he was so profoundly infected by the falsehood made religious to him in childhood, as to be marked by it and mentally maimed for life. In his Modern Beliefs he tells a tale that is perished in seeking knowledge, and 'there is not any part of our nature, nor can there be through eternity, uninfluenced or unaffected by the fall.' It is most painful to see such a man, so human at heart, such a seer and lover of all love lines, believing so damnable a lie, and indulging it not only for his own lifetime but for so long as his verities may last, because it was told him in his own confiding childhood. It is good to waken the eyes of men to the beautiful, but still better to lead them to the enduring truth! So soon as my own eyes were opened wide enough to take in the immense importance of the teaching upon mythology I gave up my chance of a seat on the Mount of the Muses, and turned aside from the proffered crown of poetry as a seer after verifiable certitudes. And after all, how can the picture of a divinized fool at the head of affairs, with so certain a weak-down in the beginning, be beautiful, when such a representation recedes the drama of the whole universe into a most pitiful one-act farce? Any god who demands the worship of fear is unworthy the service of love. Modern Atheism is mainly the result of false Theism, which is being torn up by the roots to expose its godless falsehood. Falseness is always fraudulent; no matter how it may be poetized or painted; no matter how religiously we have believed it true, or how long we may have been imposed on by its fairness; and woe to the revelation that is proved false! woe to the sphinx when her secret is found out! It will then be her turn to be torn."

"The Hebrew Pentateuch has not only retarded the growth of the ignorant for eighteen centuries, but the ignorant believers in it as a book of revelation have tried to strangle every science at its birth. There could be and was but little or no progress in astronomy, geology, biology or sociology until the teaching was rejected by the more enlightened among men—the freethinkers and demonstrators of facts. Progress has been in proportion to the repudiation. For myself, the nearer I draw towards death

the more earnestly—nay, vehemently—do I resent the false teachings that have maimed my life—not for myself only, but more for others; and most of all for children. Remember, the education of youth is chiefly in the hands of orthodox teachers, who still give the Bible all the preference over nature and science, and who will go on deluding the innocent little ones so long as they are put or are permitted to do so, that what a dastardly shame it is for us to allow children to be taught that we know is false, and do not believe! The present calls with an appealing voice, begging us to protect the unborn against this terrible tyranny of the past. Do not any longer let the winding-sheet of death be the swaddling-bands put on the helpless little ones for life at their intellectual birth. It is appalling to think of the populations that have already passed on victimized; the lives that have been wrecked; the brains that have been bruised; and the hearts broken of those who have dashed themselves against those barriers to human progress and the freedom of thought which were ignorantly erected and then made sacred in the name of God, by means of this Hebrew Book of the Beginning; in short, by a literalization of mythology.

"That should inspire one effort more, mightier than any made before. The barrier wall at last shall fall! The future must be free for all!"

## Not Badinage.

THE PROGRESSIVE THINKER has come to the conclusion, after long deliberation, that any dollar issued by Uncle Sam, bearing his stamp and made a legal tender for the payment of debts, is practically good enough for its use, and will be taken in full payment of subscriptions to the extent of two thousand dollars a week. This offer will hold good so long as our Uncle, aforesaid, shall keep all his currency on an equality, interchangeable at the will of the holder.

Not wishing to discriminate, it may be well to add, in the absence of convenient coin or even fiat currency, postage stamps will be accepted at their face value.

Dr. Emmens, the eminent metallurgist and inventor, of New York, claims to have discovered the art of transmitting silver into gold, at an absolute loss of less than 25 per cent, amounting an article that bears every test of the United States Assay office, thus settling the vexatious silver question by science instead of voters. Notwithstanding this discovery, which puts the old-time alchemists to rout, gold coin bearing the government stamp will be received at par at this office; so hurry up subscriptions, not to exceed two thousand a week, understand, until our press ability fails, of which due notice shall be given. Gracious, what a paper we shall make with such a weekly revenue to expend in improvements.

## "Hell Hot and Strong."

This world is not altogether a barren waste. Occasionally we get behind the scenes and see for ourselves what is transpiring there. Harold Frederic's Illumination gives a sketch of incidents transpiring while a Methodist church committee are engaging a minister. Brother Pierce, one of them, addressing the candidate:

"What we want here, sir, is straight-out flat-footed 'ell-the burnin' lake o' fire and brimstone. Pour it into 'em hot and strong. We can't have too much of it. Work in them awful death-beds of Voltaire an' Tom Paine, with the devil right over their heads, roachin' for 'em, whoopin' it up an' they yellin' for the fright. That's what fills the anxious seat, an' brings in souls hand over fist."

"An'then, too, our folks don't take no stock in all that pack o' nonsense about science, such as tellin' the age o' the earth by crackin' up stones. I've been in the quarry line of my life, an' I know it is all humbug. Why, they say some folks are goin' round now preachin' that our grandfathers were all monkeys. That comes from departin' from the ways of our forefathers, an' puttin' in organs an' choirs, an' deckin' our women-folks out with gew-gaws."

The backwoods regions have an abundance of fossils of the Brother Pierce breed.

## Mesmerism Triumphant.

The religionists have been enjoying a grand old time at Burlington, Ind. Mrs. Mershon is the revivaller, and is doing a wholesale business. It is claimed she had two hundred in a trance state at one time a few nights ago. Outsiders claimed the subjects were under hypnotic influence. They aroused the sleepers and broke up the meeting.

Were a practical mesmerizer to imitate these revival meetings, his subjects shouting, praying, trying to mount upward to heaven, and pleading for others to join in the melody, he would be driven from town as a blasphemer, making light of sacred things; but all who are acquainted with hypnotism know these displays of pentecostal power are, in every respect, identical with that induced by the professional hypnotist. Were it not for inciting the religious element to frenzy the whole program could be re-enacted at will. The performance at Burlington demonstrates that Mrs. Mershon is a superior mesmerizer, whether she knows it or not, and her power should be expended in curing bodily ills, instead of inducing lunacy. As a rival of Catholic saints, not excepting the digital bones of the good St. Anne, she would be a grand success.

## A Bridgeless Chasm of Ignorance.

Hallam, in his "View of Europe During the Middle Ages," p. 461, says:

"I am not aware that there appeared more than two really considerable men in the middle of letters, from the sixth to the middle of the eleventh century."

One of these was a native of Ireland, and the other, a mathematician who became Pope Sylvester II. But of all the writers of the Dark Ages, Hallam said: "Ignorance was their smallest defect. They were universally deficient in original argument or expression." He claims, "Beligion made a bridge across the chasm of ignorance and linked the two periods of ancient and modern civilization." Is it not more probable, when learning was revived, after the Crusades, the priestly scholars availed themselves of the advantages of that period of universal ignorance, for their new revelation on the world, forging numerous books, which they denominated holy, and ante-dated to earlier ages, as survivals of that chasm of intellectual darkness? This is what Prof. Johnson, in his "Rise of Christendom," has proved.

The miserable are sacred.—Seneca.

## FACTS ABOUT RATES.

The Great Convention of the N. S. A.

To Be Held in Washington, D. C., October 20, 21 and 22, 1906.

TO THE EDITOR:—It is with pleasure that I announce that the Central Traffic Association and Trunk Line Association have granted rates for our convention on the certificate plan.

We shall be unable to secure rates west of the Mississippi river, the boundary on the west being the Mississippi and Illinois rivers, and the west line of Cook county.

Rates secured, however, as far west as Burlington, Keokuk, Quincy, Hannibal and St. Louis. The southern boundary is the Ohio river. Rates can be secured from all points on either side of the river.

It is very important that all persons desiring these rates understand these facts:

You must purchase a ticket to Washington, D. C., payable for same full fare.

At your request the ticket agent will issue a certificate, which you must present to the secretary of the N. S. A., at the convention, held in Washington, D. C., after he indorses it. It will entitle you to purchase a ticket for return trip at one-third of the usual fare.

Please to remember that you ask for a certificate ticket to the National Spiritualists' Convention at Washington, D. C., if you do not secure this certificate when you secure your ticket, you cannot secure any reduction rates whatever for return trip. Tickets will be sold at the place of meeting for the return trip at one-third the first-class limited fare to those having certificates.

These tickets will be on sale to come three days before the convention assembles, and will be good to return three days after convention adjourns, Sundays not counted.

Remember also, this one fact about securing these certificate tickets, you must apply for them at least thirty minutes before the train you wish to take is to leave, as the ticket agent must have a chance to make out your ticket, you cannot secure any reduction rates whatever for return trip. Tickets will be sold at the place of meeting for the return trip at one-third the first-class limited fare to those having certificates.

If certificate tickets cannot be secured at starting point parties coming from the far west can journey to the first place inside the boundaries above mentioned, and then purchase a certificate ticket to Washington.

The New England Passenger Association has granted certificate rates from all large cities and towns in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut.

Carriages will meet all trains for the Ebbitt House, the headquarters of the Association during the convention. The Ebbitt House is one of the most aristocratic hotels in Washington, and will open its famous Red Parlor, (in which have gathered in the past some of the most noted religious and literary associations of this country) for the annual reception of the National Association, on the evening of October 19, 1906, at 8 p. m.

This house has made a special rate for the week of the convention, and I can guarantee first-class board to all who desire to stop there, at astonishingly low rates. The hotel is within five minutes walk of the White House and three minutes' walk of the Treasury Department, and in sight of Masonic Temple.

Rates have also been secured of the Trunk Line Association, Grand Trunk, New York Central, Hudson River R.R., West Shore, New York, Ontario and Western, Erie Railroad, Delaware and Maryland, Chesapeake and Potomac, and Pennsylvania R. R., Baltimore and Ohio, Chesapeake and Ohio. On account of the small attendance from the South and extreme West no rates can be secured from these two sections of the country.

F. B. WOODBURY, Sec'y.

## Crime and the Press.

The daily papers frequently mention the pernicious influence of dime novels on the tender and susceptible minds of youth. They are correct. By familiarity with crime and the arts of the vicious, a spirit of emulation is incited which culminates in attempts to rival the acts of the vicious. But if dime novels are to be shunned, what shall be said of the daily papers, which abound in recitals of murders, robberies, burglaries, and crime in all its multitudinous forms? The detail of prize proceedings and trials in the higher courts fill out the lessons of horror, and the effect is seen, by minute descriptions of new crimes which follow the next day, perpetuated by a younger class of offenders. Is it not probably true that the better morals of country people can be traced to the fact that they have no newspapers to read the daily records of crime which are bashed up for the delectation of city readers?

## A Roaring God.

"Thus saith the Lord of hosts, the God of Israel: Drink ye and be drunken, and spew, and fall, and rise no more. \* \* \* and it shall be if they refuse to take a cup at my hand to drink, then shall I say unto them, Thus saith the Lord of hosts: Ye shall certainly drink."

The quotation is from Jeremiah 23:27, 28. In the 30th verse this "God of Israel" is presented as a roaring and shouting personage, as if on a booze himself.

"The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar, he shall give a shout, they that tread the grapes against all the inhabitants of the earth."

Jeremiah 48:31, tells us the Lord will howl, A roaring, shouting and howling God may have served the Jews a good purpose; but is he really a need in our American Constitution?

## Ancient and Modern Infidels.

Josephus, in book 13, chap. 5, of "Antiquities of the Jews," says of Sadducees, which he calls a sect of the Jews:

"The Sadducees say there is no such thing as fate; that the events of human affairs are not at its disposal, but they suppose all our actions are in our own power, so that we ourselves cause what is good, and receive what is evil from our own folly."

Instead of making God responsible for the evil and the good there is in the world, as credited to Isaiah 45:7, and Amos 3:6, the Infidels of those times taught what the same class of people, including Spiritualists, teach now, that man must answer for his own folly, and pay his own penalties. This is what makes them "the most moral people on earth."

Libraries are the shrines where all the relics of the ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed.—Bacon.

## THE LANGUAGE OF CHRIST.

What Was His Mother-Tongue?

This much discussed question, says the Literary Digest, has a deeper interest than that of mere curiosity. It has practical bearings on problems of Biblical interpretation, and the verbal inspiration of Scripture. It is an old question, but one that is constantly new in its interest, as is seen in the repeated discussions it has elicited in recent years. The latest and possibly the best of these is found in a small volume by Dr. Arnold Meyer, of the University of Bonn, entitled "Jesu Muttersprache" (Jesus' mother-tongue), which is rich in historical and other data, and from which we condense the following facts:

The question as to the language spoken by Jesus did not particularly interest the earliest Church fathers. They confined themselves in this regard to the question as to the original language employed by Matthew. In the preparation of his Gospel, which Papias declared was written in the Galilean dialect, was that the Lord had employed the "Syriac" as his vernacular, which term was used interchangeably with "Hebrew" and "Chaldee." This became the settled tradition of the Church down to the Reformation and later, and when in 1545 Wiseman published his first edition of the Vulgate, he placed this work as greeted with a warm welcome on the ground that now the Church possessed the very words of the Lord as he had spoken them. Only a few skeptical minds, such as Scaliger and Grotius, doubted the correctness of this conclusion, and claimed that the Savior had spoken a mixed dialect then current in Palestine.

Among the Jesuits the idea early gained ground that the Lord's vernacular must have been the Latin, as this was the language spoken by the saints in heaven. This view was first promulgated by the Pater chiefer in 1648.

A century later another Jesuit scholar, Hardouin, assigned as a new reason for this view the fact that the Vulgate, or official Bible of the Roman Catholic Church, was also written in the Latin language. On the other hand, Protestant scholars began to maintain that Jesus spoke a Greek, the language of the New Testament, so good an authority as the late Prof. Delitzsch believed that Christ spoke a relatively pure Hebrew, the study of this language having been rigidly taught in the schools of Palestine.

The facts in the case, especially as seen in the words of the New Testament, other than Greek, show that the Lord spoke an Aramaic language, and of this language again a Galilean dialect. The Aramaic is a branch of the north Semitic, and as such a sister tongue of the Hebrew. Long before the close of the Old Testament canon the Aramaic had supplanted Hebrew in popular use in Palestine, and had become the language of trade and business between the people of Syria and countries farther east. Already a Jeremiah and an Ezekiel show the influence of this tongue; the same is true of the later Psalms, Ecclesiastes, and especially Ezra and Daniel, both of which contain portions written in this language. The sacred writings of the Aramaic had virtually supplanted Hebrew in Israel. It is used in the Talmud, and its general use is reported by Philo, a contemporary of St. Paul, and by the historian Josephus, who calls it the "language of the fatherland."

Only in one respect the old Hebrew maintained its hold. It was the language of the sacred writings of Israel and the official tongue of their Scriptures. In the synagogues these books were read in the original Hebrew, but were interpreted to the people through Aramaic paraphrases called Targumim. Testimonies abound and agree that such was the case regularly, so that the common people could understand the sacred tongue of their fathers and of their Scriptures. The current language of the day was accordingly the Aramaic, and this language, beyond any reasonable doubt, was the tongue employed by Christ in his discourses with his disciples and with the people. The Hebrew was known and used only by the learned, but was no longer understood thoroughly by the common people.

The correctness of this conclusion is attested by the words cited in the New Testament.

## The Church of the Soul.

TO THE EDITOR:—Vacation is over, and once more eager hearts and willing hands are making preparation for the winter's work. It will be remembered that last season the Church of the Soul was ushered into existence, only to be closed down for the summer vacation. To many of us the long break has been a time of hungry waiting, and even now the festive spirit is not yet out of the feast spread before them at the old time has come to break bread beneath our own "vine and fig tree."

On Sunday, September 13, we resume our services in Schiller Theatre, with Orpheus Hall again for Sunday-school and church service. The fact that we are ready to make the winter work ready to begin, and that we have not and plans are laid for an active winter's work.

We are looking forward to a fruitful year. The new organization of the Church of the Soul has brought out the enthusiasm and co-operation of our people in such a manner that we are more than insured from all sides. We hear the willing cry, "What can I do to help?" The old members stand sturdily at the front, ready to show their appreciation of the soul teachings, which for so many years have meant so much to them, while a great many new ones have come in, eager to learn, and to put their shoulders to the wheel and help on "the gospel chariot."

In all this movement one feature has stood out prominently before us. Dear as is the personality of our beloved pastor, Mrs. Cora L. V. Richmond, to all of us, this has played but a very small part in the matter. The people have rallied around the soul teachings themselves; principles, not personality, is the basis upon which the Church of the Soul has gone forth to the world. It is true in her lovingly recognize the instrument through which these wonderful truths have been given, and to her justly belongs the honor of being the founder of the Church.

At present she is still wandering amidst the groves, but will be home in time for service on Sunday morning, September 13, when the subject of her discourse will be: "The Triumph of Soul Forces." On Thursday, the 17th, a reception and "Reunion Love" will be held in Orpheus Hall, at which we hope to shake hands with all interested in this great work.

I am requested by the trustees, especially, to say that the plans of the theater are now open at the office of the vice-president, Dr. N. H. 1207 Masonic Building, and all friends who have already subscribed for seats are requested to select as early as possible, and I would also remind our friends that donations of flowers are always in order, and will be gratefully received for Sunday services. Let us have a good display of these on the 13th.

C. CATLIN, Secretary pro tem.

How deep is the magic of sound may be learned by breaking some sweet verses into prose.—Willmott.

## REAL AND MYTHICAL HELLS OF THE ROMAN CORPORATION.

## A HELL ON EARTH.

Such is a So-called "House of Mercy" of the Putrid Roman Catholic Corporation.

Where Women Are Unlawfully Imprisoned and Starved.

Gagged and Bound for Hours for Merely Speaking.

A LESSON FOR AMERICANS—A CATHOLIC INSTITUTION THAT IS UNFIT EVEN FOR A SAVAGE—JUDGE BEACH DOES A HUMANE AND LEGAL ACT.

TO THE EDITOR:—It appears from the New York Herald of August 29 that "by order of Judge Beach, of the Supreme Court, Laura B. Forman, of Asbury Park, N. J., was released from the House of Mercy at Inwood, N. Y., August 28, on 'habeas corpus proceedings' instituted by George H. Lefferson, her sweetheart, for her release."

Her counsel stated, when leaving court, that on behalf of Miss Forman he would bring an action for \$25,000 damages against the institution for false imprisonment.

Counsel for Miss Forman's father stated to the court that the young woman was not held by process of law, but was being cared for at the institution at the expense and under the direction of her father.

## QUESTIONED BY THE JUDGE.

Judge Beach directed Miss Forman to be brought before him.

"Have you been detained against your will?" asked the court.

"Yes, sir."

"How old are you?"

"I will be nineteen next October."

"Do you wish to leave the institution?"

"Yes, sir."

"I see no reason why you may not leave it."

"Her father placed her there," interposed Mr. Patterson, "believing that it was necessary to do so to protect her purity and character."

"That may be right from every point of view but the legal one," replied the court. "It is wrong, according to the law, to confine this young woman without due process of law."

## DAUGHTER AND FATHER.

As Miss Forman was preparing to leave the court-room, her father picked up her satchel and walked up to where she was, to escort her away. She took her grip from his hand and said in reply to something he whispered to her: "No, no, no." She turned her back on him and refused to speak to him. She left the court-house with Mrs. Margaret A. Green, of Asbury Park.

Mr. Lefferson denies that he and Miss Forman were engaged to be married or that they intended to be wedded secretly.

## MISS FORMAN MAKES A STATEMENT OF HER CASE.

A telegraph dispatch from Asbury Park, N. Y., August 28, to the New York Herald, says:

Miss Laura B. Forman, after her release from the House of Mercy at Inwood, N. Y., consented to tell the history of her experiences from the time she was sent to the institution. She said:

## AN INHUMAN FATHER.

"I left Asbury Park about July 10 last, and went directly to my sister's, Mrs. Nickerson, at No. 90 West Seventy-sixth street. I was only there a few days when my father called. He told me he had made arrangements to take me to an institution where I would be obliged to stay for some time and secure an education. I remonstrated with him, and pleaded to him not to take me away. He said it was for my own good, and that I must go with him. I fell in a swoon."

## THREATS OF FORCE—IMPRISONMENT.

"My father said that if I did not go along peacefully he would call a policeman and force me to go. My father led me downstairs to a cab standing outside."

The young woman then described the journey to the "House of Mercy."

## STRIPPED TO HER SKIN—SEVENTY-FIVE YOUNG WOMEN PRISONERS.

"The Sister Superior led me to a dressing-room," continued Miss Forman, "where I was stripped of all my clothing and given a common garb that was probably made by the inmates of that institution. They took away my corsets, shoes, examined my hair closely, and I was obliged to wear an old broad pair of shoes, with soft soles, which could not be heard as we walked in the chapel. After this I was led down a long hallway into a large cell, wherein were confined about seventy-five other young women. We all slept in one room and had little to lay on or cover ourselves with."

## STARVATION—THE KIND OF "EDUCATION" SHE GOT.

"There was a board bench upon which we sat, and for five hours each day we were compelled to do some needlework. Our first meal consisted of bread and molasses, our second of molasses and bread, and the third of both together. The first thing I heard of after being taken into the cell was that the windows and some of the clothes of the other inmates."

## DIABOLICAL TREATMENT.

"I began to fade away very fast for the want of proper food. After supper we were ordered to go to bed, and were prisoners until sunrise. During my daily visits to the chapel I fainted twice. I became exhausted, could not work nor hardly stand. My eyes were sore and I was unable to see. When I came to myself again the Sisters in attendance told me that it was due to tight lacing, which they thought I had been accustomed to do. This was not the case, however, and I know it was caused from starvation."

## GAGGED AND TIED TO THE WALL FOR FIVE HOURS.

"One girl spoke in the chapel, and she was gagged and tied to the wall for five hours. While confined in a cell I saw three of the young women receive punishment by being placed in the dungeon. Their shoes were taken away from them and they were compelled to walk in their bare feet."

## THOUGH SHE WENT THERE IN A CAB THE PATROL-WAGON BROUGHT HER BACK.

"I was surprised this morning when the Sister Superior came to me and handed me my dress which my father had brought to me. She told me that I was to put it on and report to her. After doing this the police placed me in a pa-

## A TRUTHFUL GIRL.

"In court when I met my father he came to me and asked me what I was going to say, and I told him that I was going to tell the truth. I asked what he would do if I went against him, and the only thing he said was for me to do as I pleased. I did not know what they were going to do with me in court. I noticed a lot of my friends there and was anxious for the outcome."

## GRATEFUL TO HER SWEETHEART.

"I feel very grateful to Mr. Lefferson, who has wasted so much of his time in securing my release. What my father intends doing with me I don't know. As far as my marrying Mr. Lefferson I will not say just yet whether I would ask my father's consent or not. I have not seen Mr. Lefferson since my return home, as my father particularly requested me not to talk to him. I presume my father will attempt to place me in another institution, and probably this time make sure that my friends cannot locate me."

## A MANLY DECLARATION.

Mr. Lefferson, when seen by the Herald correspondent the evening of the day of the trial, said that he had done all in his power to have the young lady released, and that he stood ready to marry her, not for gratitude, but for his love toward her.

## FRIENDS SHOW THEIR SYMPATHY.

Miss Forman received many callers at the McKeeown cottage, at the corner of Asbury and Grand avenues, this evening (August 28), and all congratulated her upon her return home. Mrs. Margaret A. Green, who was in the court-room at New York City, is the wealthiest woman living on the New Jersey coast. Miss Forman will probably live with Mrs. Green.

## A RELIABLE N







water was sprinkled upon that pure, innocent little babe. It lived but a few minutes, but according to the Romanist teachings its soul had been saved from hell. The surgeon completed his work, and then the undertaker was summoned. The body of the mother was placed in a magnificent silk-covered casket, and in her arms was placed the diminutive babe. It was a tiny little thing, so tiny, in fact, that it could hardly be seen nestling as it was in the beautiful shroud in which its mother was incased. All day Sunday and Monday crowds visited the Obst home to view the remains of the mother and babe. Loud were the mutterings against the priest who had ordered such a deed to be performed under a threat of hell if it was not done. Women and young girls, and even old men, discussed and condemned it as silly in the extreme.

The Justice man learned of all the facts connected with the case, and from the death returns filed in the health office saw that Dr. J. L. Evans had been the attending physician. The report had first been circulated that the operation had been performed while Mrs. Obst was still alive, and for the purpose of verifying this part of the report the Justice man called upon Dr. Evans. The doctor refused point blank at first to say anything whatever about the case, but when it was intimated that Mrs. Obst was alive at the time of the operation, he denied it most emphatically and gave a true version of it. He said that Father York did not demand that the child be taken from the mother, but simply suggested it in a genteel manner, and the ceremony throughout was very impressive; that while he (the doctor) did not believe in any such teaching, still those who were near and dear to the deceased did believe in it, and as it was part of their religion he could see no particular harm in it. Had there been any particular harm in it he would certainly not have taken part in it. On Tuesday morning the deceased and the little babe were buried from St. Paul Roman Catholic Church, on Jackson street, the remains of the mother and child being laid to rest in the St. Louis Cemetery.

#### INHARMONIOUS VIBRATION.

#### Words of Sympathy and Encouragement.

I would like to send a few words of encouragement to Brother Betts. The obsessing spirit is not in his atmosphere, but he is in the vibrations where the spirit dwells. In his call for help, every sympathetic heart that responded in thought helped the brother. There is help for the brother yet; but he must learn this important lesson of life, that much depends upon ourselves.

He is not obsessed—only vibrating lower than he ought to, to be in harmony with the higher forces of life. He says in one of his communications he doesn't believe in this vibratory law. If he will only study into it, it will help him out of the present dilemma. It does not alter a law of life because we do not comprehend it; we are subject to it just the same.

There is a deep and harmonious law governing all life. These inharmonies lead up to the divine harmonies, and all these seeming disciplines are blessings in disguise. Let us all learn to read aright these problems, and we will find to our astonishment that we were in the sunshine all the while, and that loving wisdom angels were guiding and directing our life-bark always.

To all afflicted with unwelcome and unseen visitants, let me say: You are stronger than they are; assert your own positive nature, and then your helpers will come nearer and help you out of the negative currents in which you are moving.

A. A. CATE, M. D.

#### THE REAL JESUS CHRIST.

#### Not the Jesus of the Romish New Testament.

Mr. Coleman's very admirable essay upon the historical existence of Jesus tempted me to supply a supplement, giving some additional particulars of his history.

But as Mr. Hudson Tuttle has taken up the negative or skeptical side of the question, which I supposed had been settled affirmatively by the common consent of the best historians, I will wait the issue of their discussion. Mr. Tuttle certainly approximated the truth in saying: "That there was a man Jesus, around whom the traditions and myths in the hands of Paul aggregated and grew into form, is probable, but the Christ of the gospels, of the church, of Christendom, is an idea which has grown and expanded with the wants of each succeeding year."

Certainly the Christ of the Roman Testament is a largely fictitious and impossible character, not "grown and expanded with the wants of each succeeding year," but fully developed at Rome in the second century by fraud and forgery.

St. Paul had nothing to do with these forgers, but was himself as much their victim as Jesus was. The morally destructive doctrines and preposterous falsehoods which the Roman Testament put into the mouths of both Jesus and St. Paul, have demoralized civilized nations and stifled their intellect ever since that work was published, the advent of which may be regarded as the greatest calamity ever inflicted by fate upon the human race.

J. R. BUCHANAN.

Lack of vitality and color-matter in the bulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

## SPIRIT POWER MANIFESTED.

### TERESA URREA,

#### Beautiful Saint of To-Day.

THE UNLETTERED MEXICAN GIRL WHO CLAIMS TO HEAL THE SICK, AND HAS SUFFERED BANISHMENT UNJUSTLY FROM HER NATIVE COUNTRY.

If, as Carlyle says, "matter exists only spiritually and to represent some idea and body it forth," then Teresa Urrea, the Saint of Cabora, says the Chicago Record, embodies clarity, love, self-abnegation and all those cardinal virtues which pulpit orators praise. "This picturesque 'maravillosa sanadora,' believing that all aspirations should be utilitarian in their scheme and show forth God's harmonies regardless of man's creeds, moves among her horde of afflicted devotees, giving with a touch and a smile great cheer to the sorrowful.

She is an unlearned Mexican girl, born and bred on an isolated hacienda in Sonora, where no hint of dylic force uses—which "from female finger tips burned blue"—could ever have reached her for imitation. She never could have heard of Gassner's strokes with the hand or of Franz Anton Mesmer, yet her method is theirs. She has had no education, so she cannot have read Deleuze, or Mayo, or Teste, or Carpenter. Her chirography has been acquired, as she naively explains, with a piece of charcoal upon a board, yet she is associate editor of El Independiente, a creditable weekly published in El Paso.



TERESA URREA HEALING THE SICK.

She uses her mesmeric influence with a grand disregard of its power, otherwise than as a measure of relief to her patients. If a nervous subject falls into her arms when she touches her hands, she smilingly restores her, not knowing, perhaps, the danger in this state of coma.

From whence comes her influence? Ask of the maimed and worshipping multitude that flocks about her. There is nothing supernatural about it, any more than all electrobiology is mysterious, and all self-sacrifice and noble purpose hyperphysical as coming from God, the center, love.

The Catholic, the Protestant, the seafarer—who has only nature for religion, the earth for church, sky for dome and birds for choir—all wish to look upon her face. Serious, but smiling, patient, helpful, she gives freely and without recompense her time, her strength, her pity, her skill. That creed-bound religionists refuse to see anything noble in such self-effacement and honesty of purpose makes us realize how the Nazarene's condemnation fell upon the Pharisees, and the Jews' also upon him for approaching the woman of Samaria.

STORY OF THE INSURRECTION. This exiled "saint" seems to be the embodiment of simplicity, and to look into her mysterious dark eyes one would never think her capable of instigating an insurrection. Honest chroniclers say, indeed, that she was only indirectly responsible for the massacres in Northern Mexico. A jacquerie of rugged mountaineers—the inhabitants of Tomochic are Mexicans, not Tarahumares—impelled by oppression and poverty, fanaticism and defiance, perhaps would have needed even less than this girlish idol to precipitate the horrors and insurrections of Tomochic and San Tomas.

When eighteen years of age Teresa lay in a trance for three months. In this comatose state she began denouncing sectarianism and performing her wonderful cures, which her family, being at that time orthodox people, looked upon with small sympathy. It was in the succeeding year, when her fame was already abroad and the people coming to her from within four hundred miles thereabouts by wagon, that Governor Carrillo, of Chihuahua, came to the little mountain pueblo of Tomochic to remove certain famous paintings from the church. These paintings were presumably by Murillo, and very dear to the pride and hearts

of the people. When the canvases were cut—the frames were imbedded in the walls—the people protested, defying the Governor and the jefe politico in defense of their altars. Carrillo returned empty-handed and indignant, leaving some ill will behind him.

This was in August, 1891. The following December Padre Manuel Gastelum came from Uruachic to preach to the Tomochitecos, and denounced Teresa from the pulpit as a heretic and evil worker. But the people were sullen and only praised her good works. Much incensed, the good padre took himself to Guerrero in high dudgeon and notified the authorities that the Tomochitecos were in revolt.

How meets Mexico any uprising or massing, political, ecclesiastical or incidental? Soldiers were sent at once from Guerrero. Thirty Tomochitecos, rudely armed, resisted them, but were routed and all prisoners shot.

Having registered a vow that they would appeal to Teresa Urrea—now a sort of saint and prophetess by virtue of her fame and their superstitions—they repaired to Cabora, a pueblo on the Urrea estate. The girl's father, Thomas Urrea, an intelligent and comely Mexican, denies that the girl further inflamed them or led them. He characterizes the troubles as persecution, and the Government's well-known distrust of the populacho. But the troops fell upon all, and riot, incendiarism and bloodshed followed. Women and children were shamelessly butchered and Tomochic burned. Be-

thought was ever orthodox?—need we scoff at her honesty? And because she believes like Kardec—but, in her own words, that "God is a spirit, and we a spark of him, hence needing no mediations"—need we denounce her clarity and devotion as an impious attempt to rival the miracles of revelation, and threaten to excommunicate any who apply to her.

MARY MASON AUSTIN.

### PROF. HERRMANN,

#### The Great Magician, in the Role of Exposer.

The awe-inspiring mystery of death, says the New York World, and the universal hope of life beyond the grave, have produced Spiritualism, and the credulity of believers in Spiritualism has caused the imposition of fake Spiritualism upon the world. Spiritualism as a religion is widespread. It is a beautiful belief, this of communion of the dead with the living. Fake Spiritualism is just as widespread.

I make no war against Spiritualism. All sects to me are sacred when their votaries are sincere. Warfare against the mediums who live and thrive by their imposition upon an honest and childlike faith, has been my constant work for the past thirty years.

I have exposed thousands of these mediums, until it has come to pass that the doors of seances are closed to me. What amazes me most in the exposition of these frauds is their inventive genius. No sooner are their peculiar methods discovered than new devices more cunning and inventive than the old ones are found.

Probably I had best give a few illustrations here of the humbug passing for Spiritualism, to let the public know how easily the senses are deceived and how hard it is to detect the imposition. I need not here mention my encounters with Mme. Dis De Bar, nor my standing offer of \$20,000 for the production of a perfect medium. That offer remains today as it has for twenty years, and the best evidence of the humbug of mediums is that no one has yet won the money.

#### EXPOSING A SUCCESSFUL MEDIUM.

Some years ago a noted medium in Philadelphia gave bi-monthly seances. Her social standing was so high and the position of her patrons in the world of fashion so exalted, that her methods went unquestioned. The press was full of her "occult wonders," the public never tired of her praise. The admission fee of five dollars was cheerfully paid by her patrons, and people came and went, believing that they had seen their loved ones of earth in another world, and had received assurances of their happiness there.

I sought an introduction to the woman and attended one of her receptions. I was politely though firmly requested not to attend further ones, as the medium explained that my presence, I being a medium, interfered with certain psychological effects between the seen and the unseen and retarded her perfect work. The papers put it more plainly by describing me as a medium, negative to her affinity, and because this spiritualistic verbiage was not understood the explanation was accepted.

Of course I knew the woman was a fraud, because I realized at once the chemicals used to produce certain effects. But the methods constituting the basis of her work puzzled me for some time. I had casually examined her cabinet. The usual cabinet trickery in the construction of this useful article of "fake" Spiritualism was missing in hers. It would appear, for her purposes, perfectly harmless and useless to the inexperienced eye, but I knew at a glance it was used for perceptive reflections.

How the connections worked troubled me. At last I worked out the sequence that a trap-door was used, and the spirits came from the cellar beneath. Securing the services of two clever reporters, who had assignments to expose the medium if they could, I disguised them as plumbers, plentifully smearing their faces with lampblack and furnishing them with plumbers' tools, as well as an order from the public works department to inspect the plumbing in the medium's house. I gave them instructions where to look and what to look for in the cellar. They entered into the scheme with enthusiasm.

THE FAKE DISCOVERY. The two "plumbers" once in the cellar, which was directly under the rear room of the extension parlor above where the seances were held, lost no time in the examination of conduit pipes. They went directly to work to search for wires, and when these were found the secret was out. The cabinet above was worked through a carpet-covered trap in the floor, opening into the cellar.

The stage glare came from the cellar, and was reflected above by mirrors. The wires served to elevate and depress the spirits at certain angles of perspective, which added intense realism to the whole adjustment and so quick its working mechanism, that if a flashlight at any time during one of the woman's seances had been thrown upon the gloom surrounding them, she could on the same instant, with the wonderful mechanism at her command, cut off all communication with the cellar and defy detection.

With the exposure that followed there was much chagrin felt by the dupes who had been swindled in pocket and feeling. The medium left town a sadder and a richer woman, and, under an assumed name, resumed

business in a Southern city on the old lines.

A PREACHER DECEIVED. One of the most eminent divines was most grossly deceived in his spiritualistic belief by a medium. He had lost his wife. Their love was intense and he was inconsolable. The desire to commune with her led him to Spiritualism. He consulted a medium at stated intervals, and under her mediumship he saw the spirit of his wife in her physical guise. Her features, her form, her smile, the old tenderness of love that beamed in her eyes were all there.

There could be no mistake in his mind of the identity. You could as easily move the rock of Gibraltar as to shake his belief in the medium's powers, and yet the scheme was simple. The woman needed only three hours for preparation and two rooms separated by wood and plaster partitions. An aperture previously cut through the partition, a photograph of the dead wife thrown on what is known as spiritualistic plates, and plenty of phosphorus, were the medium's stock in trade.

Darkness, of course, was absolutely necessary, and then, with the aid of a peculiar instrument, as small as a lady's watch, with the properties of a magic lantern, the ghost walked. The walk, the look, the rustle of her garments, were all mechanical effects produced by the woman's feet and known to every tyro in the profession of magic.

I may be asked here if I claim any of a medium's powers in my own performances. Opinion is divided on that subject by the Spiritualists themselves. The president of the Spiritualistic Association of America, I believe, has pronounced me a perfect medium. Others consider me a medium, but possessed of powers granted by "the evil one," and others, again, believe me no medium at all. In the midst of these various opinions, I will leave the public to judge, always remaining the public's faithful servant.

The above is from the greatest of living magicians, A. Herrmann. It contains a few startling truths in regard to fakes that Spiritualists would do well to consider. The time, however, has arrived when a man must verge on to idiosyncrasy to declare that all mediums are humbugs. In nearly every city of the United States mediums can be found who can demonstrate the truths of Spiritualism so plainly that none but a semi-idiot would deny them. But Mr. Herrmann is doing an excellent work in exposing fakes, and they are large in number.

INDEX.

#### POTENCY OF THOUGHT.

#### A Study in Psychic Powers and Principles.

Sallying forth from ignorant minds are thoughts that blockade the atmosphere and intensify the particles of matter that consummate living things—the erroneous elements that arise from the utterances of inharmoniously predisposed minds, both in the spiritual and physical conditions, which, if not fully ignored, will tend to destroy the blending of pure and peaceful intentions; for thoughts which are strongly impregnated with jealous, cranky feelings, surpass their own identity and succumb to the inflowing strata of things, and thus become heavily and grossly intensified, so that they act strongly in their bearing, therefore obstruct the more genial, copious intentions of the intellectual secker.

Thoughts are living things, perceptible, too, and derive their existence from whom they are a counterpart. Hence the inability of spirits to make their presence felt. Thoughts impregnate the atmosphere, and there intensify their identity peculiar to each. They eradicate the finer forces from the physical eye; hence, were it not for thoughts, spirits could be distinctly seen by mortals.

The atmosphere contains particles of carbon concentrated with an ethereal substance, which, when combined, tend to produce concussions, by which raps and other physical phenomena are produced, with the aid of harmonious conditions, which must be strongly adhered to for spirits to reach their mediums, and from them extract the chemicals necessary in all phases of mediumship. Hence inharmonious thoughts bring to bear upon spirits defects, exclusive of the more harmonious elements of mortals, for psychic power is entirely dependent on harmony. The work of spirits is greatly debared of its potency by crude, gross and overbearing thoughts, for they are overwhelming, unseen barriers, against which the finer forces are but frail in comparison. Thoughts are deeper far, in their meaning, than is most generally supposed; only a few, in comparison, have attained to the deep-seated aura of this interesting scientific element of thought.

The adepts of to-day scientifically demand (by thought exclusive) their powers, by which they control the powerful substance known as aether. And here it is well to say that through abstinence, privation, concentration, mental study, and seclusion within the caves of mountains and gorges, together with copious drafts of the purest air and water, the adept becomes master of all the forces of his own being, and really becomes more spirit than mortal.

ADDIE BURDGE.

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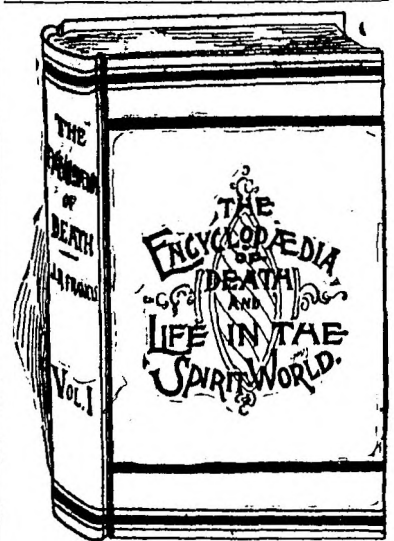
### Dr. Henry Slade.

I note in a recent THINKER that F. H. Shrook has instituted a truly humane movement. It behooves Spiritualists to seek out Dr. Slade and make pleasant his age, since in youth he did so vastly much with his mediumship toward advancing the great truth we cherish so highly. Though I never met Dr. Slade, it is enough in his favor as a genuine medium that I have heard Moses Hull relate manifestations witnessed.

The only regret I have, as connected with Brother Shrook's good efforts, is that he felt moved to pen flouts that seem to be as hints at some who are as earnest and fully as determined to state truths known to them as himself. When he made mention of the "demoralizing idiosyncrasy" which goes goggling after "materialized" frauds, "I am painfully afraid he had in mind a very positive claim I recently made in THE PROGRESSIVE THINKER to the effect that I had witnessed genuine materialization, which was not a manifestation in 'the full light of a sunny day,' but was no less genuine than that he relates of Slade.

It is not necessary that we be like little boys who call each other names, because all do not witness the genuine at all times. I'm for aiding truth, and where I know I have found a genuine article, it is as much my privilege to bespeak it—and the instrument through which conveyed—a recognition, as it may seem to another is his or her right to endorse what has been witnessed. If we are working for a cause we love—even if we may unknowingly be sometimes imposed upon—let us be too fraternal in our feelings to draw forth the pained feeling of a brother or sister whose soul is in constant desire to advance a cause.

ALLIE LINDSAY LYNCH.



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## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

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

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Lynan C. Howe is improving in health and has answered calls for platform work, and for funerals, for October and any month after November. Societies desiring his services can address him at Fredonia, N. Y. This notice is the only application he makes for engagements. First call, first services from Philadelphia, Pa. "I wish to say that Dr. Glade is not in the asylum for the insane, as your paper relates. He was with me for seven weeks; then he went to Wilmington and staid two weeks, and from there he went to Lancaster, Pa., where he is at present, at No. 418 West King street."

Mrs. J. R. Winslow writes: "I read a review in THE PROGRESSIVE THINKER of August 20, by K. J. Stern, concerning the Sun Angels Order of Light, and I would say that there certainly is an organization by that name on this side of the line, or at least there was a few years ago. The president, J. B. Fayette, lived at Oswego, N. Y., and I know that there is such an organization here, and I know of many people that belong to it. The order was organized by planetary spirits for the good of Earth's children on both sides the grave."

Mrs. Lora Holton, the musical test medium, was invited to spend a few weeks at the home of Hon. O. P. Kellogg to rest a while after her labors at Maple Dell Camp. She will be pleased to make engagements to speak and hold sittings in this part of the State. Address her at East Trumbull, Ashtabula Co., Ohio.

Thomas Barritt writes from Indianapolis, Ind.: "Our new church will be opened this Sunday in September with Mrs. Sheets as speaker for the month. The church has been newly furnished throughout and the prospects for the coming season are very bright. A great interest is being manifested here, and a number of our most prominent citizens have connected themselves with our church and are becoming quite active in the work."

D. L. Haines writes: "The Spiritualists of Franklin, Neb., and surrounding neighborhood in Northwestern Nebraska and Northwestern Kansas, will hold a four days' camp-meeting in the Rose Grove, Neb., on the west of Franklin, commencing on Thursday, September 17, at 10 a. m., and continuing over the following Sunday—possibly longer. D. W. Hull, of Norton, Kan., and Dr. Mrs. Noyes, of San Francisco, Cal., will be with us. The Doctor is a magnetic healer and independent state-writing, clairvoyant and psychometric medium. Mrs. Noyes is a psychic and clairvoyant medium. They are on their way to visit Eastern cities, and will stop with us during our camp-meeting. Other speakers and mediums are expected to be in attendance."

Geo. W. Walrond, trance and inspirational speaker, delivered an address at the Spiritual Church, Denver, Col., on Sunday morning on the subject: "Mum! Whence? Why? Whither?" and in the evening the subject "After Death, What?" was the theme, followed by tests of a very convincing nature, Christian and surnames being given in each case. Mr. Walrond is now open for engagements on the Pacific Coast for the winter season. Address him in care of General Delivery, San Francisco, Cal.

Daniel S. Fisher, agent of THE PROGRESSIVE THINKER at Rockville, Pa., writes: "It is my aim, with the assistance of others, to establish a spiritual church in our community, as this is a good field, and ripe unto a rich harvest. I am only a beginner in the faith that THE PROGRESSIVE THINKER advances, and by getting the latter circulated, we may be able to engage some genuine mediums to visit us and hold a revival in our midst. I have spoken to several of the subscribers that I sent you a few weeks ago, who have received the paper and the premium. They are exceedingly pleased with their bargain and will use their influence towards a large subscription in the near future. They are anxiously waiting for the time when we can have a church in our vicinity to suit our advanced ideas."

W. A. Mansfield, the homeopathic clairvoyant physician, who has been sojourning for several weeks among the Michigan camps, has returned to his home and professional duties in Cleveland, O.

W. H. Blair, prominent as a worker in our cause, being an excellent lecturer, has just arrived in Chicago, having spent the summer in Wyoming. During the fall and winter he will lecture wherever his services are desired. Address him at La Grange, Ill.

Geo. H. Brooks, who filled during the past season very acceptably the position of chairman at Lily Dale Camp-meeting, is now at his home at Wheaton, Ill., where he is resting preparatory to his fall and winter work. Address him there for engagements.

Mrs. Frank Chapman and Mrs. John Parker write that Mrs. Jennie Darrell has given some very satisfactory materializing seances, under test conditions, at Stevens Point, Wis. Messages were written on slates. She gave a special seance for the benefit of skeptics, and subjected herself to their every whim, and passed through the ordeal, triumphant.

Alfred Dietz writes from Baltimore, Md.: "The Mystic Circle of Light, and School of Philosophy and Scientific Psychic Research, is conducted by Prof. Geo. W. Gannaway. It was started about a year ago, and already its reputation for the investigation of truth, and the simplicity of teaching it, has reached all parts of the city, and no doubt will soon be known throughout the country. The Professor is a man of about 50 years of age, who has had a wide experience of the old school, and is well versed in the teachings of the Greek and other philosophers. His reputation for veracity and the educating of the mind to those the right road on this mundane life, in order to facilitate spiritual progression in the life beyond the grave, is one of his principal characteristics. We cannot speak too highly of the work he has devoted himself to. Public seances are given by prominent mediums every Sunday, Wednesday and Friday; private tuition and discussion in

philosophy, under the direction of Prof. Gannaway, are given every Tuesday and Thursday."

Mr. O. E. Winans, the materializing medium, will be located at 320 Sixth avenue, Des Moines, Iowa, during the month of September, where the friends visiting the State Fair can find him. He will also give slate-writing and readings to those desiring.

A Spiritualist writes from Hilldale, Mich.: "We have had us at present Mrs. Frances Rudick, of Franklin, Ind., independent state-writing medium. This lady is without doubt as fine a slate-writer as we have met, writing by spirits in bright sunlight, between folded slates, the medium the while walking about the room; holding a slate you hear the spirits writing. Spirit hands materialize in daylight, and are plainly seen by the sitters. We need just such workers here. May good seed be sown and bear fruit that all may see the beautiful truth and be led into the light of eternal progression."

Mrs. Frank Chapman writes from Stevens Point, Wis.: "We have had the pleasure of an acquaintance with Mr. Harry Shagren, an independent slate-writing medium. I had a sitting with him in my own parlor, with the finest results. The slate being held under the table after the message was written, the pencil was taken up through the table and left under the spread. Mr. Shagren is a fine medium, and I predict for him a brilliant future."

Mrs. Virginia Barrett, of Indianapolis, Ind., is open for engagements with societies desiring her services, as inspirational speaker and test medium; also as solo singer. Her terms are reasonable. She would like to make arrangement at once. Address for the present at 139 Seventh street, London, Ont., or 499 Seventh street, Indianapolis, Ind. J. C. F. Grumbine's address is 7820 Hawthorn street, Station P, Chicago. He serves the Howard Hall society, St. Louis, Mo., during September and October. He will lecture week nights of September and October in Iowa, Illinois, Missouri and Texas. As he goes East November 1, those wishing his services during the week for above mentioned months should address him at once. He will be in Watertown, N. Y., in November, he will make engagements with societies in Central New York.

Axel Lundberg holds a meeting each Sunday night at his residence, 276 E. Superior street.

A complimentary benefit will be tendered Father Williams, who has been very sick, by his Continental Singers, assisted by other first-class talent, at O'Neill's Hall, No. 161 West Lake street, Thursday evening, September 10, at 8 o'clock. Tickets, 25 cents.

Mrs. J. J. Whitney, who gained so many honors for her remarkable mediumship at Cassadaga, is now in Boston, Mass., and can be addressed at 533 Massachusetts avenue.

Lizzie A. Greyburn writes from Pittsburg, Pa.: "Since the close of the last season's meetings, May 31, the Ladies' Aid has been very active here, holding afternoon meetings, held Sunday evening conferences, that proved to be of more than passing interest. The attraction, however, of the season was the closing meeting, August 30, and consisted in a popular lecture by Mr. J. H. Knight, vice-president of the Pittsburg Society of Spiritualists. The speaker pointed out some of the facts relating to the present unsettled condition of society, the abnormal concentration of wealth in the hands of the few, the increased burdens placed upon labor by combines, trusts and monopolies, and the curse of the 'sweat-shop' system in our large cities, where women are compelled to make shirts for six cents each and have to work for three cents per dozen, and find their own thread, etc., or starve. Nor did the speaker fail to point out the means and the end by which the 'white slaves of monopolies' are to be emancipated. 'Education is the means, and the ballot-box the place where these wrongs must be righted,' he said. The entire lecture was replete with suggestive facts and figures. The Ladies' Aid has, out of its treasury, and with the assistance of its individual members, repapered and otherwise renovated the hall or place of meeting, giving it a very pleasing and comfortable appearance. Many of our people have been to 'Lake Brady Camp' and enjoyed its pleasant surroundings, the general society of its people and the feast of good things there in general. Some have been to other camps, and others to still other summer resorts, but most of these have now returned to their city homes. September 6th the fall work begins with our society, and for this month will be conducted by Mrs. J. H. Nicholson, who has been aided by a woman who is in earnest and has good cause at heart. Mr. and Mrs. Smith, of Battle Creek, old and true workers, were on hand throughout the entire meeting, always giving a cheering word or a kindly smile to each one. Mrs. Smith is one of the early mediums and she taught us many of our cause known to her. There were many of the dear old pioneers on the grounds, and all were happy because of the grand success of the meeting."

I still have October free and would be pleased to correspond with societies wishing my services. Address 416 Newland Ave., Jamestown, N. Y. Yours for the cause, W. SPRAGUE.

Chairman Vicksburg Camp for 1896. Letter from Farmer Riley. To THE EDITOR:—I have just returned home from a five weeks' outing at different camps in our State, and can say that I am pleased with the outlook for the great cause of Spiritualism (Naturalism) in Michigan.

In all my experience I never saw so much interest manifested among the masses. Our lectures have outdone themselves this season. Mrs. E. W. Sheets never did better. Bro. E. W. Sprague, the able chairman of the Vicksburg camp-meeting, is a host in himself, and has made many admirers and friends in this part of the country. His estimable wife, and daughter Marie, with their social and pleasing ways, won for themselves the esteem of all the camps. As to Oscar A. Edgerly, who closed the meeting, I can only say he is a Spiritual 'cyclone.' He gave some of the most powerful lectures I ever listened to. Nothing but praises can be heard for Edgerly. In fact, I was so impressed with his guides, that I made arrangements for him to come to Marcellus and deliver one lecture, which he did last evening, his subject being the 'Mission of Spiritualism.' His guide spoke one hour and a half, and to say the lecture was educational and grand is putting it very mildly. He goes from here to Elkhart, Ind., to-morrow for the month of September. Success go with him.

As for myself I have given some very satisfactory seances, considering the condition of my health. JAMES RILEY.

"Mahomet, the Illustrious," by Godfrey Higgins, Esq. (Library of Liberal Classics). No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

discourses given at their camp. I most cheerfully state that I never came among a more prosperous and thriving society, doing much for the cause and spreading our spiritual philosophy with its divine truths broadcast throughout their surrounding country. They are also developing and bringing out several mediums who will be rays of light, shedding forth their gleams of sunshine into the darkened realms of life, opening the eyes of humanity to the mysteries unveiled. Among the speakers was Rev. Mr. Merrifield, of Colorado, a very able man as well as deep thinker, expressing his views in a masterly manner. Miss G. Taylor, of Buffalo, N. Y., gave such high her controls thought deep and impressive, also rendering an inspirational solo in a very pleasing manner. Her improvised poem was excellent, and she promises fair as a brilliant and ardent worker in our field of Spiritualism."

Prof. Lockwood has been sick with the asthma, but is now recovering. He is at his home, Ogden avenue, where he can be addressed.

Mrs. Hamilton Gill of No. 15 Bishop Court will resume her parlor seances Sunday and Thursday evenings. They prove very interesting.

Will C. Hodge is in the city from the Clinton Camp. He now proposes to again enter the lecture-field. He can be addressed for engagements in care of this office.

J. C. F. Grumbine opened Howard Hall Society Sunday, September 8, at 11 a. m. and 8 p. m. The evening subject, that drew a large audience, was "What Do We Know of a Life Beyond the Grave?" Societies in the South and West that may desire his ministrations should address him for week engagements at Station P, Chicago, his permanent and home address.

Mrs. J. W. Kratz would like to make engagements for the coming months to serve as lecturer and test medium. She has been pastor for the Progressive Spiritual Society for the last two years and a half at her home. She will be liberal with her time and services to struggling societies. Address her at No. 1 Madison avenue, Evansville, Ind. With our next number we shall commence publishing a list of meetings in Chicago. Please send in your notice at once.

## Vicksburg Camp.

To THE EDITOR:—Sunday, August 30, was the closing meeting of the successful camp-meeting ever held at Vicksburg, Mich. Mrs. Cora L. V. Richmond opened the meeting August 9. She gave, in all, five of her most interesting and instructive lectures to very appreciative audiences. The other speakers whose voices were heard during the session were J. Frank Sawyer, C. A. Edgerly, Mrs. C. C. Sprague, E. W. Sprague, all of whom followed their lectures with tests. A great variety of thought was presented, both from the spirit and mortal side of life, and many fine tests were given.

Misses Mildred and Delella Fletcher, of Mendon, Mich., and Miss Marie Sprague, of Jamestown, N. Y., furnished the vocal music, with Miss Amy Pellet as pianist.

Mr. and Mrs. West, of Battle Creek, furnished music on the guitar and mandolin. They are experts in that line, and their sweet music was a great attraction and added much to the enjoyment of the patrons of the camp.

The medium who has been doing noble work for our cause, and many were made to see the light of our glorious philosophy as it penetrates the shadows and darkness of materialism, skepticism and doubt. Thus our beloved Spiritualism, with its wonderful phenomena, its natural philosophy, its absolute science and its beautiful religion is marching on to bless a suffering, sorrowing world.

The daily attendance was large, though there were not as many campers on the grounds as last year, probably owing directly or indirectly to a lack of "silver." The meeting was one of the best ever held on these grounds.

The conference was a most interesting and instructive, sometimes a little "lively," but always harmonious; in fact, this has been a camp-meeting without jealousy or inharmonious, perfect harmony having prevailed throughout the entire season.

The Friday evening dances were well attended, and the young people were happy. The "campfires" were well patronized and the games were participated in and enjoyed by old and young alike.

Miss Jeannette Fraser, the little woman who fills the place of president, secretary, treasurer, directors and trustees, has the entire management of the camp. She has shown what can be done by a woman who is in earnest and has good cause at heart. Mr. and Mrs. Smith, of Battle Creek, old and true workers, were on hand throughout the entire meeting, always giving a cheering word or a kindly smile to each one. Mrs. Smith is one of the early mediums and she taught us many of our cause known to her. There were many of the dear old pioneers on the grounds, and all were happy because of the grand success of the meeting."

I still have October free and would be pleased to correspond with societies wishing my services. Address 416 Newland Ave., Jamestown, N. Y. Yours for the cause, W. SPRAGUE.

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## ANNOUNCEMENT.

"Primitive Christianity," by Jos. Rodas Buchanan.

## Its Speedy Publication Promised.

The readers of THE PROGRESSIVE THINKER are aware, that I have devoted years to discovering the early history of what has been called the Christian religion—having been summoned to the investigation by a message from St. John, and that my investigations have established what the more learned theologians had previously learned, viz., that the New Testament, on which the churches base their religion, has no authenticity whatever, but was anonymously compiled by Roman priests a hundred years after the death of the apostles.

Their investigations could go no further, and they had not the boldness necessary to speak plainly to the church concerning their fraudulent Testament, and the church goes on as if no such discovery had been made.

But to me the apostles came, telling the whole story, showing that their Christianity was a purely spiritual religion, with the same facts and phenomena as modern Spiritualism, and telling me how it was destroyed, first by Jewish and Pagan persecution, which only murdered its teachers; and then by the Roman conspiracy, which was far more criminal, which embezzled and suppressed the writings of the apostles, changed the character of the church, making it a political power, and adulterated all the Christian writings with interpolations that reversed Christianity, suppressing all remonstrance; and finally, the primitive Christians being dead, perfected the scheme of the Papacy for conquering the world by alliances with every form of despotism, while cultivating superstition in the place of religion, and absorbing the most superstitious ideas of heathenism, which make the basis of the modern church.

The Papacy has been the curse of humanity for seventeen centuries, and its Protestant offspring is still the foe of all liberal progress. Nor is there any speedy way of throwing off this curse, without exposing the fraud and making known to all sincere but deluded members of the church what was the religion that Christ established and how completely it was reversed in the New Testament and in all the creeds of Christendom.

Reason alone will not overcome the delusions of the church, for men surrender their reason when they join it, and the Roman Church requires them to surrender the evidence of their senses and believe that wine is the blood of a murdered martyr at Jerusalem. The paralysis of the moral sense produced by the Roman imposture makes it impossible for mankind to realize the debasement and the calamities which it has produced, to which they have grown accustomed. Even so intelligent a statesman as Mr. Gladstone wishes to see all Christendom united with the Roman Church—the unyielding and fierce foe of liberty and progress—asking no apology for burning Bruno, and the ecclesiastic tyrant on the other tells him that all must bow down to him if they want any union.

Mr. Gladstone, saturated with superstition, is an example of its debasing influence on intellectual men; for, instead of leading progress, he looks to the Roman Church, turns his back on Spiritualism, upholds the State Church and the useless royal family, that cost millions, and strives to plunder other nations by the gold standard of England. And yet Mr. Gladstone is one of the best specimens of statesmanship based on the Bible, while Jefferson and Lincoln exhibit untrammeled and virtuous statesmanship, for the real Jesus Christ was their ideal, and not the insane, fictitious Christ of the Bible.

It now becomes necessary for me to announce that the guardian angels who have sustained my advanced age inform me that I cannot realize twelve months more on earth, but must depart in my eighty-third year, and my work must be rapidly finished, to consummate which I must appeal to the public.

I had hoped for four or five years more to consummate my labors and utilize my vast accumulations—to show the mysteries of the brain, and a vast philosophy of two worlds in "The New World of Science"—to show a correct material media—to illustrate the spiritual life—to review the animal kingdom—to show a new law of destiny—to complete my discoveries in the solar system, of life in the planets—to illustrate the very lucid principles of ethics and sociology—the laws of oratory and the divine mathematics of two worlds—and even to found a free therapeutic college and emancipate the medical profession—but my setting sun forbids—and my accumulations are not available to others. I should be inconsolable but for the fact that I am going to the land of liberty and love, and from which I hope to find a mouthpiece in the heroic woman\* who guards my last days on earth—for the time is coming when disembodied man shall become the counselor of the struggling children of earth, and what I could not or dare not say here may be said from above. Her voice shall be heard to guide many with prophetic wisdom.

The work on Primitive Christianity is nearly finished, and will appear as soon as subscriptions are received to insure its publication. I have revised all the gospels and epistles of the New Testament under

the dictation of their authors, restoring the original text and expurgating the mass of forgeries interpolated at Rome, thus showing the beauty and rationality of primitive Christianity, in which there is nothing unworthy of the world's greatest religious teacher; nothing to which a rational and spiritual mind would object. If primitive Christianity had been in existence when the philosopher Marcus Aurelius reigned in Rome, it would have received his support and become the religion of Europe, advancing civilization ten centuries in its progress. But he was too wise to give any encouragement to the Papacy.

This revision shows the true character and ideal virtues of Jesus, and his freedom from the superstitions of his age; and shows that St. Paul, instead of being a dogmatic bigot, sustaining political despotism and the slavery of woman, was inspired by Christ to preach the same religion.

The honest and intelligent professors of the church to-day, when they compare the religion of Jesus with that of the New Testament, cannot fail to realize its vast superiority, and the circulation of this work must dispel superstition and show that the reformers of Judea were the founders of the Spiritualism which has been buried for seventeen centuries.

The world knows very little of Jesus and his apostles, for the Roman conspirators destroyed the pure religion that forbade a Papacy, and they destroyed its records. They wanted nothing of Jesus and the apostles but their honored names to adorn the Roman fraud.

Though witnesses were abundant, they preserved no record of the first thirty years of the life of Jesus, but circulated instead such disgusting fictitious works as the "Gospel of the Infancy" and the "Protogospel," which Origen recognized as the lost gospel of James, in which we are told that trees bowed down to worship the baby Jesus, and that the Egyptian idols tumbled down when he was brought before them, and that a young man who had been transformed into a mule was restored to the human form when the baby Jesus was put upon the mule's back. This wonderful child, they said, made animals out of clay, that walked, and birds that flew, and his baby clothes and wash-water worked miracles, etc. Such were the writings recognized by the fathers of the church.

This trash is not circulated now, but equally ridiculous stories in the Catholic "Lives of the Saints" are officially endorsed by the popes and bishops.

I have obtained a full record of the life of Jesus—his works and lectures during the first thirty years, his travels in Egypt, India and Persia, and his power over his numerous hearers, in Jerusalem. He might easily have become the ruler of Judea if he would have compromised in his mission, become a Jewish rabbi and harmonized with the priests and aristocracy; but his inspiration was too powerful to falter in his mission, though he knew it would bring him death, and he was worn out in the conflict before death came.

The old Jewish writings in the Talmud and the Toldoth Jesu show how bitter was the hostility of the priests and what scandalous falsehoods they circulated about Jesus and his family.

The lives of the apostles are as little known as that of Jesus, being superseded by silly fiction, such as that St. John was boiled in oil, but could not be killed, and that St. Peter, at his own request, was crucified head downward, though he was really never crucified at all, and nobody can show where or how he died, or where he was buried; and though the immense cathedral is claimed to be erected over his remains, it is a monumental lie, like the greater part of the Catholic traditions.

To the lives of Jesus and the apostles I have added the Gospel of St. John, corrected by himself, which is a fair representation of primitive Christianity.

"Primitive Christianity" will be published as soon as a moderate number of subscriptions is received at \$2.00 per volume, and to procure them promptly those who subscribe before publication will receive their copy for \$1.50.

My friends in the higher world urge prompt action, and for many years I have had their cheering words, which I have not given to the public.

The second volume of my work, containing the gospels and epistles, and reviewing the religious history of the first centuries, will be completed this year, embodying a complete demonstration of the fraud by which Romanism was substituted for Christianity, and showing the necessity of a fundamental change in every honest church, which honest people must demand whether their clergy assent or not. A church which knows nothing correctly of its pretended founder or his history is a manifest fraud, and if its members are sincere they will repudiate the fraud.

Let all who are interested address me immediately at San Jose, Cal.

JOS. RODAS BUCHANAN.

\*At the Lily Dale Camp, last year, Mrs. Buchanan received, through a friend, a poem from Robert Burns, which will appear in a volume to be published. The poem is in Burns' Scotch, and will be more intelligible in English. I give a few verses:

The laddie's sun will soon go down,  
It's setting in the West,  
He's weary with the working,  
The worker soon will rest.

Transition's morn is coming,  
"Will follow the setting sun;  
But in that wondrous hour  
He'll wish more work was done.

The burden then ye'll bear, love,  
The yoke they'll put on ye,  
Ye must not shrink or moan, love,  
When the burden falls to thee,  
Fame must be won by thee, lady,  
Fame cannot be handed down.  
Ye must cut the thistles by the way  
If ye would wear Fame's crown.  
A leader ye must be, lady,  
The torch of truth hold high.  
Aye! the flaming torch that ye shall bear  
Will be seen in the bye-and-bye.  
Ye must travel Progression's road,  
lady,  
Ignorance ye must slay;  
The children of men will follow your light,  
To attract them from danger's way.

## WHAT OUGHT TO BE DONE.

## Let Mediums Be Examined and Tested.

To THE EDITOR:—I have just a few words I would like to say, providing you have room and think it fit to put in your paper.

This summer, while attending a Spiritualist camp-meeting, I was very much surprised to hear that the mediums were allowed to enter the camp without being thoroughly tested in regard to the genuineness of their phase of mediumship. At that camp-meeting two were exposed during my stay there.

I should think that, in order to help the cause along, Spiritualists would better appoint mediums whom they know to be thoroughly honest, to examine mediums before allowing them to enter the camps, and at the same time giving them a certificate showing they were examined and found to be just what they claimed. I would like to hear from other mediums and see what they have to say.

Again, why would it not be a good plan, when a person claimed to be a medium and was proved to be a fraud, to warn the people from every rostrum, for it is truth we are after, and nothing else.

RED CLOVER.

## The Greatest Event.

To THE EDITOR:—The greatest event that has occurred in this section of the country this season was the marriage of Benjamin F. Nesbitt, of Fisher, Mich., to Nellie M. Roe, of Vicksburg, Mich., by Mrs. A. E. Sheets, of Grand Ledge, Mich. The marriage was the outgrowth of a meeting by Mr. Nesbitt and Nellie Roe at a camp-meeting at Bankson Lake, Mich., in June last. At this meeting they met for the first time. Mrs. Sheets being one of the speakers, and getting quite well acquainted with the couple, Nellie Roe being musical director, Mrs. Sheets made a prediction that a wedding would be the result of their meeting, which proved to be true, and was consummated at Bankson Lake August 30, in the presence of a large audience.

The first the young couple started for their home in Fisher, Mich. I can assure them that they have the best wishes of the writer as well as those of their host of friends they have left behind. I cannot close without referring to the beautiful spiritual marriage ceremony given on this occasion by Mrs. Sheets. It was truly grand and inspiring. No one hearing it could say that Spiritualists as a people do not believe in true marriage.

When she presented the ring she referred to it as a fitting emblem of their unending love and affection for each other, and counselled them always to be true to its teachings. B. O'DELL.

Faw Faw, Mich.

## MOSES HULL'S BOOKS.

## A List of His Noted Works.

For Sale at the Office of The Progressive Thinker.

## Wayside Jottings.

Gathered from the Highways, Byways and Hedges of Life. BY MARY E. HULL. This is a most unusual and most interesting book. It is a collection of the author's thoughts, feelings, and experiences, and is a most valuable work for the reader. Price, 50 cents.

## The Spiritualists.

Or a few thoughts on how to reach that altitude where spirits are supreme and all things are subject to their control. BY MARY E. HULL. Just the book you need to read if you are a spiritual being, and to show you how to educate your spiritual faculties. Price, 50 cents.

## New Thought.

Volume I. Nicely bound in cloth, 50 cents. Beautifully illustrated. The matter all original and presenting in an attractive form the highest phase of the Spiritual Philosophy. Price, only \$1.50.

## New Thought.

Volume II. 84 pages, beautifully printed and elegantly bound. Original matter. Six portraits. Cloth bound, 50 cents.

## Joan, the Medium.

Or the Inspired Heroine of Orleans. Spiritualism as a Leader of Armies. BY MARY E. HULL. This is one of the most beautiful histories of Joan of Arc, and one of the most convincing arguments on Spiritualism ever published. It is a most interesting and inspiring work, and is a most valuable addition to the library of every Spiritualist. Price, 50 cents.

## The Real Jesus.

By Moses Hull. A compound of two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions, making a book of 100 pages. Price, 50 cents.

## All About Devils.

Or, an Inquiry as to whether Modern Spiritualism and other Great Reformers come from the Satanic deities and the Subordination in the Kingdom of Darkness. BY MARY E. HULL. Price, 50 cents.

## Jesus and the Mediums.

Or Christ and Mediumship. Careful comparison of some of the Spiritualism and Mediumship of the last century with the life of Jesus. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that the manifestations throughout the Old and New Testaments were under the same conditions that mediums require to-day; and that the coming of Christ is the return of mediumship to the world. 48 pages. Price, 50 cents.

## The Spiritual Birth.

Or Death and Its To-Morrow. The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet handles the spiritual idea of death, and the history of one of the most wonderful mediums that ever lived. 167 pages. Price, 50 cents.

## The Quarantine Raised.

Or the Twenty Years Battle Against a Worker Raised. BY MARY E. HULL. Price, 50 cents.

## Spiritual Songster.

BY MARY E. HULL. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular melody, for the use of congregations, churches and families. Price, 10 cents, or 50 per hundred.







## SPIRIT PHENOMENA.

## Satisfactory Result of Private Investigation.

The Experience of an Iowa Related by Himself.

The person who would hear the "silken, sad, uncertain rustling of each purple curtain" which separates the sensuous from the super-sensuous world, and see between the parted folds the faces of his loved and lost, can in this decade abundantly satisfy this mortal craving for a knowledge of immortal things, thanks to the blessed and glorious gift of mediumship, which places us in direct communication and in actual contact with those who "triumph in conclusive bliss" and have experienced that "serene result of all"—death.

I had long desired to investigate the phenomena, sub-rosa, and two weeks ago secured the services of Amos Wheeler for such period as my spirit wife should direct, taking the medium to my home and leaving everything to spirit management.

I am now daily enjoying the uncommon, and, to the majority of people, incredible pleasure of conversing, viva voce, with my favorite poets, and those whose valor in the field, or eloquence in the forum, has challenged the admiration of mankind. They are usually announced the evening previous to their appearance, and when they come announce themselves as guests invited by my spirit wife.

As an illustration of our conversation I will cite the following:

"Lord Tenyson, in my edition of your works this passage occurs:

"Within these ears, till hearing dies, One set slow bell will seem to toll. The passing of the sweetest soul That ever looked with human eyes."

"I have changed the preposition 'within' in the last line, to 'through.' Do you approve of the change?"

"I do, sir; the change makes it more poetical."

We stretched a curtain across a bedroom door, and my spirit wife walked out three feet into the lighted room at least a dozen times. She wore a veil, and at first did not raise it; upon being requested to do so, she raised it and showed that the eyes and nose were as yet not fully completed. She went back, and a spirit appeared in his shirt-sleeves and began rubbing the carpet with his hands. We asked him the purpose of his labor, and he said: "I am magnetizing the carpet, so the lady can come out farther; she came out before we got ready for her."

He then rubbed one corner of the black curtain on the carpet and a white fringe began to grow on it; this fringe he separated from the curtain, and under rapid manipulations of his hand, something resembling rubbing the fabric grew, a flimsy lace. When there were five or six yards of it I said: "What are you making that for?"

"For the lady to wear out next time."

"How long can that be made to remain a material thing?" was my next inquiry.

"Three hours," was his reply. The next appearance of my spirit wife was much stronger, and she was enrobed in the lace. This time she advanced farther into the lighted room, raised the lace veil, and beckoned me to approach. The features were much better this time, but not quite perfect. She drew my head down upon her shoulder, kissed me, and talked to me for three or four minutes.

For the benefit of the public, and the protection of mediums, I wish to say here that the voice was exactly like that of the medium, for the reason that it was her first effort, and for the further reason that the circle, consisting of but two besides the medium, did not afford sufficient magnetic aura or material emanation with which to build up the vocal organs, and as they drew mainly from the medium for this purpose, the voice, as an occult physiological sequence, resembled the medium's.

During a seance at 10 o'clock this morning, with a curtain stretched across one corner of my parlor, with the medium sitting outside the curtain, hands reached out over the curtain, played the violin, rang the bells, wrote messages on a paper tablet and handed them out; also drew pictures. The forces were also strong enough to enable a lady sitter alone to hold a previously clenched slate under a table and obtain a message, while the medium, Mr. Wheeler, was walking up and down the room. These latter manifestations in the full daylight.

I am convinced that the most satisfactory way to investigate the phenomena is to employ a well-developed medium to come to your house and stay there until you are satisfied, admitting no one but your own family, excluding any hypercritical member until the rooms and furniture are thoroughly magnetized. In this way I am obtaining results so astonishing to a novice that I do not care to fully state them, lest I be deemed lacking in sober reason and judgment. In our dark seances it is no uncommon thing to see two and three forms of "mingled mist and light" walking in and out of the circle. To the uninitiated all seances are given under strict test conditions.

Should anyone desire to know more of the phenomena, or of Mr. Wheeler, the medium, I will very briefly answer them if necessary postage is enclosed.

Avoca, Iowa.

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Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

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ANOTHER REASON is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

ANOTHER REASON is that he has his patients write him each week, and he sends them weekly instructions, thus showing that he watches each case closely.

ANOTHER REASON is he gives only the purest medicines and in the smallest doses that will produce the desired result. Some cases are cured without any medicine.

ANOTHER REASON is he makes the price of treatment right to all.

HE IS ENDORSED by all the Spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

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Which will more than repay you. Should you desire to consult him

Send Two 2-cent Stamps, Age, Sex, and Leading Symptom.

DR. G. E. WATKINS, AYER, MASS.

Very Exclusive.

"The boasted exclusiveness of Newport society is not based upon moral grounds, and the summer would be very dull if it was. A gentleman who has spent a part of the season here tells me that he attended two dinner parties last week. At one of them, where there were fourteen at the table, he noticed six persons who had been divorced, and at the other, where ten were at the table, every woman had a record except one, and she was a girl sixteen years old."

"WILLIAM E. CURTIS."

The above closing paragraph of a Newport letter in one of our daily papers holds within itself a volume. It is well known that Newport is the ocean annex for the delectation of New York City. Whatever can truthfully be said of Newport, is said because the dwellers are Gothamites, claiming not only residence, but the governing power on all lines of that great human hive still striving to become the metropolis of the Western world. If this is a condition of the outcome of civilization, as guided by the orthodox teachings of the Christian Church, what are we to expect from its farther continuance?

From what its worst enemies have said of Spiritualism, we could easily suppose that these people were of our cult; but, on the contrary, these are people who would lift their hands in holy horror if the word Spiritualism were mentioned in their presence.

It would be bad form (their greatest acknowledged crime) to confess that they believed the dead communicated with the living, or that they could, under any circumstances, associate with the despised ones who believe in spirit reality and purity.

In all that has been said against Spiritualism, there has never been anything so full of horrible suggestions as these few lines concerning persons who, no doubt, are all high-church communicants in good and regular standing.

If it be true, as we are told, that the diverse and erratic action of thought currents emanating from men's minds disturb static and seismic conditions alike, then it may be that Professor Buchanan's cataclysm for the island of Manhattan may still be gathering momentum, and be not so far off, either, as many have thought. It will not be an exhibition of the wrath of an offended God, but the disturbance of the universal thought currents, as when one washing in a pool of water brings down by the waves thrown up portions of the adjoining shore. Commend us to the teachings of THE PROGRESSIVE THINKER for honesty of purpose and purity of life, amongst all Spiritualists everywhere, rather than these of the four hundred.

W. P. PHELON, M. D.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success. Hundreds are joyfully writing the Doctor: "I am better," or "I am cured." "Good bless you."

THEY TREAT THE FOLLOWING: Dyspepsia, diarrhea, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, scrofula, nervous system, gravel, gout, headache, heart disease, kidney complaint, female weakness, liver difficulty, neuralgia, paralysis, bleeding piles, bronchitis, asthma, bladder affection, cancer, cancerous growths, on the face, vertigo, dizziness, weakness of men, barrenness, leucorrhoea, drunks, constipation, grippe and all chronic diseases. And further, they furnish

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REMEMBER TO ADDRESS

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Geo. W. Walrond on His Tour to the Pacific Coast.

After a three-months' stay in St. Louis, Mo., and other cities eastward, I find myself in the glorious altitudes of the Rockies—the glorious realm of ether and inspiration. On my journey westward to the Pacific Coast, where I propose to labor for the winter, I touched at Denver, Col. Here I found Spiritualism had become one of the recognized religions of the city, and had reached a pinnacle of permanence beyond doubt. At no place eastward have I found so much enthusiasm and zeal, and the elements that go to make Spiritualism a success, as I have found in Denver. This is mainly due to the co-operation of a number of ladies who are real workers, and the very able mediumistic ministrations of the pastor, Dr. G. C. B. Ewell, M. D. The church (it used to be an orthodox one) is crowded every Sunday with good audiences, and converts are joining all the time.

I had the pleasure of taking part in the ordination to the Spiritualist ministry of Mrs. M. A. Gridley, late of New York City. The service throughout was one of the most delightful ones I had ever attended, and it had a very impressive effect on the very large audience present. After an invocation given by one of my spirit guides, Dr. Ewell delivered an oration on Angelic and Mortal Ministry, and amidst garlands and bouquets of flowers ordained Mrs. Gridley as a minister of the gospel of Spiritualism.

Mrs. Gridley very feelingly and appropriately replied, and impressed the audience favorably with her ability as an inspired speaker for the cause of truth and human progression.

Dr. Ewell concluded his ordination service with many convincing tests of spirit presence, descriptions of the spirits, messages and names being given in each instance.

My address till I am settled will be general delivery, San Francisco, Cal. Geo. W. WALROND.

Denver, Col.

Letter from Ella Gibson Magoon.

TO THE EDITOR:—After a fortnight's pleasant work among old friends and familiar faces in Chicago, in the midst of which an unexpected summons hastened me onward north, I am again in the old self-centered Dutch city, where we have mainly concentrated the labors of a summer, and from which I journey to-night en route to Minneapolis and the Northwest.

A pleasantly appreciative audience was assembled at Fraternity Hall, where Dr. Magoon has been holding weekly meetings, last Sunday evening. After the invocation and brief lecture by my guides, followed a vocal selection, well rendered by Mr. Greene, and a well-appreciated discourse through Dr. Magoon, followed by several very convincing tests by the guides of the speaker, at the close of the lecture.

Interest as yet is centered largely in camp-meeting life, but the next month will regather the friends with renewed labors in the fields of the different societies, refreshed and invigorated from the rejuvenation of the pure country air of the summer camp-meetings.

Much good is being wrought throughout the country by our faithful home-workers and mediums holding steady perseverance against the scorching heat of summer heat, laziness and oppression. Foremost among these are our talented co-workers, Mr. and Mrs. George F. Perkins, the founders of the new Beacon Light Spiritual Church, in Chicago, who, with their undaunted courage, high purpose and firm resolve, hold firm friends among the zealous of our ranks wherever they may labor. Their splendid gifts convince many of the most skeptical, and we cannot have too many such within our ranks.

With the best desires for the paper which is obtaining first popular choice among the Spiritualists, I remain, ELLA GIBSON MAGOON.

Idleness is only the refuge of weak minds, and the holiday of fools.—Chesfield.

## Mrs. Dr. Dobson-Barker, AS A SPIRITUAL HEALER HAS NO EQUAL.

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

## DR. A. B. DOBSON'S

Healing powers are being renewed over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her power, by sending requirements as per small advertisement for diagnosis of your case. Here is one of our cures:

St. Louis, June 21, 1896. MY DEAR MRS. DOBSON:—I herewith enclose this for another month's remittance for my sister Emma. I can't tell you how much good these medicines have done for me and my sister. When I began taking the medicine, she had considerable distress in the bowels, and was unable to work, and was very much distressed. I was convinced if she had not the medicine, she would have had a serious spell as I have, and would have been in a bad condition. Now everything seems in good order; still we feel as if we should like to have you with us. We thank you sincerely for prompt reply, and wish you all the success you wish.

With kindest regards to you, truly, REBECCA LEVY.

8881 Laclede Ave., St. Louis, Mo.

To Those Who Sing.

A little book, containing fifty-four songs well adapted for Spiritualists to sing at their meetings, has been issued by H. W. Booser, of Grand Rapids, Mich., under the title of "Old Melodies Spiritualized."

I earnestly hope it will readily be taken into homes, seance-rooms and lecture halls, and forever banish all the orthodox hymns that contain ideas wholly opposed to the teachings of our own loved Spiritualism. Can we advocate a Savior, his blood, or a God that has a personal existence and sits on a throne; can we, and be honest in our claim that we desire to aid the truths of Spiritualism? Let us think on this theme, for surely those do not who continue to sing of these, the claims of orthodoxy. I must think that it is a mark of thoughtlessness on a line of policy, in those who sing their hymns. They may any gathering I may attend, and I have heard others say as much; but I confess, very regretfully, that many persons who oppose still lend their voices to aid in keeping these words of falsehood before the world's hearing. Desist, honest Spiritualists, desist, for in this manner do you aid the foe to regeneration that is to broaden humanity through the destruction of the false that has so long been enslaving mankind's reason.

ALLIE LINDSAY LYNN.

SPECIAL ADVERTISEMENTS.

Announcement.

At the earnest request of hundreds of my patients, as well as friends and acquaintances, I have decided, after careful consideration, to open a medical office in the East. While I have a very large practice on the Pacific Coast, the greater proportion of my patients and more intimate friends are in the Eastern States. And the delay occasioned by waiting for letters or medicines has been something of a hindrance to those who desired my medical services. A distance of two, three and four thousand miles, with not at all seasons the fastest of express companies, is something of an item in even a slow chronic disease. And yet, under these disadvantages, the increase of my practice has been unprecedented, and my cures bordering upon the miraculous.

But to meet the wishes of my friends and acquaintances, of hundreds of my patients, and hundreds more who desire to come to my office, I have concluded to open an Eastern office. I have decided upon Indianapolis, Indiana, as being the most central, as being the best shipping point, as being one of the best, if not in some respects the best railroad center in the country, and accordingly have concluded to locate my Eastern office in Indianapolis, Indiana, wishing all lovers of medical and business character addressed to me after September 10 to Drs. Peebles & Burroughs, Box 177, Indianapolis, Ind.

The detail work by the one to have charge of the Indianapolis office is Dr. J. A. Burroughs, who has been with me from early boyhood—an "adopted son." He attended medical lectures before I was seventeen years old. He studied with me in my medical office, attended medical lectures in both Texas and California, accompanied me in my travels to England, Scotland and the old world. He is a graduate of three different schools, and therefore legally an M. D., with fine psychic powers. He has had charge of my office work, dispensing many of the medicines during his absence, and has attended to the practice in my absence. He is sober, honest, energetic and skillful.

There will be no psycho-change—no change in the magnetism or methods of the office. Everything will be carried out with the same accuracy, and the same devotion to the interests of patients that has been such a marked feature in my long practice.

J. M. PEEBLES, M. D.

Another Tribute to Dr. Watkins.

MY DEAR MR. EDITOR:—After an absence of four years I once more find myself under the roof of your genial friend, C. E. Watkins, M. D., the famous chronicist. Truly the bud of promise has blossomed. The well-known psychic force that has given him a world-wide reputation, still remains with him. His work of diagnosing, in which states are used, is a marvel of artistic skill—every line clear and clean-cut. The drawing of the diseased organ appearing on one side of the inner surface of the slates, and the diagnosis on the other. Judging from the quantity of testimonials, I came, devoted to accurate personal diagnosis. Among the most remarkable (to me), I find letters from many claiming to have been cured of consumption and cancer, beside chronic cases without number. No wonder that a man who can work such wonders, bringing hope to the hearts of suffering humanity, should be able to extend a cheerful, genial greeting to his friends. His home is a marvel of beauty, peace and comfort. What wonder, then, that a feeling of sadness comes when adieu is spoken, and one is once more swallowed by the busy stream of life, in the outer world.

Yours truly, JOHN STRONG.

Ayer, Mass., August 27, 1896.

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By Dr. D. Babbitt, M. D., J. D. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

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DEAR DOCTOR:—It is only two months since I began taking your medicine, and I scarcely know myself. I have suffered so much pain, seems like a new world I am in since feeling rid of it. Am gaining strength every day and know that I will soon be well. JULIA A. STEVENS. Bridgeport, Conn., 88 Beach Street.

DEAR DOCTOR:—I have no use for medicine now; your medicine, and I scarcely know myself. I have suffered so much pain, seems like a new world I am in since feeling rid of it. Am gaining strength every day and know that I will soon be well. JULIA A. STEVENS. Bridgeport, Conn., 88 Beach Street.

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E. V. Wilson was one of the pioneers of Spiritualism, and was noted as a speaker and test medium. He was a great work for the cause, and this book narrates many of his experiences during his life.

Purchasers will find it intensely interesting, and will receive many of the experiences during his life.

The book contains 400 pages, and is sold for \$1.00. Address Mrs. E. V. WILSON, 31 South Locust Street, Valparaiso, Ind.

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From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price, 25c. For sale at this office.

The Molecular Hypothesis OF NATURE.

BY PROF. W. M. LOCKWOOD.

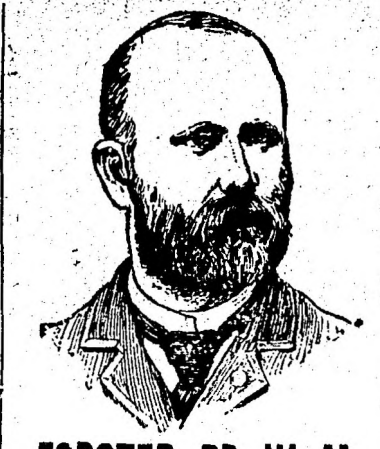
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