





# MISCHIEVOUS SPIRITS AT WORK

Unconsciously a Trustee of Thieves.

AMAZING IMPUDENCE OF SPIRITS AT A WEDDING—AN OGRE WITH AN INTERMINABLE WHITE TONGUE—TRAGIC VISIONS OF TWO RAILWAY ENGINEERS—SPIRITS THAT RAISE A BREEZE AND CELEBRATE THE FUNERAL OF ONE OF THEMSELVES.

Clint Zahner is by reputation a crank, because he sees things not visible to common eyes and says things not comprehended by the ordinary man, says the Cincinnati Enquirer. Undoubtedly he is a seer—certainly an eccentric. Among superstitious persons he is thought to be a wizard, and as such would have been persecuted, possibly burnt at the stake, had he lived in the seventeenth or first half of the eighteenth century. He is patiently endured by all who know his honesty of purpose and steadfast adherence to that which appears to him truth, although many of his statements of fact are astounding. Some corrections of phraseology have been made in the appended narrative, but it is Zahner's in fact and effort:

"When very young I saw apparitions," he began, "and they seemed natural and common enough till I found that my playmates did not see them. Previously I had told my mother about them, and was so pleased when my stories made her laugh that for some time thereafter I described to her everything I saw of this kind. She encouraged me to talk on the subject till one day I described a hideous specter which menaced me with gestures. She was frightened at the simple word picture, and when I answered 'yes' to her inquiry if he had a bad crooked eye, much larger than any I ever saw, she commanded that I tell her nothing more about such appearances."

"But, after, she looked at me pityingly, imploringly, yearningly, as if she thought I needed the sympathy she did not dare to afford or I to ask, and right she was if she so thought. I was in great need, though, of the confidence of some appreciative soul into which I could pour my griefs and the long story of that mystery with which I seem to be identified."

"For several of my younger years my life was so strangely associated with real and shadowy personages that it is impossible to separate the events which transpired at an early time into duly classified departments, and I can do this only partially by analysis with experience at a later date. As consciousness responds to realities alone, it puzzles me to find terms in which to describe my first introduction to things hidden from the multitude, but to me as real as flesh and blood, and therefore I will not try to detail first impressions of these phenomena. At the age of twelve I began to clearly distinguish that the creatures which sought me in solitude and vanished at the approach of others, which played hide and seek with me in dark corners and secluded places, remote from sunlight, and jeered at all my attempts to catch them, which played thousands of antics for which there are no descriptive words in any dictionary, were not exactly like the specimens of humanity with whom I attended church, school and an occasional picnic, and the difference grew more and more marked as the years advanced."

## DETAILS ARE DIFFICULT

to select from the great mass of phenomenal manifestations I have witnessed, but a few which left the most lasting impression may be related to indicate the tendency of all. I was awakened one night by a strong breeze that assailed my face, and I arose to close a window at the side of the bed. Looking out upon the night I noticed that the atmosphere was calm. When I turned to the bed again it was surrounded by tall, gaunt and ungainly figures in white robes, with great flapping sleeves, and moving their arms up and down with concerted motion, they were intent upon fanning the air. That was the breeze which awoke me. I would sooner it hadn't. The sight was not good for a boy's nerves, and I sat down upon a chair to rest, also to gather my wits. How was I to break through that cordon of frightful things and return to my sleep? Why were they agitating the atmosphere above my bed? Was there a hidden meaning in this demonstration of constituents I had never before met?

"Soon those indescribable objects began a dance around the couch, crooning sadly in time with the slow movement, and one leaped upon the spot where a few moments before I had lain and uttered a shocking howl, whereupon the whole cordon instantly vanished. It seemed they had only then noticed my absence from the bed, and were astounded at the discovery. I did not see them again for more than a year, and then it was in my father's room on the night of his death. They stood around his bed in apparent rejoicing, and called my attention to his sufferings by motions and winks as if indicating the nice points in a comedy. I asked acquaintances if they saw anything unusual in the room, and when they answered in the negative I held my peace for fear of derision. Those fearful apparitions remained till breath left my father's body, and then, with indications of glee, they tripped away."

## FATHER, IS THAT REALLY YOU?

He bowed his head in affirmation. Then materialization was possible. Since that moment I have never for an instant doubted it, although much fraud has been practiced in its name. Many years afterward I was enabled to enjoy the testimony of a friend as to the existence of this original band of spooks. At the funeral of a lady to whom I was distantly related a cousin sat by my side and saw as I did an independent funeral in pantomime by those intruders. They had a semi-transparent casket, through the side of which a semi-transparent personage was discovered, in whose mouth a funeral was seen, and the attendants kept themselves busy in pouring down the throat of the encased person a never-ending stream of very transparent liquid. The recipient of this wholesale libation occasionally drew up his feet and kicked against the end of the casket, as if to drive his servants to greater speed, and laughingly they renewed their efforts to appease his thirst. When the final funeral moved from the church these pantomimists followed with their casket, but the whole scene was dissolved as soon as it struck the outer air."

"In recounting the features of this strange manifestation my cousin's observations agreed with mine in every detail, and glad indeed was I to find a friend with vision like my own. We compared notes on many subsequent occasions, with like result, and especially one night when Cousin Will occupied part of my bed. I was awakened by a fierce light thrown suddenly upon my face. Looking up to discover the source of illumination, I saw a head that appeared inwardly aflame, and fire darted from eyes, nose and mouth as if moved by a heavy propelling force. I noticed that Will had partly arisen, and was propped up by his elbow, as I was. Both transfixed with terror, and unable to speak, and the subsequent proceedings did not improve our condition."

"In a few words I will try to describe this hideous thing, and what it did in our sight. The head was round, the mouth triangular, and the eyes and nostrils were diamond shaped. The general complexion was a bright copper color, but around the eyes was a broad band of snowy white, as if painted there, and around the mouth a band

colored blood red. There was a strange expression upon the features, a compromise between a smile and a sneer, while the eyes menaced us with fiery wrath. This spook went through many contortions in the effort to show himself in body and continuations, and at length was successful, thus raising himself to an attitude of not less than seven feet, the whole mass illumined by an inner light which gave the effect of a lamp behind a sheet of parchment. All his proportions were

## FRIGHTFULLY GIANTIC

and awe-inspiring, and both his spectators felt relieved when he quit expanding. More fire came from eyes and nostrils, and as it darted down toward our faces the monster laughed at our trepidation. In the fore-front of battle afterward I never experienced anything like the terror of that moment, and it was by no means modified when through the crimson lips the ogre ran out a snow-white tongue dripping with froth, and tied it around the neck in a wide-flaring bow! This was merely the voluntary that preluded the grand demonstration, for after strutting a moment in pride over this strange bejeweled several additional yards of tongue were pulled out and the waist encircled, and from the bow depending there a head like that of a serpent was darting within an inch of my face. When it recoiled it darted beneath the feet of its owner, and immediately used the tongue as a skipping rope. But only for amoment. As if suddenly enraged, the ogre seized upon the great tongue with either hand, and bracing with both feet, pulled with herculean strength till that lively member was dislocated from the mouth, whereupon it escaped and went flying about the room like a furious python. It encircled the apartment several times and then all was still. When we looked for the monster it had disappeared; but thereafter for a long time it came frequently and always enacted the same program."

"Tired at length of these visits, I told the clergyman of whose congregation I was a member all about their persecuting influences, and he said they were either dreams or freaks of my youthful imagination. Upon this arraignment I invited him to spend a night with me and see things under guidance of his more equably balanced mind. He came, and, as if to give him a favorably opportunity for observation, the ogre came, too, and awakened us by a display of its fiery attributes. My clerical friend did not wait till the close of the ceremonies, but when the head began to rise in the air to display gigantic proportions he quietly slipped out of the opposite side of the bed, gathered up his clothing and conveyed it to the hall, where he dressed and left the house with all possible speed. As if its work was done for that occasion, the apparition immediately collapsed and disappeared, and I had a malicious hope that it would pursue and stampede my reverend companion, but this did not happen. Thereafter the good man avoided as much as possible all conversation with me on this subject, and never again did I see him under my father's roof. Evidently he was impotent to battle with some grades of adverse influence."

## GHOSTLY TRAGEDIES.

"Three years ago I attended in Pennsylvania the wedding of an old schoolmate. My original specters, who long before had fanned me into wakefulness at the midnight hour and shattered my boyish nerves, were there among the company, unseen by any but myself, and in the most comical way they imitated the marriage ceremony from beginning to end. They all kissed the bride, who, unconscious of the liberty, must have had some idea of the ghoulish act, for at each salute she shivered as if from cold and looked much troubled. The spooks soon withdrew."

"Standing upon the station platform next night waiting for a train that had been detained by an accident till nearly three hours behind schedule time, I saw at last the lagging engine far down the track, and when it was some fifty feet from the platform, slowing for a stop, there came out of the darkness from the opposite side seven spectral figures, which I recognized as having appeared among the kissing spooks, and one after another they laid their heads before the all-crushing wheels of the engine and seemed to be ground to pulp. I ran to the track where this act of self-immolation had appeared and found nothing—not the least sign of that which had appeared to my senses as a horrible tragedy. Subsequently I learned that seven people had lost their lives in the accident which delayed our train."

"I returned to the West by way of Cleveland, having business there. At the station I incidentally heard that an accident had happened on the Buffalo and Erie line, but particulars were not known. When the train for which I waited steamed into the station I saw four figures step out of the darkness and throw themselves under the wheels of the locomotive, and then I felt that four other lives had gone out at the behest of railroad carelessness. Such proved to be the fact. Not long ago I told this story to a retired locomotive engineer. He quit not credited it, but said that one reason why he quit the running of trains was because the ghost of a man he had run down and killed always came out and threw itself under the engine wheels when he passed the locality of the tragedy! It almost drove him out of his mind, and even now it appears to him in dreams."

"Another ex-engineer told me he would not make a single trip over a line where he served faithfully for twenty-seven years on any account—not even for all the money the strongest train could haul. Once, after his engine had crossed a bridge some forty feet above the water, the great structure fell with the train, and more than a score of lives were lost. He went to the rescue, and was instrumental in saving some from drowning, but at length one man he found wedged between heavy timbers, crushed and dead, he saw by the dim light was his only brother, whose presence among the passengers was before unknown to him, and he fainted and fell into the raging torrent and with great difficulty was rescued. While lying upon his bed recovering from the physical and mental injuries of that grim experience, it was reenacted before his eyes scores of times, interspersed with all the fatal disasters by rail in which he had ever been a participant, and their reproduction in these visions was so appalling that for the time being they drove him out of his mind. He recovered his health, but refused to resume railroading."

## RECEIVER OF STOLEN GOODS.

"There is a story about a receiver of stolen goods in your neighborhood. Do you know anything about him?" "Yes, I am the receiver referred to," said Mr. Zahner. "The story will bear telling. Nine or ten years ago a neighbor missed from his house many little things apparently by theft, and so frequently were these depredations repeated that they grew to be very annoying. Some of the articles were valuable, and others not easy to replace at any cost—souvenirs and heirlooms. A beautiful silver epergne, an important memento, was especially mourned, and the gentleman, whom for this occasion I will call Johnson, spoke to me about it."

"On several following days he repeated to me his lamentations, and finally asked if I was the owner of a silver epergne. I said no, but we had that article in silver plate. He requested that he might see it, to which I, of course, assented. Turning it bottom up he pointed to his own initials there inscribed, and asked how it came into my possession. Naturally I was taken aback. My throat grew suddenly dry and I could not articulate a word. When I found my voice, Mr. Johnson had left, carrying his property away from the man he had not good grounds to regard as a thief. But I knew I was not a thief, and that for years I had been the owner of a plated epergne of exactly that pattern, upon which Johnson's initials were not inscribed. Whence came the confusion?"

"For a little time it was inexplicable, and then I thought of our ghostly visitors as having a finger in the business. They have played upon me other embarrassing pranks, and why not this?"

"I thought neighbor Johnson next day and gave him my view of the matter, at which he laughed incredulously."

I begged for investigation, saying that if he did not even have faith in the existence of good and bad spirits he ought to afford me an opportunity to clear myself by any means I could command, and this appeal had an effect upon him. He consented to watch with me next night in his own house, and collecting a lot of trinkets at the appointed time we sat down to watch. In a dimly lighted room where circumstances put restraint upon conversation my friend soon fell into a nap, but only for a little time. I aroused him with a nudge, when the form of a man entered and with stealthy movement approached the bedside."

"The intruder helped himself to a few articles, among which was the prized epergne, just as another form, similar to the first, appeared bearing gifts, and among them we saw an epergne of the same pattern as Johnson's. I read the riddle at a glance and restrained Johnson from interfering, begging him to keep quiet till the end of the manifestation. When the apparitions had withdrawn we found that my silver-plated epergne had been left and Johnson's solid silver had been taken. Immediately we crossed over to my house, and there upon my bedside, as before, was my neighbor's stolen property, except some trinkets had been left with a larger piece; and returning with Johnson to his residence we found several additional articles belonging to me."

"Not many days had elapsed when my wife complained of missing several household articles, and Johnson informed me that thieving was still in progress at his home. I suggested that we watch one night at my house and learn what it was possible to discover, and Johnson consented to join me in the vigil. Well paid were we for the effort. An hour past midnight we saw two marauders in my dining room. One carried a

## LARGE BUNDLE OF PLUNDER

and the other helped himself liberally from the little temptations I had collected upon my bedside to attract the attention of pickers-up of unconsidered trifles. When they were ready to depart we followed them into the hall, up stairs, all the way up to the attic, and there, in a contracted catch-all, under the eaves, they vanished. Evidently they were run to cover."

Early next morning Johnson and I overhauled their place of retreat. We found more than 100 articles, some of considerable value, many that had not been missed, a few whose ownership we did not know, but more than ninety were the property of Johnson and myself, hidden in that catch-as-can. My neighbor was convinced that unconsciously I had acquired a reputation to which I was not entitled, and thereafter we were cordial friends. At about this time the thieving demons ceased to annoy us."

"I have seen in visions that which proved to be premonitory of history, political changes, tragic events, tornadoes, conflagrations, murders and robberies. Once I gave a detective a clue to a crime, and at first glance he said it was impossible. When I insisted that it was right he followed it and found his man, but with difficulty I escaped arrest. It was claimed that I knew too much to be wholly innocent. Explanation did not sufficiently explain to that astute servant of the law, but I took him to sleep with me one night, and my big-headed demon with the interminable saw white tongue came and put in the finishing argument. Less than a month ago I had a vision of our country spreading over the entire length and breadth of this continent, in the enjoyment of peace and unprecendented prosperity, and I feel sure this grand premonition is to be at some time happily realized. For such a consummation it is worth while to pray." T. P.

## CLOSE TO NATURE.

Close to nature, hold thine ear;  
Close and closer, draw thou near;  
She will speak, and thou wilt hear.  
Treasures rare she'll give to thee,  
Gems and jewels fair to see,  
Crowning life eternally.  
Tastes of birds and flowers and trees,  
Songs of streams and summer seas,  
Bursting blooms and honey-bees.  
Enter in through open door,  
Nature welcomes to her store—  
Gives thee answer evermore.  
She will lead thee on thy way,  
Through the night and through the day,  
Through her glories' bright array.  
Loving, kind, and full of cheer,  
Knowing nought of doubt or fear,  
She will speak, and thou wilt hear.  
Touching, too, thine own soul's need,  
She will teach thee, she will lead,  
Safely, till thy soul is freed.  
To thy being's centered source,  
To thy being's ruling force,  
Nature brings thee in her course.  
Piercing through the shadowed mist,  
Till the darkness is light-kissed,  
Nature, faithful, keeps her trust.  
Mother, teacher, friend and guide,  
Guard of forces glorified,  
Nature does with thee abide.  
Nature waits thee. Draw thou near.  
She will answer. Thou wilt hear.  
She will make her secrets clear.  
Oak Park, Ill. ELLA DARE.

## ONLY A DREAM.

It was only a dream, but O, how glad  
My heart in pleasure sped,  
Mingling again with those I had  
Thought were lost and dead.  
Their forms and faces were  
The same expression true,  
Familiar as in days of yore—  
In days of youth I knew.  
The summer air with breathless ease  
Filled our sail's silken folds,  
As our bark on sun-lit seas,  
Scattered foam-wreaths like marigolds,  
Where eddies shied in sparkling glees,  
Through isles and shady glens,  
And warm hearts came and greeted me  
As though time had never been.  
The dawn sped athwart the sky  
In laggard light as noon,  
And over all there seemed to lie  
The dews of early June;  
And soft the air, with music sweet,  
Dropped incense from above,  
And earth and heaven seemed to meet.  
And life was one of love.  
We watched the day fade into night  
And paint the sky and sea  
With golden hues of crimson light,  
As we sailed dreamily  
Adown the western sun-lit land  
Mid fairy scenes and throngs,  
Guided by angel loving hands  
And the echoes of their songs.  
Summerland, Cal. BISHOP A. BEALS.

Swinburne is quoted as saying, "James I. was a knave, a fool, a tyrant, a liar and a coward, but I love him because he slit the throat of that blackguard Raleigh, who invented smoking!" Herr Cuffy, a German expert sent to Bombay by Emperor William, has arranged for an animal hospital for the purpose of studying the plague poison. He intends making extensive experiments.

# SPIRITUALISM RESTATED

A Lecture Delivered at Lowell, Mass., by Theodore F. Price.

WHO WAS SO BADLY PERSECUTED IN PHILADELPHIA—PRIMARY LESSONS AND PRINCIPLES—DIVERSIONS THEREFROM ARE NOTED.

The near approach of another anniversary of Modern Spiritualism impels the mind to institute a comparison between its principles as primarily announced, and the philosophy as it stands to-day after being subjected to many and various modifying influences. The forty-nine years that have passed since its advent have brought with it in its ranks many orders of minds, each from its original environment; and which colors more or less the conception imbibed of these new and startling truths. Without considering any well defined lines of demarcation, for the purpose of illustration, I may question in a general way the Theosophic conception, or Blavatskian creation, which is largely of East Indian origin; the Kardecian or French system; the Christian Spiritualist, who finds it difficult to eradicate entirely the inborn doctrines of his church; and the veteran who adheres staunchly to first principles—of which the trance utterances of Andrew Jackson Davis and the Hydesville rappings were the original exponents—and who stands firmly on the foundations established by scientific demonstration. Besides these there are the multitudinous psychic schools, the Christian scientists, etc., the outgrowth of the spiritual phenomena, whose chief purpose appears to be, "how not to do it," or how not to believe it, and those who "touch-and-go" at the commands of Mother Grundy.

## PRIMARY PRINCIPLES.

It may therefore be well to refer to some of the primary lessons and principles laid down by the first spirit teachers who had charge of the movement, and observe how far some of us have drifted from the original course; and take a few bearings in order to see if we are still in the right "psychic" latitude.

The pioneer communications and discourses given by the spirit world through the media that were rapidly developed from every department of life, all over the land, clearly indicated that the trend intended by the projectors of the movement was adverse to all the present popular forms of theological teaching. It was uniformly declared that transcendental gods and partial and exclusive divinities vested with power to institute and remit penalties for infractions of any form of law, cut no figure in their then startling, novel—and when examined and understood—fascinating and satisfying system.

## NATURE'S SYSTEM OF EVOLUTION.

A sympathetic philosophy was substituted for cold and empty paganism; dogmatism was swept away by the principle of enlightened teaching; and the simple demonstrated facts of the present were made to take the place of the misty and musty traditions of the past. One of the very first lessons taught was, that of Nature's system of cosmic Evolution as opposed to the orthodox theory of creation, along with that of spiritual development through culture and experience, subject to the unvarying law of eternal progression, the lines of which bore equally upon the conditions of both the material and spiritual-worlds, which were shown to be acting and reacting upon each other.

## THE GOD IDEA.

The God-idea was shown to have originated in tree, serpent, and ancestor worship, and in various other ways common to the puerile conceptions of the untutored mind. It was also deduced that the idea of a satanic personality owed its existence to the fear of man of the action of the destructive forces of Nature, and ignorance of their governing laws. While man now recognized the creative power, and the universal prevalence of natural law, and the unvarying harmony of its working, the most exalted intellects of to-day are no nearer defining the attributes of a typical god than were our unschooled ancestors ten thousand years ago. Every individual who assumes to cherish some conception of deity, forms his god, materially or mentally, according to a standard bounded by his greater or lesser degree of enlightenment, and embracing the qualities of the human personalities with which he is familiar.

## SACRED BOOKS.

There was no acknowledgment, nor is, by the spirit teachers of the existence of any special divinely-inspired work, Bible, Koran, compilation or code of laws, in any form emanating from an infallible source. It was shown that the so-called sacred books upon which rest the various and multitudinous religions of the world were and are but records of tradition, folk-lore, superstition and special providences, national and personal, strung upon a thread of more or less authentic history. It was proven by reference to the demonstrations of science, that Nature's governing forces had never varied one jot or tittle for the special benefit of any individual, tribe or nation; and that such an occurrence would have jangled the chords of the whole universe, and jostled in their paths the countless myriads of solar systems—sums with their families of planets and satellites—in their ceaseless circumambient procession through boundless space. All miracles were relegated to the realms of myth and fable, as being but the result of exaggeration, mendacious statements, and ignorance of the operation of Nature's subtle elements.

## TOUCHSTONE OF REASON.

On the foundations laid by the material scientists, the teachers of the spirit-world build their enduring structure whose shining dome pierces the realms of immortal life, and which is illuminated by the lambent radiance of imperishable suns. The corner-stone of this angel-built structure is Truth, and no element is incorporated in its system that does not bear the touch-stone of Reason.

Walking hand in hand with science, Spiritualism demonstrates that all ideas inculcating special creations are fallacies, originating through a belief in miracles wrought by and through some personification of Supreme power not amenable to the control of natural law. It teaches that throughout all the countless eons of time, from the most finite beginnings, there has been a ceaseless unfolding from within through all departments of life; simpler cells and forms combining to produce more complicated and higher aspects; and that the evolution of spiritual and intellectual has kept even pace and has correlated with the physical through the ceaseless harmonious workings of the law of eternal development.

Through the phenomena of Spiritualism is demonstrated spirit-communication and the continuity of life after the change called death; proving that man in becoming immortal, loses none of his mental acquisitions, and that he is distinguished in spirit-life by the same attributes of mind that united to form his individuality in earth life; that he takes up the thread of human experience on the other side of the grave just where he laid it down on this side, and continues with those pursuits which are congenial to his mind and necessary for his development in the line of and consonant with the law of eternal progression.

The primary fact that the intelligences manifesting through rap, trance, writing, or any other phase of the phenomena, were very human, announcing themselves as existing and moving in close sympathy and near environment with all departments of human life—hailing neither from heaven, hell nor purgatory, nor any other arbitrary locality of reward or punishment that corresponded with the orthodox idea of any other theological system—proved that the creeds of the popular churches embraced only error and falsehood, and that their as-

## ANGEL WHISPERS

For the Searcher After Truth. BY MARTIN J. RAY.

All who love genuine poetry, of excellent moral and spiritual quality, should read this book. It is a work of handiwork and is clearly printed on good paper. For sale at this office. Price \$1.

## MEDIUMISTIC EXPERIENCES OF JOHN BROWN.

The Medium of the Rockies, with introduction by J. Loveland. This is the history of one of the most wonderful mediums that ever lived. For sale at this office. Price, 50 cents. For sale at this office.

## IMMORTALITY.

A poem in two cantos. "If a man die, shall he live?" is fully answered. By W. S. Barlow, author of "The Devil and the Adventists." Price, 50 cents.

## The Devil and the Adventists.

An Adventist Attack on Spiritualism republished. By Moses HULL. Price, 5 cents. For sale at this office.

## AN INTERESTING BOOK.

The Candle From Under the Bushel, or Hidden Treasures and Six Questions to the Clergy. By Wm. Hart. Price 40 cents.

## HOW TO MESMERIZE.

By Prof. J. W. Cadwell, one of the most successful mesmerists in America. Ancient and modern methods explained by a practical Mesmerist. An invaluable work. Price, paper, 50 cents.

## Psychopathy, or Spirit Healing.

A series of lessons on the relation of the spirit to the body with reference to health, disease, and healing. By Mrs. C. L. V. Richmond. Price, 50 cents.

## POEMS.

By Edith Willis Linn. A volume of sweet outpourings of a gentle nature. Who has no thought of the bitter cruelty of earth-life. These are sweet, winsome, and restful. Price \$1.00.

## Fifty Years in the Church of Rome.

By Rev. Chas. Chalmers, ex-priest. A remarkable book. Paper, 50 cents. Price \$1.00.

## PAINE'S POLITICAL WORKS.

Common Sense, The Crisis, Rights of Man, etc. Illustrated edition. East River, 50 pages. Cloth, \$1.00; postage, 50 cents.

## LIFE IN TWO SPHERES.

Have you promised yourself the rare pleasure of reading this beautiful work by the good, old-time prophet, Swedenborg? For sale at this office.

## STANDING UP FOR JESUS.

Or what the Editor of the Freeholder's Magazine has to say about the Bible. Price 4 cents. Twenty-five copies for 50 cents.

## The To-Morrow of Death.

OR THE... Future Life According to Science. BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH BY S. R. CROCKEE.

## A VERY FASCINATING WORK.

This fine volume might well have been entitled "Spiritualism Demonstrated by Science." It is written in this peculiarly interesting style in which French writers excel when they would popularize scientific subjects to adaptation to the needs of the general reader. The author is not a Spiritualist, but even mentions Spiritualism as "a doctrine of a new superstition," etc., etc., in which he manifests the usual animosity of the "scientific class." Yet he says again, "There is a true and respectable idea in Spiritualism," and explains as given in the introduction, the connection between superstition and the inhabitants of Earth, and he goes on to relate instances of fact in evidence. There is no Spiritualism, a manifest discrepancy in the author's ideas, but the well-written and readily selected and arranged the new and old, and the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price \$1.00. For sale at this office.

## The Evolution of the Devil.

By Henry Frank, the independent preacher of New York City. The most learned, accurate, judicious and philosophical analysis of his Satanic Majesty ever published. The book is written in a style that is both interesting and instructive. For sale at this office. Price, 25 cents.

## Mahomet, the Illustrious.

BY GODFREY HIGGINS, ESQ.

This work is one of the 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 in fact a masterpiece of history, and is read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

## THE REAL ISSUE.

By Moses HULL. A compound of the two pamphlets "The Irrepressible Conflict," and "Four Aspects of Your Life," with important additions. Only one book of 160 pages all for 25 cents. This book contains statistics, facts and documents, and is a masterpiece of the times, that every one should have. For sale at this office.

## SPIRITUAL HARP.

A Collection of Vocal Music for the Choir, Congregation and Social Circles. By J. M. Peckham and J. O. Barrett. E. H. Bailey, Musical Editor. New edition. Cut from a wide field of literature and music, and selected from all the best of the world, and arranged in a most beautiful and practical manner, embodying the principles and virtues of the spiritual philosophy. It is the most beautiful and popular music, (mostly all original), and adapted to all occasions. It is doubtless the most perfect work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, adapted both to public and social use. Price \$1.00. Postage 14 cents.

## INGERSOLL'S ADDRESS

Before the New York Historical Club. The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand and important one. The form in which it is published is a masterpiece of printing. The Club with continuous applause from beginning to end. The pamphlet, containing the address, is a masterpiece of the times, that every one should have. Price 6 cents; ten copies, 50 cents.

## MAN

—IN THE—

## PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF THE RECENT SCIENTIFIC RESEARCH REGARDING THE ORIGIN, POSITION AND PROSPECTS OF MANKIND. From the German of DR. LUDWIG BUCHNER.

Author of "Force and Matter," "Essays on Nature and Science," "Physiology of Man," "Six Lectures on Darwin," etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—only the material bodies, as the most common of the celestial bodies, the sun and moon, and the water drop as well as the highest being in creation, man and his thoughts, only the forms in which being manifests itself are changing; but Being, our existence eternally remains the same. It is only in the entire material and physical contribution to which, during our personal existence, we are furnished to the substance of mankind and of the universe."—Buchner.

## The Molecular Hypothesis OF NATURE.

BY PROF. W. M. LOCKWOOD.

The only treatise ever offered the reading and thinking public in the interest of modern Spiritualism, that is absolutely free from the theories of superstition, and which demonstrates continuity of life and our environment of spiritual influences, from the data of modern physical and physiological science. To the Spiritualist, an impragable foundation of scientific data and verified facts. To the materialist and skeptic, a revelation of the invisible energies operative in Nature's formula of evolution. To the ecclesiastic, a new heaven and a new earth. A book to read, to study and to think about. A condensed volume of scientific information for 25 cents. Address your orders to THE PROGRESSIVE THINKER, 40 Loomis street.

## THE IMMORTAL BIRTH, OR DEATH AND ITS TO-MORROW.

The Spiritual Idea of Death, Heaven and Hell, by Moses HULL. This pamphlet teaches the Spiritual interpretation of many things in the Bible, and explains the true nature of the soul, and the true nature of the after-life, as believed in by Spiritualists. Price, 50 cents.

## Romanism and the Republic.

By Rev. Isaac J. Lansing. M. A. Every patriot should read it. Price \$1.00.











## PEEBLES REVIEWED

## Did the Christian Jesus Exist?

## THE NEGATIVE SIDE OF THE QUESTION IS PRESENTED.

This question continues to be agitated by some who engage, and have taken a prominent part in the spiritualistic movement, and it is astonishing how tenaciously they stick to the myths of by-gone ages. They hug the fetters that bind them, conceived and forged in remote antiquity, with all the ardor and earnestness of the unthinking devotee of the church.

Being people of education, it cannot be ascribed to a lack of intelligence, and I know not how to account for it, unless it is by reason of pre-natal conditions, or sensitive minds being dominated by spirit intelligences, who desire to still propagate on the Earth Plane, the religious teachings that dominated their minds in mortal life. This class of spirits seem bent upon holding the mind in bondage, by means of chains whose links were forged from the legends in existence, while humanity was in its childhood state.

My attention was recently called to a pamphlet compiled I presume by Dr. J. M. Peebles, who, with his opportunities ought to have outgrown his early theological teachings; however with him they are evidently dyed in the wool. The title of the book is "Did Jesus Christ Exist?" in which no new evidence is offered, to sustain the affirmative side of this much-discussed question. The old ground is worked over with no new results, all of his conclusions are based upon the New Testament, a few disputed passages in history, and the opinions of individuals who are dominated by their religious education. In view of what is being exposed by the searchlight of knowledge, in the hands of independent scholars and scientists, as well as the continual discovery of relics of antiquity, bearing upon this question, to say nothing of what comes from the spirit side, it would seem that even Dr. Peebles, or his colleagues could not have the audacity to offer to the thinkers and investigators of the present time as evidence, such a mass of absurdities, worn threadbare by the manipulations of the priesthood, and Christian writers, to fit and serve their selfish ends—the purpose being that they may be continued in power, to still hold the mind in bondage. In view of the situation, the records of Jesus Christ, when no such person ever existed. I came here to-day to throw what light I could upon this subject. I departed this life about A. D. 60.

Dr. Peebles alludes to what the spirits say as to this formidable question, and only quotes what one says in a communication through a medium. The message was indefinite and unimportant. But there are others, who lived contemporaneous with the beginning of the Christian era, who rightfully demand a hearing, to which they are fully entitled.

From ten to fifteen years ago, J. M. Roberts then editor of "Mind and Matter" received a long series of communications from the spirit world, bearing upon the existence of the historical Jesus and the origin of Christianity. While these sticklers for the antiquity of the Christian Jesus, the central figure of the Christian religion, hold Mr. Roberts and his researches to ridicule, as well as the spirit messages, they cannot let the subject alone, but lose no opportunity to express their opposition by methods not calculated to convince the candid investigator. Though Mr. Roberts in his travels had not encircled our globe, neither was he a member of the American Oriental Society, or R. A. S. of Great Britain, etc., he was an up-to-date scholar, the voice of whose pen silenced these adherents to ancient myths and legends, before he passed the boundaries of mortal life. Like many others he left his work unfinished, at the touch of the silent messenger, but it stands thus far impregnable. The only attacks that have been made upon the great and important work to which Mr. Roberts devoted the last years of his mortal life, have been through ridicule and mud-throwing.

No attempt has been made by these knowing ones to meet his logic and prove the spirit testimony false, or the results of his researches and conclusions untrue. Ridicule and flippant pen pictures readily affect the superficial mind, but fall powerless upon those who think, reason and analyze. It requires vastly more than these futile efforts to set aside the light and truth brought to the surface through the tireless efforts of this fearless investigator. Like many others, his work will be understood and appreciated, as mankind outgrow their old religious garments, and become clothed with the effulgent spirit light of to-day.

Following, we call the readers' attention to some extracts from communications received by Mr. Roberts, bearing upon this question.

## PONTIUS PILATE.

Many men were brought before me on all kinds of charges, for these Jews were the most bitter sectarian bigots, in regard to their religious views that I ever met with as a mortal or a spirit. There was never brought before me a man, or so-called God, as the present Christian system claims. There was a Jesus Onanias, who was tried before me for highway robbery and crucified by my soldiers; but of the now renowned Jesus I know nothing whatever. As I hope for a happy spirit life, I can say that I know nothing of any Jesus, Jew or Gentile, excepting the one mentioned. I am Pontius Pilate.

## CYRILLUS LUCAR, A GREEK PATRIARCH.

No more ardent follower of Jesus Christ ever appeared upon this planet than I was, but my hopes, my prospects, and my realizations as a spirit, have all been blasted, by what? By the non-realization of what I expected. If I had to-day a thousand tongues and as many transmutations as Buddha of old, I would ever aim to teach the truth and realities of spirit life as I know them. Christianity is a combination of the Platonic and Alexandrian doctrines, with the doctrines of Apollonius of Tyana, who was the Syrian Christ. Out of these, together with the forged letter to the Emperor Trajan, from Pliny the younger, A. D. 109, has grown Christianity. Deny this who can.—Cyrillus Lucar, Patriarch of Constantinople.

## QUINTILIAN, A LATIN SCHOLAR.

When in mortal life I lived in Rome from about A. D. 40 to 90, I was master and teacher of Pliny the Younger; and it was by his invitation that I am here today. I am glad to bear witness to the truth. In regard to that personage whom the Christians claim once lived in Judea, there was no such a personage in my day; nor have I been able to find a single honest unbiased spirit in his, or her, religious views, who knows aught of Jesus Christ. Another thing that occurs to me in relation to the story of Jesus. It is my clear and positive conviction, that the real Jesus was Apollonius of Tyana. While in mortal life I heard Apollonius preach the very same, or nearly the same that is called Christ's sermon on the Mount. These spirit voices will make all false religions bow at the shrine of truth.—Quintilian.

## JULIUS LUCIUS FLORAS, A ROMAN HISTORIAN.

My mortal life came to an end about A. D. 130. The spirit of progress was strong, but it afterwards became buried beneath Christianity. To that religion we owe the long dark night of slavery. I think I can affirm from what I positively know, that not only did the man called Jesus Christ never live, but none of his Apostles so-called were known at Rome when I lived there. I was engaged in writing a history of the Roman Emperors at that time, and all sources of information were open to me, so that I could investigate all evidence and write a correct history of what I had taken in hand. The so-

called Jesus, and the history of the times in which they lived on earth, could be made up by a dissipated ignoramus? He quotes from one of his colleagues to that effect. An intelligent public cannot be expected to swallow such a dose as that, for it is more absurd if possible, than the story of the mythical Jesus itself. The reader will bear in mind one important fact: This spirit testimony was not copied from books containing incorrect and mutilated history, that has been written and re-written, as well as radically changed from time to time, all down through the centuries, even unto the present day, under the direction of Christian copiers and a vandal priesthood. It comes to us direct, by the voice of the spirit, or spirits, who lived at the period in which it is said that the Christian Jesus lived and died to redeem mankind from sin. When these spirit witnesses lived in the mortal form, they were important factors in the history of their times. In view of this fact, to what source could we look, and from whom could we expect to obtain direct and reliable evidence upon so important a matter, if not from these same spirits, who have testified in the foregoing communications.

## VESPASIAN, EMPEROR OF ROME.

I commanded the forces at the taking of Jerusalem. I was afterwards an Emperor. Amongst the Jews at that time there was no account of such a person as Jesus of Nazareth. But there were several Jesuses commanding the mutineers; yet neither Greek, Roman or Jew, knew aught of what is known as the Christian Savior.

## SATURNINUS, THE FOUNDER OF Gnosticism.

I lived and taught at Antioch from about A. D. 60 to 125. I met, conversed and exchanged philosophies with Apollonius of Tyana and Damis his disciple. We were Communists, and all you find set down as the teachings of Jesus of Nazareth, were taught by me. They were obtained from Apollonius, who gave them in exchange for what I knew of the Gnosticism. This was about A. D. 65. I knew of no Jesus who lived at that time and was killed, with the exception of one, who was run through with Roman javelins for being a bandit, and I am certain that he knew nothing of philosophy. Jesus and his Apostles I never met. If they had existed at that period I certainly should have met them.

## ARBGARUS, A GREEK PRIEST.

I lived at the exact time it is claimed that Jesus lived, not only that but it is claimed that I had a correspondence with Christ. Now for the facts. I was a Priest in Acaesara, afterwards in Rome, in the reign of Tiberius Caesar. I held correspondence with a Jewish Priest in Jerusalem whose name was Jesus Malathiel. This correspondence was taken advantage of by Felix, Bishop of Urgal, in Spain, in the Eighth Century, and was used by Christians after that time, to prove the existence of Jesus Christ, when no such person ever existed. I came here to-day to throw what light I could upon this subject. I departed this life about A. D. 60.

## PAULINUS, FIRST ARCHBISHOP OF YORK, ENGLAND.

I think it was A. D. 645, that I entered spirit life, and from that day until 1700, I endeavored with all my perseverance to find Jesus Christ. But these centuries of searching ended in finding the man I ignored on earth, Apollonius of Tyana. I was one of the first translators of scriptures from the Gallic into the Saxon tongue. I substituted as did Eusebius, Jesus Christ of Judea for Apollonius of Tyana, and made the versions correspond with Eusebius' versions.

Now we come to those historical characters to which Dr. Peebles in his book refers as witnesses to prove the authenticity of the historical Jesus. He and others point to the mutilated histories of these celebrated characters for proof, but they now speak to us off-hand from spirit life. This I consider direct testimony, therefore it should take precedence of all book testimony that has been manipulated by priestcraft.

Dr. Peebles refers to, Josephus, Tacitus, Pliny the Younger, Porphyry, Ignatius and Origen. The following in what they say as spirits concerning the question at issue:

## FLAVIUS JOSEPHUS, JEWISH HISTORIAN.

I am here to-day to testify in regard to a question, which is of vital importance to humanity, and to millions of spirits also. It is in relation to the correctness of the doctrine of salvation through a Savior. At the time when I wrote my histories there was no such man as Jesus of Nazareth—a doer of wonderful works; and any person of ordinary comprehension can see that the passage in which it is said that I referred historically to such a person, was fraudulently interpolated by some Christian copier of my history. First, it interrupts the narrative I was writing at the time; and in the second place, I always gave all the facts concerning those persons of whom I wrote, and if so important a person as this Jesus has been represented to have been, had lived at that time, I would have given a full description of him. There were no Christians at the time of my retirement from public life, in the year of 100, in the reign of Trajan. Christianity was the outgrowth of all the mystical religions systems previously existing.

## TACITUS, ROMAN HISTORIAN.

My object in coming here is to speak in relation to a passage in my works, that the Christians wish to make out, refers to the Nazarene. I lived from A. D. 52, to the beginning of the Second Century. During that time I knew almost everything that was taking place, especially in Judea, but I never heard of the Christian Jesus, nor Christianity. I have heard, however of the Nazarene sect, who changed their name A. D. 66, to that of the Essenian brotherhood. My name was Cornelius Tacitus.

## PLINY THE YOUNGER.

I am an important witness in the settlement of the dispute, concerning the reality of Jesus Christ. One of the greatest proofs they bring forward to establish the authenticity of Jesus, is my letter to Trajan. I did write such a letter but the name of Christian was not in it. That word was a forgery. The word I used was Essenes, not Christians. I had no knowledge whatever of the so-called Christian religion. I do not come here in malice to give this communication, but I do come because I wish to testify to the truth. As I hope for future happiness, I affirm that what I have stated here is the positive truth. Sign me Pliny the Younger.

## PORPHYRY.

Many persons may say: These spirits have deprived me of my Lord what have I left? Oh foolish mortals; to rely so implicitly on that which never existed. The first question to be answered is, did Jesus Christ so-called ever have a personal existence? to which I answer he did not. I come to set forth such facts as I know to be absolutely correct. None of the early Fathers were Christians. They never thought of establishing such a gigantic system of fraud as is practiced by the Christian priesthood to-day. In all the earliest books and manuscripts of the so-called Christian era, there was no mention of this Jesus, except as a kind of Sun-God. There are writings of Suetonius and the Emperor Trajan, in possession of the Papal Church, that would settle forever the question as to the personal existence of Jesus. It has also the possession of the letters of mine, in which they have altered the word Gnosticism to Catholicism and on the strength of that, have claimed me as a Christian. This voice of mine is a spirit voice, that Priests do mightily fear. I am not done with them yet. They will be made to hear me.

So much for spirit testimony upon this question. The last six spirits who gave the foregoing testimony, are the very individuals to whose ancient writings Dr. Peebles refers to prove the authenticity of Jesus, but they most emphatically deny the allegation, as intelligences who are in position to know the truth, as to the question at issue. These passages referred to by the Doctor as evidence, have been repudiated by independent scholars who are not dominated by church influence. They are about all that he and all others who are nursing Ancient Myths, instead of accepting the truth that comes to us to-day, can refer to, in attempting to prove their claim, even from unreliable history, changed and mutilated as it has been. Does the Doctor and his colleagues expect the people who live and think under the light and truth that is dawning upon us at the present time, to believe testimony of the character of that offered by these Ancient

spirits, who lived in the history of the times in which they lived on earth, could be made up by a dissipated ignoramus? He quotes from one of his colleagues to that effect. An intelligent public cannot be expected to swallow such a dose as that, for it is more absurd if possible, than the story of the mythical Jesus itself. The reader will bear in mind one important fact: This spirit testimony was not copied from books containing incorrect and mutilated history, that has been written and re-written, as well as radically changed from time to time, all down through the centuries, even unto the present day, under the direction of Christian copiers and a vandal priesthood. It comes to us direct, by the voice of the spirit, or spirits, who lived at the period in which it is said that the Christian Jesus lived and died to redeem mankind from sin. When these spirit witnesses lived in the mortal form, they were important factors in the history of their times. In view of this fact, to what source could we look, and from whom could we expect to obtain direct and reliable evidence upon so important a matter, if not from these same spirits, who have testified in the foregoing communications.

Some individuals will ask, why keep up this agitation as to the existence of Jesus? Ask Dr. Peebles, W. E. Coleman, Dr. J. R. Buchanan and other prominent writers on Spiritualism, to say nothing of the Church, why they persist in this course. Some say that it is immaterial whether Jesus existed or not. This is an entirely one-sided and selfish view of the matter. It may be immaterial to some who have outgrown the effect of these mythical doctrines, but there are millions in both worlds, to whom it makes a vast difference, as they are in a deplorable state of mental bondage, resulting from teachings based upon the existence of Jesus Christ. If they are freed from these bonds, by the belief in the non-existence of this central figure of the Christian religion, they go forth no longer slaves, for the truth has made them free. Looking at the subject from this point of view, it makes a radical difference whether the Gospel hero is a fact or a fancy.

I wish to call the readers' special attention to what Julius Lucius Floras said in his communication upon this point, in speaking of the millions of spirits in spirit life that are in bondage. He says: "The difficulty in reforming this class of spirits is, that you of earth life are constantly sending fresh additions, to swell the ranks of these misguided spirits." Here again is where it makes a radical difference whether Jesus existed and whether the Christian Scheme of Salvation is a fact or a fallacy. Again, it makes a difference whether our children in the helpless state of gestation, are branded with the impression of this infamous dogma of salvation through the blood of Jesus Christ. It makes a difference here and in yonder life whether we send our children to orthodox Sunday schools, where these doctrines are taught to innocent unsuspecting minds, who depend upon those more advanced in life for direction in matters ethical and religious.

Many Spiritualists might pause and think of this, with profit to their children as well as themselves.

One more suggestion before closing. This spirit testimony, with what has come to us from independent investigators in the past, in my opinion, is enough to prove to any unprejudiced mind, that not a scrap of veritable evidence, can be brought forward to establish the report, that Jesus Christ was a living character, or aught else but an ideal, formulated from the lives and characters of others, real or mythical, whose history dates back to the period when man perused the Bible of Nature, and read his destiny in the stars.

In closing I would say, that these communications with many others are published in a volume entitled, "Antiquity Unveiled" with comments thereon by J. M. Roberts, against which Dr. Peebles and others seem to have a spite. All should read this work, which may be found with many other valuable books on the shelves at The Progressive Thinker Office. B. B. HILL. Philadelphia, Pa.

## TWO.

Crooning a song such as babies love  
When they drift away into slumber land,  
The soft lids falling o'er sleepy eyes,  
And his playthings dropped from the tiny hand.

One baby safe in the mother arms here,  
Slumbers and dreams in the twilight gray;  
And holding him close the mother heart keeps

Another, the baby in Heaven away.  
One so tender and warm in her arms,  
The other unseen, yet close to her heart—  
Lullaby song for the one who is here,  
Song for the one with the angels apart;  
And bending over the little form,

She whispers softly at close of day,  
"A kiss for the baby safe in my arms,  
And one for the baby in Heaven away."

Darker the shadows of evening fall,  
Mother lids droop o'er the babe on her breast,

Wander the dear ones in dreamland fair,  
Mother heart lonely in joy knowledge rest;  
One baby sleeps in your sheltering arms,

The other but waits o'er the shining way;  
Love from the baby on earth, dear heart,  
And love from the baby in Heaven away.

—CALLIE BONNEY MARBLE.

## THE GOLDEN RULE.

I have often wondered why it was that the "Golden Rule" was not as applicable to nations, denominations, sects and societies as it is to individuals. Why the different religious sects did not practice it among themselves. As Spiritualists our platform is a privileged one to the representatives of all creeds and religions, to all shades and grades of thought. We extend to all religions, no matter how antagonistic to our own, the courtesy of a hearing upon our own platform. But is this courtesy reciprocated? Do the varied religious denominations extend to us the courtesies we extend to them? I noticed in The Progressive Thinker some time ago, that in the State of Michigan a Spiritualistic funeral was held in a Methodist church, and methought that the fact was encouraging and prophetic of the dawn of a more liberal feeling among our brethren in the near future.

Such instances are, however, yet far too rare. I do not believe there is a church of any denomination in my city that would open its doors to the funeral of a Spiritualist, nor do I believe that there is a Spiritualist church or temple in the world that would close its doors to the funeral of any man, woman or child, rich or poor, bond or free, learned or unlearned, white or black, Catholic or Protestant, Atheist, Infidel or Agnostic. The evangelical churches do not affiliate with one another; each trying to outdo and surpass the other and them all. While there are Spiritualists in all the churches, Catholic and Protestant, it seems strange that a purely distinctive Spiritualistic funeral cannot be held in any of them.

H. V. SWERINGEN.

Count Albert De Mun, the leader of the Catholic party in the French Chamber of Deputies, who has just been elected to fill Jules Simon's seat in the French academy, is a great-grandson of Helvetius, the revolutionary philosopher, and a grandson of Mme. De Staël.

The Queen of England, the Duchess of Connaught, the Princesses Charles and Albert of Prussia, the Empress and Empress Dowager of Germany, the Empress Dowager of Russia and the Queen Regent of the Netherlands, all occupy the position of Honorary Colonel in the German army.

## MOST EXCELLENT RESULTS.

## A TEST SEANCE BY CHARLES ALFRED CAMPBELL, OF THE CAMPBELL BROTHERS, SPIRIT ARTISTS AND SLATE-WRITERS.

On the evening of April 21st, 1897, at his parlors on 16th street, Denver, Col., Mr. Chas. A. Campbell, the mystic, gave an exhibition of his wonderful powers, under test conditions. On the evening above named Mr. Campbell proposed to give some of those manifestations which they are so celebrated for in Europe and this country. There were many of the best people of Denver present anxious to witness the truth of these phenomena.

At 8 o'clock the room being full of people, Mr. Campbell stepped forward and gave a short address, stating on this occasion he would endeavor to satisfy the most skeptical. He requested to be examined by a committee who did so. He next had his cabinet examined. The committee reported everything correct. Mr. Campbell then placed slates, type-writer, bells, and tambourines on a table within the cabinet, and drew the curtain. He then took his place under the full gas light some five feet from the cabinet, and had a lady and gentleman stand with him on either side and hold his hands, and while standing thus, five feet from the cabinet and held by the committee, he asked if there was any force present, to please manifest, when to the delight of all bells were rung, tambourines were heard, etc. Then Mr. Campbell sat down outside of the cabinet, in full view of those present, and the type-writer wrote out messages to every one, and on the slates were most beautiful paintings of roses, daisies, pansies, lilies, golden rod, and nine portraits in oils, all recognized by those present as guides and relatives who were on the other side; also messages in gold and color came in profusion. Taking it in all, it was one of the most positive proofs that has been given of this wonderful force.

A testimonial of satisfaction was proposed and hailed by all as only just, for the manifestations received were beyond doubt produced by an unseen force entirely independent of Mr. Campbell, and we, the undersigned, do recommend him to all skeptics, investigators and believers, knowing that in the future success will crown him as it has for years in the past, and we further state that under the conditions imposed, it would be impossible for Mr. Campbell to have produced the results that we received.

Mr. Campbell leaves for his home at Lily Dale in a few days, but we have the promise that himself and brother (Mr. A. Campbell), that well known psychic, will return to Denver sometime in the coming year. The Campbells are test mediums of great power. Mr. A. Campbell has returned from Florida to his home in Lily Dale, N. Y., where he has been for some little time.

The Campbells are always pleased to hear from all friends and inquiring minds. They have made many good and true friends here and it is the wish of all that they will return at an early date.

We the undersigned attest to the above. Signed by Madame C. Winslow, and many others.

## THE SWEET NOW AND NOW.

As Set Forth by Rev. S. S. Bartlett, of Painesville, Ohio, A Recent Convert to Spiritualism—Reported by Dr. H. V. Sweringen.

The friends that are with us to-day  
Come from the bright golden shore;  
They dwell in those mansions above,  
And bid us to sorrow no more.

Oh the sweet now, the sweet now and now,  
It is better to-day than before;  
Oh the sweet now, the sweet now and now,  
Shall fill us with joy evermore.

Their sorrows have all passed away;  
They walk in the sunshine above;  
Being free from this cumbersome clay  
They touch all our hearts with their love.

They tell us to be of good cheer  
While we dwell in these temples below,  
For we need every hour while we're here,  
That our souls into fullness may grow.

## CALIFORNIA NOTES.

## Some Account of Workers and Work—The Camp-Meeting at Trestle Glen.

To the Editor:—We give an outline of the work being done in Oakland, Cal., under the management of the Union Spiritual Society. Mrs. R. Cowell, of East Oakland, labored for us in March and April. She is one of the best test mediums on this Coast. It is simply miraculous to investigators to observe how carefully she tells them their life's secrets. By her generous co-operation as a member of our society, she has been largely instrumental to its success. Through the month of May, at 2:30 p. m., Mrs. Maud L. Von Freitag, the accomplished young ballot test medium of California, will give remarkable exhibitions of the work of her spirit guides. She has an honest, straight-forward way of producing the phenomena that is astounding to investigators and highly satisfactory to Spiritualists. She leaves no opening for chronic doubters to censure or cry fraud.

In the evening of May 2nd, Prof. Fred Evans, the renowned independent slate-writer occupied the rostrum. After a short instructive address he proceeded to produce the phenomena of psychography. In plain view of the audience and in full gas-light he took up some dry slates, rubbed them vigorously with a handkerchief, then made large figures and crosses upon them with chalk. These he bound together with rubber-bands giving one pair to our president, Mr. Van Laven, to hold up in full view of the people. The other was held by an old lady on the rostrum. In a few minutes after, the slates were opened and on the surface of two of them appeared sixty-two short messages to people in the audience, signed by full names and some of them appeared to have been written in various colors of chalk; some in fine pencil marks and all written over the chalk marks which the Professor had previously made on the slates. From a seat near the rostrum I was sure the manifestations were genuine and very satisfactory and yet many were disappointed because more messages did not appear in the audience. Is it not infinitely better that short messages appear under strictly test conditions, than to see a dozen or more strangers rise out of a promiscuous audience with long endearing messages claimed to have been written in the seance? Who could tell but what they were all confederates? Knowing this demand for messages is the very loop-hole for fakirs to creep in and give a large quantity of bogus phenomena to satisfy the test-seekers for the time being, who are sure to learn afterward that they have been badly duped.

The Spiritualist Camp-meeting at Trestle Glen is now the topic for talk among the Spiritualists in this part of the State. There will be a number of the finest mediums and speakers in spiritual work, who will assist in making in a grand success. Of course everybody is invited to attend the meetings, with a special invitation to all eastern talent who may journey westward to the land of fruit and flowers in the delightful month of June.

M. E. VAN LUVEN.

Admiral Canavaro, in command of the fleets of the powers off the coast of Crete, is a South American by birth, having been born in Peru, of a Genoese father. His brother is Peruvian Minister to Italy and France.

## THAT SCHOOL.

## MATTIE E. HULL PRESENTS HER VIEWS IN REGARD TO THE EDUCATION OF MEDIUMS—THE SCHOOL TO BE ESTABLISHED IN OHIO.

To the Editor:—So many letters have come to me of late, from persons and opinions relative to the prospective school to be opened in Mantua, Ohio, the first of June, I feel called upon to send a communication to The Progressive Thinker concerning the subject that has caused not a little controversy, "The Education of our Workers." The communications to which I refer contain opinions pro and con concerning the school. It is evident that those who offer the strongest objections, understand the least the object of the movement.

One correspondent writes: "It seems to me the height of folly to inaugurate schools for mediums. The spirit world can educate its ministers better than any mortals can in schools." The writer continues: "Mediums are not mediums until they are educated. Every intelligent Spiritualist admits this. A medium, that is, no amount of training can make a medium of one who is not endowed with the elements that constitute mediumship."

The projectors of the school, which will be opened the first of next month on the Maple Camp grounds, have an idea that mediumship will be imparted in that school by one, or a corps of teachers. Mediumship is in the individual, and no amount of training will bring out of a person what never was there. The instructors along the various lines of work that will be introduced in the school do not assume that "rules" can be laid down by which the great body of mediumistic persons may be developed. The development of mediumship is a process of evolution, depending entirely upon the organization of the individual, and the medium can be handed to the world that will make mediums. No one understands this better than the Trustees of the Association under whose auspices the school is inaugurated. Among those who are the most interested and generous in their contributions to the cause of the school, are persons who have worked as mediums; they have had an extended experience in private and public work and have enlisted in the movement because they deem it of the utmost importance. An inability to understand in what manner the individual can be placed in the hands of the spirit-world can be cured by cultivation. A good musician cannot express his genius or skill while performing on a poor instrument. The mechanic who would produce a piece of work that might be a credit to himself, would not attempt the attempt without the proper tools.

One of the objectors to Spiritualists' schools writes: "You and I know of many who have been successful as lecturers that were not educated." Granted, and such have done a grand work, but I would ask, if so much can be accomplished by untrained self-cultivation, might not more have been accomplished, if, in addition to the inspiration that was so fine, they could have united culture, and an individual knowledge of subjects they presented so ably?

I cannot go into details in the way of replying to every objection urged in the letters under review. A few must suffice. One writer complains that the school thus: "It seems a little strange that teachers cannot be found outside of ministers to work in the Mantua school. This feature alone, will cause many to think the school will be run in 'narrow grooves.' I would say in reply, teachers can be found without searching for them; numerous applications have been made by worthy persons for positions in the school, but outside of those who are engaged, I do not know of any who could have been secured on the terms agreed upon between the managers and those who will serve the coming term. The movement is not a sectarian one, and those who are to be identified the coming season, consider their work for the greater part, is a missionary one. But this is not the point under consideration. Objections offered on the ground that 'ministers are to be in charge,' strike me as being absurd. Who are the ministers? Rev. A. J. Weaver and Moses Hull. Mr. Weaver's record as a writer on Spiritualism and kindred themes as they have appeared from time to time in the Spiritualist papers, ought to convince his readers that he is a broad-gauge man and cannot be drawn into 'narrow grooves.' He has refused time and time again to preach in so-called liberal pulpits because he was denied the freedom to express his honest convictions. He has served spiritualistic societies many times, accepting as a remuneration for his services the friends felt to give him. I know of no Spiritualist who is more liberal in the treatment of the Spiritualist press than Mr. Weaver.

As far as Mr. Hull is concerned, who that knows of his work on behalf of Spiritualism, need have fears that he will make an attempt to lead the school into 'narrow grooves.' It is because he uses the Bible in defense of Spiritualism that the objection is urged? Perhaps so, as one correspondent asks: "What do we want of a Bible in a Spiritualist school?" In answer to this question I will say, as many have said, "we do not need the old book in this controversy." Others realize Mr. Hull's work has been of the utmost importance. One fact must be admitted: he has put some of our fiercest combatants to flight by firing at long and short range into the camp of the enemy, using their weapon—the Bible—the gun through which they had fired into our ranks for years. Mr. Hull captured it; he did not spike it; he loaded it with the ammunition furnished by the enemy, inspired brain and in scores of instances caused a retreat. Such work is effective. Mr. Weaver and Mr. Hull each had long experiences in the ministry. They understand every attack the enemy can make from that quarter. No general is successful when he goes to war unless he understands every position of the enemy. In how many instances have our speakers been criticised, and justly too, because of misquotations and wrong translations of the Bible. While the Bible is the weapon used by the more conservative churches, and by the Spiritualists, there is a necessity of some understanding of it. If it is to be used against the church.

The curriculum of the prospective school will in no way interfere with mediumship; nothing will be introduced that can be anything but helpful in every way. Instead of retarding inspiration it will be quickened and no limitations will be put upon its work.

One of the correspondents writes: "I do not want any education mixed up with Spiritualism." I presume what she says is true, for nearly every line of the letter gives evidence she is not troubled with the article to which she objects. She further says: "An ignorant person is a more convincing proof of spirit power when an angel would control them than one who is educated." All I have to say in reference to this is, that we ought to consider that we have abundant "proof" that the angels are with us if the ignorance

(Continued on page 5.)



# GENERAL SURVEY.

## THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Geo. H. Brooks is now at work in Michigan in the missionary line. He stopped on his way into that State, at South Bend, Ind., for two Sundays and gave six lectures. He stopped at Marquette, Mich., for two Sundays and gave six lectures. He held two meetings; then to Horton where he lectured four times. He goes to Holt, Lansing, Owasco, Shepherd, Manvel, and Ithaca. Then he expects to return home. He has had good audiences in every place and reports our cause as growing everywhere.

The Record of Allegheny, Pa., speaks of a Spiritualist meeting lately held there. The discussion was opened by C. C. Kirkland, who expressed more varied knowledge in ten minutes than can be by some of our would-be-wise-ones in a week. Closing his advanced views with a prediction of actual results in the near future, with much information that was new. To say he is a prophet is correct, but he is a scientist and philosopher as well. He is a man of brain and intelligence.

Societies and camp-meetings wishing the services of A. E. Thistle, address him at 547 Bank street, New London, Conn.

Dr. Theo. Hansmann writes: "I have been too busy to miss The Progressive Thinker at the right time just as I have not missed my meals many times, when I should have eaten. Enclosed please find, I am sorry to say, but I am glad to see your subscription—I gladly would send one hundred dollars, if I could do so. If I could I would send The Progressive Thinker into every American home."

E. J. Bowtell will speak at Freeville, N. Y., camp-meeting July 24, 25, and 26. Has open time for other camp-meetings and dates in the month of June. He is glad to see your subscription and will be glad to engage for lectures and psychometry on the road to Freeville. Can also make engagements for season of 07-08. Address 900 Marion St., Canton, O.

Dr. Noyes writes from Evansville, Ind., to show what home talent is doing for the cause. The mediums of that city gave their labor to the society, and to-day it does not pay rent, but owns the temple.

Moses Hill is speaking this month at Lima, Ohio. His Spiritualist Workers Training School opens on the camp-ground at Mantua Station, Ohio, with Prof. A. J. Weaver, Mattie E. Hull, Rev. D. M. King and Mrs. Alfa J. Hull. The first session will be held on the 12th and 13th, and opens the camp at Brady Lake, June 27. The other Sundays of June he speaks on the Maple Dell camp-ground, at Mantua. Meetings on the Maple Dell camp-grounds every Sunday of June.

H. D. Shaw sends us a large list of subscribers from Cambridgeport, Mass. He says The Progressive Thinker "is the best of papers." He has our thanks for his earnest efforts in behalf of the paper.

T. D. Kayner writes: "Have worked in Burlington, here at New Boston, and go this evening to Manton, and back here for two meetings, Sunday. We expect to go from here to Aurora and then to Elgin for a short time."

J. C. F. Grumble, instructor in psychometry, clairvoyance, inspiration and psychopathy, also inspirational speaker, lectures and holds classes for development at Princeton, Mo., May 16 to 20. Out of town friends are invited. He will be the guest of Dr. J. C. McKiddy. He will lecture also in adjoining towns any evening during the week. Address him Princeton, Mo., care Dr. J. C. McKiddy. He returns to Chicago June 1 to be again at his home college.

F. H. Parker writes from Beatrice, Neb.: "Mr. Partland, the speaker, is a young man, born, raised and schooled in this community, and comes of a family who were pioneers. The rapid flow of language and the way my subject is handled by his controls, is to say the least astonishing the natives," skeptics and all of his many listeners."

W. F. L. Smith writes: "I enjoy your paper greatly. It has done me worlds of good. May you be spared many years yet on the planet to continue the good work."

D. Fothergill writes from Houston, Texas: "We have had the pleasure of listening to our esteemed Brother H. H. Kneeshaw, from London, Canada, and about five months. He is an inspirational speaker of fine ability, and has been the means of augmenting our society considerably, also of creating an earnest inquiry into the philosophy of Spiritualism. He is an honest energetic worker, and in the cause. His controls are of high order of intelligence, who speak in a harmonious, instructive and logical manner, the Houston society was very sorry to part with him, and hope to have him return and stay with us. He is also a very strong magnetic healer, has done some remarkable cures, since he has been in Houston."

F. Platto, M. D., writes: "I scatter my Progressive Thinkers after I read them, and am anxious to do missionary work for the cause. The reading matter of no liberal minded person can be complete without good paper like The Progressive Thinker, bringing it does from week to week the glad tidings of immortality, and furnishing spiritual food which is as necessary to a healthy soul as material food is to the physical body. These are the views of a new convert from orthodoxy. The Progressive Thinker is a constant source of joy to me. From day to day it supports me by furnishing the spiritual food which I need, and truly, many times the amount of its subscription price, would be but a poor exchange for the pleasure and profit which I derive from its careful perusal, and could I speak with a clear voice and reach every Spiritualist and liberal thinker in the country, I would say: 'Why don't you take The Progressive Thinker, read and study it carefully? How can you afford to be without it? Life here is too short to neglect it, and it is worth more to you than ten cents per week, and a continual feast of the best spiritual food to be obtained, and besides it is our duty to support such a paper, and we can help the cause in no way more than by continually trying to increase its circulation. It converted me out of the orthodox church, and Brother Francis, and I am glad to say that I am thankful for it, even without the phenomenon, and there are thousands of others only waiting for The Progressive Thinker, or some other good paper of like kind, to open their eyes and hands, and become converts to true religion. Long may it continue in the good work, ever increasing in what works for the best, with an ever widening and more extended influence."

W. W. Hawkins of Lima, Ohio, writes: "What seems so strange to me

is that Mrs. Besant did not air her knowledge of our aural surroundings until several months or years after Professor Baraduc had demonstrated it hypothetically upon the physical plane. However, this statement is not exactly in line with the Theosophical Society's implied claims to the custody of mystical sciences, but I suppose her Mahatmas were bottled up again and undergoing one of those "reincarnations" in Blavatsky's now transpiring Indian experience. It is evident that they will need retraining for eye-glasses when they come out, or they would not so sadly mix the vibrations of Gladstone and Stead with Emperor William's erratic incubations. To me it is doubtful whether or not this precaution will have the necessary and desirable effect until after at least one more re-juggling."

Will C. Hodge is now at Syracuse, N. Y. He is open for engagements with societies and for grove-meetings in any part of the State, and for the camping season of the Spiritual Union. He was engaged for the month of September at the Topeka, Kas., camp-meeting. He solicits correspondence from any parties or person desiring the services of an inspirational speaker on the lines of a practical Spiritualism. Address, 314 West Second St., Syracuse, N. Y.

Dr. P. D. Kayner writes from San Jose, Cal.: "I have now in a great measure regained my health and clairvoyant powers which have for some time been nearly suppressed, and am preparing to leave for Prescott, Arizona, within a week. For the Sundays of May, the Spiritual Union has Mrs. Covell, of Oakland, a remarkable platform test medium. The San Francisco Police are putting detectives on the track of the fake mediums (?), and this Garrison has taken time by the forelock and come to San Jose to ply his trade here."

E. W. Sprague writes from Cortland, N. Y.: "We have organized a number of good societies in this vicinity, and next fall they will be able to employ speakers and hold meetings. Some of them are where there never was a meeting held before we went there. To-day it does not pay rent, but owns the temple."

Dr. Noyes writes from Evansville, Ind., to show what home talent is doing for the cause. The mediums of that city gave their labor to the society, and to-day it does not pay rent, but owns the temple.

Moses Hill is speaking this month at Lima, Ohio. His Spiritualist Workers Training School opens on the camp-ground at Mantua Station, Ohio, with Prof. A. J. Weaver, Mattie E. Hull, Rev. D. M. King and Mrs. Alfa J. Hull. The first session will be held on the 12th and 13th, and opens the camp at Brady Lake, June 27. The other Sundays of June he speaks on the Maple Dell camp-ground, at Mantua. Meetings on the Maple Dell camp-grounds every Sunday of June.

H. D. Shaw sends us a large list of subscribers from Cambridgeport, Mass. He says The Progressive Thinker "is the best of papers." He has our thanks for his earnest efforts in behalf of the paper.

T. D. Kayner writes: "Have worked in Burlington, here at New Boston, and go this evening to Manton, and back here for two meetings, Sunday. We expect to go from here to Aurora and then to Elgin for a short time."

J. C. F. Grumble, instructor in psychometry, clairvoyance, inspiration and psychopathy, also inspirational speaker, lectures and holds classes for development at Princeton, Mo., May 16 to 20. Out of town friends are invited. He will be the guest of Dr. J. C. McKiddy. He will lecture also in adjoining towns any evening during the week. Address him Princeton, Mo., care Dr. J. C. McKiddy. He returns to Chicago June 1 to be again at his home college.

F. H. Parker writes from Beatrice, Neb.: "Mr. Partland, the speaker, is a young man, born, raised and schooled in this community, and comes of a family who were pioneers. The rapid flow of language and the way my subject is handled by his controls, is to say the least astonishing the natives," skeptics and all of his many listeners."

W. F. L. Smith writes: "I enjoy your paper greatly. It has done me worlds of good. May you be spared many years yet on the planet to continue the good work."

D. Fothergill writes from Houston, Texas: "We have had the pleasure of listening to our esteemed Brother H. H. Kneeshaw, from London, Canada, and about five months. He is an inspirational speaker of fine ability, and has been the means of augmenting our society considerably, also of creating an earnest inquiry into the philosophy of Spiritualism. He is an honest energetic worker, and in the cause. His controls are of high order of intelligence, who speak in a harmonious, instructive and logical manner, the Houston society was very sorry to part with him, and hope to have him return and stay with us. He is also a very strong magnetic healer, has done some remarkable cures, since he has been in Houston."

F. Platto, M. D., writes: "I scatter my Progressive Thinkers after I read them, and am anxious to do missionary work for the cause. The reading matter of no liberal minded person can be complete without good paper like The Progressive Thinker, bringing it does from week to week the glad tidings of immortality, and furnishing spiritual food which is as necessary to a healthy soul as material food is to the physical body. These are the views of a new convert from orthodoxy. The Progressive Thinker is a constant source of joy to me. From day to day it supports me by furnishing the spiritual food which I need, and truly, many times the amount of its subscription price, would be but a poor exchange for the pleasure and profit which I derive from its careful perusal, and could I speak with a clear voice and reach every Spiritualist and liberal thinker in the country, I would say: 'Why don't you take The Progressive Thinker, read and study it carefully? How can you afford to be without it? Life here is too short to neglect it, and it is worth more to you than ten cents per week, and a continual feast of the best spiritual food to be obtained, and besides it is our duty to support such a paper, and we can help the cause in no way more than by continually trying to increase its circulation. It converted me out of the orthodox church, and Brother Francis, and I am glad to say that I am thankful for it, even without the phenomenon, and there are thousands of others only waiting for The Progressive Thinker, or some other good paper of like kind, to open their eyes and hands, and become converts to true religion. Long may it continue in the good work, ever increasing in what works for the best, with an ever widening and more extended influence."

W. W. Hawkins of Lima, Ohio, writes: "What seems so strange to me

## From Harbinger of Light, Melbourne, Australia.

**SPIRITS WITH BODILY DEFECTS.**  
The spirit who yearning to consciousness after death finds in general rule, its personal appearance the same as it was on earth, except that defects are not continued. Thus the person whose limb has been amputated finds himself whole again; the blind have their sight; the dumb, their voice; the young are still young; those who died in full man and womanhood are still the same; the aged are still aged, though after a time the wrinkles and appearances of age subside, and the spirit takes on a likeness of full and perfect maturity. There are, however,

**EXCEPTIONS TO THIS RULE.**  
and all such are indeed dwellers in the Valley of the Shadow of Death. Several peculiar exceptions have been brought under our attention, and of these I purpose writing.

**OUR POWERS OF CONCEPTION.**  
have much to do with our surroundings in this mortal life, according as we have cultivated our intellect and our spirituality so are our conditions hereafter. Imagination may be defined as the part of the whole—what is conception; according to the Edinburgh Encyclopedia it is the will working on the material world, and it may form a whole more pleasing, more terrible, more awful than has ever been presented in the ordinary course of nature. This is just what those spirits do, who, as exceptions to the rule above mentioned, find themselves with mal-formed spirit bodies; they are not really mal-formed they only appear so to themselves.

**BLOOD-STAINS.**  
There was once flashed before me the picture of a man whose hand was all bloody, and I was told to speak to him. I addressed my thoughts to him, found he could hear me, and in answer to my query as to what ailed him? he said, "Oh my hand is all bloody." "Then why don't you wash it?" replied, "I have done, but it won't come off." "Did you do much evil on earth?" I asked. "Yes," he said, "I can't help thinking of what this hand has done." I induced him to ask God's forgiveness and to have the blood-stains, almost immediately after his prayer, he exclaimed, "Why, it is all gone. Oh! that is good," and similar rejoicing exclamations.

**THE BLOODY HAND.**  
I doubtless this man's conscience when on earth had been much troubled as he constantly thought how much evil this hand had done, there was blood upon it, and this was his agonizing thought. Now his hand was in spirit life, his agonizing thought was the blood upon it, and the bloody hand would be to him an actuality. His pained imagination acting on the memory of his evil earth life had conceived a whole more terrible than the reality, and it was not until his mind had grasped the idea that through asking forgiveness, his hand would become clean, that it could be so. In other words, immediately he thought it could be clean it was so.

**DIRTIED HER HAND.**  
Other instances that have occurred to me have been: A female who spent her time washing her hands, imagining they were dirty. This female told me she had led an impure life when on earth, and it had "dirtied her hands." I induced her to pray for forgiveness and that her hand would become clean, and they immediately were so.

**THE IMAGINATION.**  
Again, a young man was shown to me who had across his face a terrible cut as if done by sword. This spirit told me that when on earth he had received just such a gash and it had disfigured him for life. This evidently had troubled his mind so much that in the spirit he had this disfigurement still, and his imagination made it appear as if really done. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were eighteen persons present, mostly writers. "Thinking" it would be a matter of interest to your readers, I desire to send you an account of a scene given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. There were



QUESTIONS  
AND  
ANSWERS

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

## Hudson Tuttle.

Address him at Berlin Heights, Ohio.

E. H. (age 14) Portland, Ore.: Q. Are birds and animals immortal? A. Our little friend undoubtedly has lost her pets and hopes to meet them on the other side. As this question has been discussed several times in this column, it can only be answered here in the negative.

T. L. MacDonald: Q. Would you be kind enough to give for myself and the readers of The Progressive Thinker a brief history of a work entitled "On the Nature of the Soul" by the author of that book? Is it reliable, as you think, as to spiritual things?

A. It is not possible in this limited space to enter into an analysis of this book, and extended argument. The results of such can only be given. Perhaps may have been written by spirit influence, that does not add to its truthfulness or value. The stories related of its writing are evidently unreliable, and the style of the writing, the old-fashioned style, thought to be religious style because old-fashioned, is the condemnation of the book. It has no more value than the long-spun-out stories of novelists.

P. T. O. Denton, Tex.: Q. Is it true that the New York Herald has a standing offer of twenty thousand dollars for a full form materialization? If so, why does not some materializing medium accept the challenge?

A. I have not seen such an offer in the New York Herald, and do not think it has been made. From what I have seen of the so-called materializations, if such an offer has been made, it will not soon be accepted. If Spiritualists would think more how to spiritualize men, instead of how to materialize spirits, it strikes us that the cause would be greatly benefited. That kind of Spiritualism which is satisfied only with the "test" of the tarlatan-draped "spirit" pressing the scale beam down to 150 pounds, and having "real feeling flesh," and a bad breath, gives a grossly material conception of the form and life of spirit. There are many differences between the etherizations which come to the great medium, Home, and to others, and these "materializations," as between light and darkness.

E. M. B. Mt. Pleasant, Iowa: Q. (1) I would like to receive a reliable communication from my parents who have been dead many years. Can you suggest how it may be done? (2) What has become of A. J. Davis, and why has he dropped out of Spiritualist literature?

A. (1) The most reliable way is that constantly recommended, of forming a circle of a few interested friends. (2) A. J. Davis studied and graduated as a physician, then he might legally practice his "wonderful" faculties of clairvoyance, and is now a successful practitioner in Boston, Mass. Although he does not write, his time being taken in other directions, his voluminous works are for sale by all the leading spiritual bookstores.

Z. G. Johnson: Q. What was the cause of the Glacier Period, or Ice Age? A. The most satisfactory explanation is that furnished by the eccentricity of the earth's orbit. By this means through vast periods reaching over millions of years, the summer lengths and winter shortenings, until there is thirty days difference, then the process is reversed, and the winter lengths and summer shortenings, until the equatorial zones become arctic. This change is now on the side of summer, and it will be a million of years before the return of the cold season. For the greatest degree of cold this period must occur in aphelion, and this is not certain. There was a climatic period following the carboniferous age, or coal period, and the next was the glacial age which, according to mathematical calculations, could not have been less than 11,000,000 years afterwards.

W. H. Ward: Q. In talking with a minister in this place, I made the assertion that there is no historical proof outside of the Bible, that there is not anything in history to prove there was such a man as Christ and that he was crucified, except what Josephus says about it, and he claims both Tertullian and Moshelm prove it, and that there is a papyrus held at the Vatican in Rome after the time of the crucifixion, that proves it.

A. The spuriousness of all such historical proofs, even to the often-repeated passage of Josephus, has already been shown in this department. There is not a scrap of authentic evidence in all contemporary pagan history to prove the existence of Christ. There is great probability that Prof. Johnson is right in his declaration that the writings of the so-called church fathers whose chronicles are so ostentatiously brought forward as Tertullian and others—are forgeries of monks and priests and do not date beyond the sixteenth century.

The "papyrus held at the Vatican" which as a last resort is appealed to, has been so closely kept that no one has seen it, and never will. If such a MS. existed, it would have long ago been published and skepticism convinced.

L. A. Austin: Q. Are spirits nearly always subject to the channels through which they manifest or express themselves?

A. They are always limited by the capacity and capabilities of the medium. Thus although the control be so perfect that the spirit is able to talk in a language the medium is unacquainted with, which would be a crucial test, the spirit could not so readily express its thoughts as though the medium knew the language in the normal condition. Only when the medium and spirit are in sympathetic accord, interested in the same ideas, and morally and intellectually refined and equal, is the nearest approach made to perfect impressions.

A. J. R. T. Butte, Mont.: Q. I am deeply interested in the questions and answers, and ask this question: Is it possible for the spirit to leave the body of a sick person, and that person to live on with all the manifestations of life as before?

A. The force of this question comes from the fact that this correspondent states that he was told through a medium that the spirit of a man who had been under observation the patient lived although the spirit had gone out of the body. Really this is a revival of an old theory, and is utterly baseless. The body has no life, activity or power.

When the spirit, which is its moving force, departs, it is dead, and at once commences by the process of decay to turn to the elements. The acceptance of everything purporting to come from spirit intelligences, as infallible, is a constant stumbling-block, and the first lesson should be to never receive anything as true, contrary to fundamental laws and reason.

"Talent," Oregon: Q. I became a writing medium, then able to hear messages, not audible sounds, but the mind's ideas of the sound as a person can notes of music without sound. From a materialist, I was thoroughly convinced of a life beyond. But my experience has been such that I have resolved to leave all further investigation until I go to the spirit-world. I was so thoroughly hypnotized that I had to do everything I was bidden to do, which I did not want to do. For instance, I was kept at home all day when I ought to have been at my work; made to curse my wife, and was one night in a trance and she thought me dying, and when allowed to come to my work was made to act so funny that my friends took me home and a dozen kept watch of me for fear I would injure my family. All this while I fully knew everything, and saw the suffering of my family, but could not help it. I was told and believe that if I resisted, I would be made hopelessly insane. It is needless to tell you what horrors I suffered. Now what do you advise?

A. This instance clearly shows the danger of mediumship when the subject is unprepared and does not understand its laws and conditions. Had he prepared himself by a series of sittings, and learned the necessities which guard the medium, he would not have become the subject of such serious complications. He being exceedingly sensitive, he was taken possession of by an ungodly spirit, and ruthlessly surrendered his selfhood. There are a great many cases of insanity having this origin. The unfortunate victims are so completely under control that they are not themselves, and when confined in asylums, the insane atmosphere, the influence of the atmosphere of the unfortunate inmates, becomes the most favorable means of further control, and often real insanity results.

As the spirit controls by means of mesmerism, in such cases, as well as the similar ones which are sent to the asylums, the cause is the same, and the most potent corrective. If the magnetizer can gain control, he can hold it against the spirit until it will become strengthened and able to sustain itself. If this is not practicable, it is best for the medium to engage in active pursuits and refrain from seances. After he has learned to have control over himself and thus avoid undesirable influences, he may again allow of spirit influence.

W. H. Haman: Q. Did the owners of the lost ship Chicom ever find the place where it sunk, and if so did they find it through the clairvoyant revelation of a clairvoyant who agreed to locate it with the assistance of the dead sailors who went down with it, as given in The Progressive Thinker last fall?

A. I have met with no account of the fulfillment of this promise, and presume that it has not been done. H. Child wishes the explanation of bright colors which appear for a few seconds and disappear. A. The seeing of colors is the first indication of clairvoyance, but in the case of this correspondent it indicates an overstrained eyesight, which should be carefully guarded against if sight is preserved.

Mrs. G. Tell: Q. (1) Is it true that there are soul mates in the spirit-world? (2) What is the experience of a medium in the development of automatic writing?

A. (1) This question has received answer in a recent number of The Progressive Thinker, in the negative; that is, in the sense that there are two halves which must be united to make a perfect whole. This idea, descending from ancient times, is untrue and misleading, for such perfect unions are rare, and all who believe them possible become disappointed. It was responsible for the doctrine of affinities and free love. That those who are in sympathy are joined together is true, and in that sense there is matchmade in the spirit-world. (2) There is no especial experience. If the hand is moved to write, allowing it to be thus used increases its facility, and this marks the methods to be pursued for improvement.

## SOUL AND STARS.

(Continued from page 1.)

prism. The influx of love, light and life produce in the material form vibrations that may be regenerated by the awakened will and polarized to God, whereby the form and life are one; but if the involution does not result in regeneration, love becomes passion, light as darkness, and life as death. Then like the hot winds of an African desert, the raging fires of unrestrained animalism sweep with the scourge of moral death the nations of Earth, poisoning the fairest flowers of creation with a foul miasma that is far more terrible in its effect than the lava of Dante's Seventh Hell. Not until the conscience of the sleeping millions is aroused from the drugged lethargy of sensual indulgence, and the triumph of regeneration a common heritage of humanity, need we expect to rise above the law of carnal creation.

And till my heart is made the karma that has been produced by the mistakes of an unawakened soul. Every misdirected action of the past—every vibration produced upon the harp of life, that does not create a tone of love and pass in music from the chord of self-accordance to the law of self-will—unerringly record upon the actor and stamp its attributes upon the soul. If you would gain access to the source of life and hold perfect and ceaseless communion with the spirit of God, you must bathe in the healing waters of the sea of Love, and be regenerated by the cleansing fire of Light and Life. The self will must sacrifice all the conditions of limitation, characteristic of the unregenerate soul—cast out the gross animal instincts and passions, which go to make up the image of the earthly—and in trustful peace and quiet receptiveness let the spirit within expand until it comes in conscious contact with the will of God, and gains a force that will rivet the fading spark and clothe it with a form imperishable. Day by day as you control your thoughts, words and acts, the soul begins to feel the spiritual inspiration within the grasp of externals relax their hold, and the

consciousness of the spiritual returns. "You see how the blood has settled." Was next conscious of excruciating pains all through me, and the first thing I knew I was in my body again. I give the above, to the readers of The Progressive Thinker, because of the high standing, the integrity, honesty, and business ability of Mr. Langman. The motives which have induced Mr. Langman to tell of his unhappy experience can only be understood and appreciated by those who have themselves suffered deeply, and who have felt the full significance of those immortal lines from "The Ancient Mariner":

"Since then at an uncertain hour  
My malady returns,  
And till my heart is made I teach,  
This soul within me burns."

FAIRMONT, MINN.

THE WIND IN THE CHIMNEY.  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
And the woman stopped as her babe she tossed,  
And thought of the one she had long since lost.  
And said, as her teardrops back she forced:  
"I hate the wind in the chimney."  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
And the children said, as they closer drew:  
"This some witch that is cleaving the black night through—  
And we fear the wind in the chimney."  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
And the man, as he sat on his hearth below,  
Said to himself: "It will surely snow,  
And the fuel is dear and wages low,  
And I'll stop the leak in the chimney."  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
But the poet listened and smiled, for he  
Was man and woman and child, all three,  
And said: "It is God's own harmony,  
This wind that sings in the chimney."  
—BRET HARTE.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

## IN SELF DEFENSE.

MAY GOODRICH EXPLAINS—SHE WRITES A COMMUNICATION IN HER OWN DEFENSE.

Now, dear readers of The Progressive Thinker, I think it to be more than right that I should speak a few words for myself through the medium of this beautiful paper. It is not for me to condemn anyone working in the grand field of spiritual truth, unless I knew for a fact that it is right to do so. The first place, I have been a Spiritualist and a medium from childhood up, never having any church creed to shake off. I am an ordained minister in the cause and have my papers with me at all times, and I could not fold my hands and keep quiet while Sister Magoon is trying to place me among that class of people that are trying to drag our beautiful cause to the ground. Dear readers, I forgive them, but in justice to myself and my angel guides, I must answer her letter. The article which appeared in this paper last week was a copy of a letter I wrote to her, written up by a reporter in St. Joseph. The secular press ever stand ready to exaggerate and make the most of the least thing which would tend to injure or reflect on our cause. The communication in question was a gross misrepresentation of the facts as they occurred. It does not tell how the four mediums who built the altar, grabbed their hats and fled from the room, not waiting to see the result of their cowardly attack. An examination was immediately made of the cabinet and everything found just as it had been placed at first. Mr. Magoon had in his life tried for years to realize himself in any other phase of mediumship except independent slate-writing, and the seance in question was formed for that purpose, and no other manifestations were expected. Now in regard to Brother Magoon, Mr. Langdon and myself had been holding meetings every Monday evening here in a hall, corner 17th and Fairmount streets, to large houses, for the people do like my little guide Lottie. She is well known in the New England States, and I have never been called a fraud in my life until Sister Magoon did so; and without any just cause whatsoever. Mr. Magoon was one of our best mediums, and some time ago and started another Sunday meeting directly opposite our hall. I was very glad to hear of it for the more workers the better. Well, the first Sunday night meeting Mr. Magoon held, all he did was to talk about the "fake" mediums across the way. The people were disgusted and next Sunday a majority of them came to our hall. Well, friends seeing that this condition of affairs could do no good for the cause I called on Mr. Magoon to plead with him and tried to make him understand that we should not show any petty jealousies, or spite against fellow workers. If it happened to have the gift of holding their audiences better than some others. To my astonishment he told me he had said half he intended to say, and had just begun.

Brother Magoon has left the city and I hope he may have better success in some other place. We will suit here, and we will have our hall every Sunday evening. Just think of it, the fake mediums holding the field, and we will with the help of God and the angel world, do a good work for our cause before we leave for the "camps" this summer. It makes my heart sad to see such conditions among our ranks. Well, friends, I will close this letter and let it be known far and wide that I am a true believer and worker in our beautiful cause, and a medium upheld by guides that will carry me safely through this life until at last I shall meet them in spirit. I freely forgive Brother Magoon and wife. May they live long and be the means of doing much good to the world, and that they can do more good in their meetings and above all let them be filled with charity, for that is the greatest of all gifts.

Get out for engagements to camps and societies can be addressed to me at 418 North Seventeenth Street, Omaha, Neb. MAY GOODRICH.

## WAYSIDE JOTTINGS.

(Continued from page 1.)

best demonstrations unless it is granted the best of conditions.

At present writing, I am filling a five Sundays' engagement with the Lincoln Hall Spiritualists of this city, (Grand Rapids, Mich.) I was recorded a good reception last Sunday night. Will report the work later. My home here is at 178 N. Iowa street, I know I am in good company, as The Progressive Thinker was handed in at the door this morning—mine host and hostess, Mr. and Mrs. Johnston, are Spiritualists. From here I go directly to the "Spiritualists' Training School," Marquette, Ohio. We are receiving much encouragement in reference to the enterprise, and when the prejudice against an "Educated Lectureship" shall have worn away, we are sure the movement will be supported. It is not the aim of the managers of that school to support "Mediumship," but to introduce methods by which it may be better understood, and assist those who desire to present our philosophy from the platform to do so in the most attractive manner.

The importance of building up a good physical, and how to care for the same, will be the last Sunday night lecture of the school. Physical Culture, Voice Training, etc., will be taught by one of the pupils of the Emerson School of Oratory. Many points can be suggested and much learned in this direction during the forty-five days of study. This, in connection with instructions in construction of language, the science of Reasoning, and Bible Exegesis will afford grand opportunities to the aspirant for public work.

With best wishes for The Thinker and its corps of workers, I am yours in the Bonds of Spiritualism, MATTIE E. HULL, Grand Rapids, May 4, 1897.

## HIS SPIRIT RETURNS.

(Continued from page 1.)

I heard the doctor say to my brother, "You see how the blood has settled." Was next conscious of excruciating pains all through me, and the first thing I knew I was in my body again. I give the above, to the readers of The Progressive Thinker, because of the high standing, the integrity, honesty, and business ability of Mr. Langman. The motives which have induced Mr. Langman to tell of his unhappy experience can only be understood and appreciated by those who have themselves suffered deeply, and who have felt the full significance of those immortal lines from "The Ancient Mariner":

"Since then at an uncertain hour  
My malady returns,  
And till my heart is made I teach,  
This soul within me burns."

FAIRMONT, MINN.

THE WIND IN THE CHIMNEY.  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
And the woman stopped as her babe she tossed,  
And thought of the one she had long since lost.  
And said, as her teardrops back she forced:  
"I hate the wind in the chimney."  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
And the children said, as they closer drew:  
"This some witch that is cleaving the black night through—  
And we fear the wind in the chimney."  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
And the man, as he sat on his hearth below,  
Said to himself: "It will surely snow,  
And the fuel is dear and wages low,  
And I'll stop the leak in the chimney."  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
But the poet listened and smiled, for he  
Was man and woman and child, all three,  
And said: "It is God's own harmony,  
This wind that sings in the chimney."  
—BRET HARTE.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

unpaid, and taking with them a diamond pin belonging to one of the "doctors' patients." The affair of Mrs. Goodrich and Langdon caused a number of Spiritualists to lose their positions, and they were compelled to move elsewhere for a livelihood, among them the president of the society here. This occurred after Brother Brooks had been engaged to come here, and he was allowed to come on, in the hope that his great work might be able to rebuild the great cause, but without avail. It would take columns to discuss the situation in St. Joseph, and I will not attempt it, but simply say, be patient, friends, for our load is weighty, and although we stumble and are pressed to the earth, we do not lose sight of our guiding star—Spiritualism—and will struggle bravely on till all obstacles are surmounted. B. BURNHAM, 2230 Julia street, St. Joseph, Mo.

WHEREFORE?

WHY SEEK THE LIVING AMONG THE DEAD?

There has probably been no time since the days of Luther, when old ideas and beliefs were being forsaken as now. The throne of ecclesiastical sovereignty seems to be tottering into its deep and to-be-forgotten sepulchre. Theological tenets are being taken for what they are worth—for what they really are, no more.

It is true these old, musty doctrines have been precious to many, but the student of law and nature looks into their harsh and cruel depths, marks the fangs and venom in their mockery of faith, and wonders that anyone should mourn the end of these tragedies of the ages. It is a question in the minds of the world's thinkers, whether the exclusive dogmatic forces of Christianity have not been an injury to humanity rather than a blessing; that its scorching denunciations have withered more than they have promoted growth.

Why cling to the old and perishing, when the new and holiest revelation strikes an answering chord in the ceasing sympathies of humanity? Why insist that God sits enthroned as silent as the sphinx, when the lofty aspirations and beautiful developments of the hour demonstrate the fact that the minds of the world are thinking, and pure as ever throbbing on the heart of Moses, Isaiah or Paul? Why grovel in backward journeys, when human highways are illumined with light as transcendent as that which flashed upon the Mount of Transfiguration? Why dwell among the glooms of the dying? Why mingle your fumes with the blood of slain beasts? Why dwell in caves and caverns with the shattered altars of hope and love lying all around, when Godlike reason with the plastic hand of culture is molding glorious manhood and gracious womanhood in forms of inspired excellency, and endowing prophets and teachers as high and noble as ever touched the harpstrings of thought and duty?

Why tarry by the stagnant pools of perishing theories, when the onrushing currents of discovery and invention are opening new and better laboratories every hour? In short, why be a clam and cling to the barren rocks of fear, when the streams which make glad those multiplying cities of God may bear you into fields of everlasting joy? Why? C. H. ROGERS, Cleburne, Texas.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

## A REMARKABLE DOCTOR BOOK

HAS JUST BEEN ISSUED, ENTITLED THE NATURE CURE BY PHYSICAL AND MENTAL METHODS.

A BRIDGE FROM THE OLD TO THE NEW; THE DAWN OF A NEW DAY IN MEDICAL PRACTICE. A CLEAR, SHORT-OUT TREATISE ON THE CAUSE AND CURE OF DISEASE.

By MARVIN E. CONGER, M. D. Assisted by ROSA C. CONGER, M. D.

The title page is suggestive of important changes in the methods of curing the sick and maintaining health. THE NATURE CURE is divided into twelve chapters, as follows:

First—Introductory. Second—Cause of Disease. Third—Food and Drink. Fourth—Exercise. Fifth—Fever; Cause and Treatment. Sixth—Disease Inflammatory. Seventh—Epidemic and Chronic Disease. Eighth—Baths. Ninth—Women and Children. (By Rosa C. Conger, M. D.) Tenth—Useful Recipes. Eleventh—Object Lessons and Tables. Twelfth—Miscellaneous Health Suggestions.

Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condition is practical medicine."

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in NATURE CURE.

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

The book has 370 pages, is strongly and handsomely bound in cloth for \$2.00, and will be mailed upon receipt of price. ADDRESS THIS OFFICE, 40 LOOMIS STREET, CHICAGO, ILL.

"THE LANGUAGE OF THE STARS."

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro-Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price, Fifty Cents.

SEE WHAT ONE DOLLAR WILL DO

It will secure for you immediate delivery of a complete set of eight superb volumes (nearly 4,000 pages, magnificently illustrated) of the latest, most practical and in every way the best general reference library in the English language—the STANDARD AMERICAN ENCYCLOPEDIA

You have a whole year to pay the balance in monthly amounts, so small you will not feel the outlay.

A COMPLETE LIBRARY For daily use in your home or office. THE STANDARD AMERICAN is prepared by JOHN CLARK RIDPATH, LL.D.

author of "Ridpath's Histories," etc., assisted by a large corps of editors and over 100 eminent scholars and specialists.

A SUPERB REFERENCE WORK treating over 60,000 topics (10,000 more than any other encyclopedia), covering the entire field of human knowledge, thought and endeavor.

FRESH FROM THE PRESS The NEW STANDARD AMERICAN ENCYCLOPEDIA is brought down to the present time, and contains hundreds of articles on subjects not treated in any other reference work. Another important feature in which it stands absolutely alone is its very full Appendix, which embrace over 100 sub-divisions, including a Biographical Dictionary, a Dictionary of Technical Terms, a Gazetteer of the United States, Statistics of Presidential Elections, State and Territorial Elections, Religious Summaries, Statistics of the Population of the World, and a Veritable Mine of Other Information on thousands of subjects of universal interest and importance, written in such simple language that even a child can readily understand.

THREE GREAT AUTHORITIES SAY: "There is no work in the world that can compare with it."—New York Herald. "It stands ready to answer any question."—Bishop John H. Vincent, D.D., LL.D. "The Standard American Encyclopedia is especially suited to private families. Its tables, maps of countries and cities, Summaries of Useful Knowledge, etc., make it a most valuable book of reference. I cordially recommend it to the public."—Edward Brooks, Superintendent of Schools, Philadelphia.

Secure IMMEDIATE POSSESSION of the entire set of 8 volumes. Balance payable \$1.50 monthly for one year.

For a Limited Time Only—ONE DOLLAR Just to introduce the work

You thus at once secure this splendid set of books for continued use and enjoyment. It is The Great, Practical Reference Library for the Professional and Business Man, the Teacher, the Student, the Farmer, Artisan, and Mechanic.

MAGNIFICENTLY ILLUSTRATED THROUGHOUT

With over 3,500 engravings, of superb quality and wonderful variety, including numerous engraved portraits of distinguished Poets, Authors, Physicians, Chemists, Philosophers, and Scientists, and with over 300 new maps and charts from the VERY LATEST EXPLORATIONS and SURVEYS, delineating Continents, Empires, Countries, States, Cities, Towns, Canals, Solar, Lunar, and Planetary Systems, and every portion of the known world, and forming a Complete and Indexed Atlas of the globe. THE STANDARD AMERICAN is the best illustrated and the best mapped Encyclopedia in the English Language.

OUR GREAT INTRODUCTORY OFFER To secure widespread and favorable publicity for THE NEW STANDARD AMERICAN ENCYCLOPEDIA, we have decided to place a few introductory sets in each community throughout the country for comparison with all other reference works as to plan, scope, interest of treatment and general practical and educational value. We feel that every set will create a demand for others. While the distribution will be general in extent, it will last for a limited time only, after which our regular subscription sale will begin, at a price ranging from one to five dollars, according to style of binding. Now, however, to quickly and thoroughly introduce the work, as above stated, we make the price merely nominal (about the cost of paper and printing), the distribution being limited to a very few weeks, reserving the privilege of withdrawing the offer at any time when we consider a sufficient number of these introductory sets, at the special price, have been distributed.

SEND \$1.00 TO THE ENCYCLOPEDIA PUBLISHING CO., 156 FIFTH AVENUE, NEW YORK CITY, and a full set of eight volumes of the new encyclopedia in cloth binding will be forwarded to you. The balance is payable at the rate of \$1.50 monthly for one year, or about 8 cents a day. If you prefer the half-Morocco binding, the monthly payment should be \$2.00, and for full sheep, \$3.00 per month for one year. We recommend the Half-Morocco style, which is particularly elegant and serviceable, and will last a lifetime. If not entirely satisfactory any set may be returned within ten days and money will be promptly refunded. Giving to the principal publisher at which the volumes will be gladly received and cheerfully paid for is shown by sending a \$2.00 set of books on an advance payment of only \$1.00. We also feel that you will thoroughly appreciate this great work and speak favorably of it to others. Each set weighs about nearly 50 pounds, and will be shipped by freight unless otherwise ordered. We refer you to the publishers of this work. Please mention it when writing.

Send two-cent stamp for postage on twenty-two page illustrated pamphlet, with sample pages, colored maps, and portraits of famous inventors. Address

OUR GREAT SPECIAL OFFER

The Encyclopedia Publishing Co., 156 FIFTH AVENUE, NEW YORK, N.Y.









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

VOL. 16

CHICAGO, ILL., SATURDAY, MAY 29, 1897.

NO. 392

## SCHOOL FOR MEDIUMS.

Will Education of Mediums Be Helpful or a Hindrance to Control?

CLAIMS OF OBJECTORS CONSIDERED—IGNORANCE NOT A FACTOR IN SUCCESSFUL MEDIUMSHIP—KNOWLEDGE NOT A HINDRANCE.

As the time is drawing near for the opening of the school for the education of our mediums, at Mantua, Ohio, we are made to hear much for and against said project. Many have a prophetic vision of a failure—especially if not called as a teacher. Others say: "You are conflicting with the efforts of the spirit controls, who desire to educate their instrument." Others, again, claim: "It's a scheme for the making of money by those that have started this educational ball rolling."

"It was ever thus"—those who have the interest of humanity at heart have ever been branded and criticised. Every new movement must be tested, through the crucible of opposition and experience.

I for one, as a public worker, advocate "education" now and all the time. At best, there is no danger of its being said of us: "Much learning hath made them mad." With few exceptions, mediums are chosen from the humbler walks in life—not because the spirit-world desires the laborious task of educating the instrument, but for the reason that the possessor of wealth is too absorbed in worldly affairs; besides, it is not popular, and with many it is degrading to be a medium. Not that it proves ignorance to be chosen, for we must be wise as the serpent, to avoid imposition from both spheres of life.

So the question arises, are these chosen ones to be educated through earthly agencies, or should we await the time until a dullard intellect can be unfolded by some spirit control?

If mediumship developed less egotism, and a little more common sense, there would be more eagerness for individual unfoldment. Instead of the sensational notoriety which fades away like the mist before a noon-day's sun, for ignorance is a temporary intelligence, as we oftentimes see it in a public audience. Ignorance is not courted, for the world frowns upon it. Then why should we feel exempt and permit mediums who know little of the English language—and their controls less—to stand as teachers to those who have sought the higher intellectual unfoldment? Once, when speaking of education for mediums, a medium arose and said: "I don't need to be educated. If you or your controls need to be filled up, you go and educate yourselves." Yet, through these same sources, if a English language hadn't the life of a cat, it would have been killed long ago. Nine out of every ten we meet desire to be mediums—no "setting"—and none aware of the dangers of mediumship. Mediums are going from place to place, seeking to develop these anxious ones; which in many cases develops obsession to the seeker, and a filled purse to the "developer."

Mediumship is a ship of danger when not rightly understood, and a school for instruction is just as essential as the primary school is to the child not knowing its letters. Many of us need to be told how little we know—then perhaps some of the egotism and conceit will give way to reason. No one deprecates the lack of an early education more than I, and I am in sympathy with all those who feel this deficiency when confronting an intelligent audience.

When will we learn that the spirit-world cannot create, and that we use the wires or intellect as they find them? Water is always tainted by the vessel that contains it.

I believe in the old adage: We are never too old to learn. But the question arises: Will this school for mediums reach those who would desire its advantages? I fear not—for many like myself will be deprived of this owing to circumstances over which they have no control. While money is the root of evil, I would say that it is the lack of want of it that deprives and mars our earthly existence or happiness.

Are there no philanthropists among us that would leave a legacy while they are yet in the mortal form—or is there no surplus after they have worshipped at the shrine of the many impostors in our ranks, to assist in the establishing of a school for the many who are falling into line and expect to be public workers? The self-educated mediums are an exception and not the rule, and owe their education to an innate desire for a higher attainment. The young and we-uns that are controlled by Daniel Webster, and are being educated by the spirit-world, will be in the same class and have the same control (for we know that water seeks its level) in twenty-five years from now.

Let the liberal in soul and those desiring a purer and higher spirituality aid in systematizing us as a people, by a contribution as a fund for the tutors of those not able to meet this expenditure. Then, on the other hand, when a harvest of an income for the laborers of said medium is reaped, let him or her help replenish said fund to assist those who may come after.

If I am never so surrounded as to enjoy the benefits of this school for mediums, my sympathy, well wishes and proclamation will ever go forth to these leaders for their success in the establishing of this training school for mediums.

MRS. J. W. KRATZ.

Evansville, Ind.

After listening to a parliamentary candidate's fervid appeal, a shrewd old farmer was asked what he thought of the speech. His reply was simply: "Well, I didn't ken, but I think six hours' rain would ha' done us a deal mair guid!"—The Bits.

## BIBLICAL CRITICISM.

Some Facts That It Is Well to Know.

NOTHING NEW UNDER THE SUN.

The Christian as well as non-Christian world is under obligation to Rabbi Maurice H. Harris, of Harlem Hebrew Temple, for the presentation in the New York Journal, of some facts that may well be borne in mind, concerning biblical criticism in latter day pulpits. He says:

It takes three years, they say, for the results of scholarship to reach the pulpit. There is no necessity, however, expected to be an archeological student or to make the discoveries of the authorship of the Bible books for himself. This is a profession apart. He is doing his duty if he faithfully studies the results reached by the pathfinders and then presents the conclusions to his own flock in a popular form. The process has been rather slow; it seems to have been first to denounce biblical criticism; second, to try to understand it; next, to accept it and adapt it to his beliefs; and at last—to preach it. The pulpit is preaching a rational conception of the Bible as human literature is a sign of the times. So far so good.

But what surprises us to-day is that the press, in recording such sermons, should report these well-known conclusions with all the startling importance of new discovery.

From the way in which some newspapers announced Dr. Lyman Abbott's sermon on "Jonah," one would have thought that his statement that this work is a parable and not a history was his own original suggestion. To go back no further than the Britannica, whose last edition was commenced about twenty years ago, Cheyne's article on "Jonah" lays bare the whole interpretation. Rev. M. J. Savage's statement that "Jesus did not call himself a divinity" is again sensationally seized up as though it were a brand new truth. What, in all conscience, is a Unitarian minister expected to preach—the Trinity? Several years ago Heber Newton's sermons indicating the quadruple authorship of Genesis were bulletined to us every Monday morning as "the very latest thing," regardless of the fact that Mr. Newton himself told us he obtained his results from Ewald. To the reporter suppose that his readers have never read Matthew Arnold's "God and the Bible," or Robertson Smith's "Old Testament in the Jewish Church?"

Biblical criticism is almost as old as the Canon. Rosh Lakish, a teacher in the Talmud, born in about 200, tells that Job is but a mythical creation to convey a moral. Porphyry, a heathen contemporary of his, showed that Daniel was not written in the Babylonian captivity, but about 170 C. E., inspired by the persecutions of Antiochus Epiphanes. Abu-Ezra, of the twelfth century, proved that Genesis could not have been written till some time was established in Canaan since it states (xii, 6), "And the Canaanite was then in the land." Spinoza, who flourished 250 years ago, and Herder, of the last century, fully prepared us for the rationalistic view of the Bible, for they are the true fathers of the "Higher Criticism." In Germany this study has developed into a complete science. No one to-day fails to see the Elohistic character of the first chapter of Genesis and the Jehovistic character of the second. Kuenen, leader of the Dutch school, has shown that the "Prophecy" appeared before the "Law," not after, thus giving to Amos a new importance. Wellhausen, and should not weigh against the more important and other passages by this time. "The Bible for Learners," by Oort and Hoeksma, of which there is an English translation, published in Boston, gives us all the conclusions of the critics in a delightfully popular form for young readers. Toy, of Harvard, also prepared many years ago his "History of Israel," a condensed resume of the modern view, suitable for the Sunday-school. Altogether, the researches of the Bible scholars, with here and there a new point, have been presented in many languages and with an iteration almost ad nauseam.

Yet to-day, when a pulpit preacher makes the rationalistic view of a Bible book the subject of a sermon for the instruction of his congregation, the reporter presents it as a daring truth revealed for the first time!

It must be an every-day occurrence for medical professors to explain to students the Koch cure of consumption and the anti-toxin cure of diphtheria. But imagine a newspaper reporting in "consonant" type, "Professor Medicine declares that the rabies of hydrophobia can be cured by inoculation of the virus on the principle of vaccination!" as though Pasteur had never existed! Such inventions as the Edison phonograph or the Roentgen ray were discovered once and for all time, and their re-statement by others is passed by unnoticed. Why, then, should a second-hand statement be recorded with importance and the original teacher forgotten in the realm of theology, where such action would not be tolerated in any other branch of study? The answer to that question involves the dignity of the pulpit.

These be wholesome and timely truths for biblical teachers and critics to ponder. Much that is put forth as fresh, new and progressive in modern pulpits is merely a rubbish or re-statement of the conclusions of previous investigators, newly put on the market with bright new labels.

Yet it must be admitted that the pulpit promulgation of such ideas indicates progress on the part of minds heretofore circumscribed by the restrictive bonds of orthodoxy.

X-RAY.

Those who are quite satisfied sit still and do nothing; those who are not quite satisfied are the sole benefactors of the world.—W. S. Lander.

## A GREAT DEBATE.

At Maple Dell Camp, Mantua, Ohio.

For the benefit of the Spiritualist Workers' Training School, and the people at large, the management of the Maple Dell Camp, at Mantua, Ohio, have engaged Moses Hull and Prof. W. F. Jamieson to hold a public discussion of four sessions, two hours each, on their grounds, June 5, 6, 7, and 8. The debate will begin on the afternoon of evening of June 5. There will be two sessions on Sunday and one on Monday, the 7th.

The proposition to be debated is as follows: Resolved, That the Bible, History, Reason and Science teach that man is a spiritual being, and, as such exists in a conscious state after the death of the body; and that he can, under favorable conditions, return and communicate with the inhabitants of earth.

Mr. Hull affirms and Prof. Jamieson denies. Mr. Hull is to open the first and third sessions of the debate, and Mr. Jamieson to close them. Mr. Jamieson opens the second and fourth sessions, and Mr. Hull closes.

No word is needed from the management as to the ability of these two debaters. They are known in every State in the Union, and have each had over one hundred debates.

It is expected that hundreds will attend this debate from a distance. An excursion train will bring passengers from Cleveland on Sunday morning and return them in the evening, at greatly reduced prices.

The ability of these debaters will guarantee the richest treat of the season, if not of a lifetime. As these men are both gentlemen in all that that word implies, this will be a comparison of forensic ability, of logical and argumentative power, and not a quarrelling or backbiting match.

An admittance fee of ten cents, a session will be taken. Hotel accommodations can be had on the grounds at reasonable prices.

Thomas Jefferson said: "Give truth and error an open field and a fair fight."

Solomon said: "He that judgeth a matter before he hears it, it shall be a folly and a shame unto him."

BY ORDER OF COMMITTEE.

IMPORTANT.

Jubilee of Spiritualism.

As has been announced the International semi-centennial celebration of the advent of Modern Spiritualism will be held in the city of Rochester, N. Y., in 1908. The meeting will continue for eight days, and the best talent in our ranks, from this and foreign lands, will be present, if possible to be obtained.

The date of the assembly has not been fixed, but it will probably be held in May or June, as then the lecturers and mediums will be free, the local societies will have adjourned for the summer and it will be before the camp season opens; the weather will be more agreeable than the last of March; it will give every seeker an opportunity to hold the local celebration March 31, to stir up enthusiasm for the grand festival, and result in a much larger attendance. Rochester can accommodate the people better at that time, and in every respect it will be more pleasant.

The only objection that can be raised to holding it another date than the anniversary is purely sentimental, and should not weigh against the more important and other passages by this time. "The Bible for Learners," by Oort and Hoeksma, of which there is an English translation, published in Boston, gives us all the conclusions of the critics in a delightfully popular form for young readers. Toy, of Harvard, also prepared many years ago his "History of Israel," a condensed resume of the modern view, suitable for the Sunday-school. Altogether, the researches of the Bible scholars, with here and there a new point, have been presented in many languages and with an iteration almost ad nauseam.

Yet to-day, when a pulpit preacher makes the rationalistic view of a Bible book the subject of a sermon for the instruction of his congregation, the reporter presents it as a daring truth revealed for the first time!

It must be an every-day occurrence for medical professors to explain to students the Koch cure of consumption and the anti-toxin cure of diphtheria. But imagine a newspaper reporting in "consonant" type, "Professor Medicine declares that the rabies of hydrophobia can be cured by inoculation of the virus on the principle of vaccination!" as though Pasteur had never existed! Such inventions as the Edison phonograph or the Roentgen ray were discovered once and for all time, and their re-statement by others is passed by unnoticed. Why, then, should a second-hand statement be recorded with importance and the original teacher forgotten in the realm of theology, where such action would not be tolerated in any other branch of study? The answer to that question involves the dignity of the pulpit.

These be wholesome and timely truths for biblical teachers and critics to ponder. Much that is put forth as fresh, new and progressive in modern pulpits is merely a rubbish or re-statement of the conclusions of previous investigators, newly put on the market with bright new labels.

Yet it must be admitted that the pulpit promulgation of such ideas indicates progress on the part of minds heretofore circumscribed by the restrictive bonds of orthodoxy.

X-RAY.

Those who are quite satisfied sit still and do nothing; those who are not quite satisfied are the sole benefactors of the world.—W. S. Lander.

## VITALITY IN STONES.

Life is Found in All Things.

"It does move, for all that."—Galileo.

We see our physical scientists are somewhat startled out of their boots by Professor von Schreöen's assertion that the stones do move, and are still inclined to hang onto the tail end of the Dark Ages.

As I understand it, the professor does not claim to be the first to discover motion in so-called inanimate matter, but that he is the first one to be able to demonstrate it in an indisputable manner by a record of its various changes, leaving no possible room for a doubt. Of course there is always to be found in the ranks of men a class of would-be wiseacres that would have you to understand that unless the thing is first submitted for their approval—why, it is humbug, humbug, impossible, etc., etc., which, after all, serves the purpose of demonstrating to its poor mortals the fallibility even of some of our scientists.

"CONSISTENCY, THOU ART A JEWEL."

Let us compare a few well-known scientific facts with Professor von Schreöen's assertion, and see if it is so very remarkable after all. Science teaches us that nature abhors a vacuum, and in like manner she also teaches that there is no such thing as an absolute state of rest—then, if not at rest, matter must have motion, its velocity being a secondary consideration, which von Schreöen claims to be the first to hold in regard to the growing apple or, and by so recording leaves your wisecracks—where?

And now for a few acknowledged facts of science. To produce change requires motion, to produce motion requires force, to produce force requires energy (or animation), to produce energy requires life, and life will refer you to Professor Huxley and his protoplasm, or to his Huxley's Physical Basis of Life. He thought he had died to rights when he submitted his matter to the world, but he is still alive, and he is still recording leaves your wisecracks—where?

"This passing strange, how ready some men are to succumb at and positively deny the discovery of others, when they are never known to discover truth themselves. How far would the world be advanced over the Dark Ages to-day if our Galileos were to be frowned down by these slow-going know-it-alls?"

"This well-known axiom that nature builds on the one side but to tear down on the other, this change is ceaseless; this incomprehensible life-flood has the power and does permeate and flow through all objective or physical matter, leaving a part of its atomic formation to advance the growth of the object matter, and at the same time taking away from the object that part which has served the law of progression or evolution. Note the passage of the perfume from the growing apple or rose—is it not matter whose vibratory waves impinge on the olfactory nerves? And after all, the only wonder is that man to-day, after all the impediments that are constantly being thrown in his way, has succeeded in positively recording the velocity of said change in so-called inanimate matter, thereby being no such thing in existence as an inanimate or matter without motion. Alameda, Cal. C. H. YOSTER.

THE BANNER BETSEY MADE.

(The first American flag was made by Mrs. Betsey Ross, a Quaker lady.)

We have nick-named it "Old Glory"

As it floats upon the breeze,

Rich in legend and story,

On the land and on the seas.

Far above the shining river,

Over mountain, gorge and glade,

With a fame that lives forever

Floats the banner Betsey made.

Once it went with her, its maker

To the glory of the wars;

Once the modest little Quaker

Defied the stars and stripes,

And her flag, as they say,

Through the sunshine and the shade,

Welded colors bright, undying,

In the banner Betsey made.

When at last her needle rested

And here cherished task was done;

Went the banner, joy invested,

To the camp of Washington.

And the glorious Continentals

In the morning light arrayed,

Stood the rugged flag of battle,

'Neath the banner Betsey made.

How they cheered it and its maker,

They the gallant sons of Mars!

How they blessed the little Quaker

And her flag of stars and stars!

'Neath its folds, no foe man scorned,

Glinted bayonet and blade,

And the breezes of the morning

Kissed the banner Betsey made.

Years have passed; but still in glory

With a pride we love to see,

Laureled with a glory story,

Waves the emblem of the free.

From the rugged peaks of Northland

To the deepening everglade

In the sunny heart of Southland

Floats the banner Betsey made.

A protector all have found it

And beneath it stands no slave.

Freeman brave have died around it

On the land and on the wave,

The foremost fight of battle,

Borne by heroes not afraid,

Mid the cannon roar and death rattle,

Soared the banner Betsey made.

Now she sleeps; whose fingers flying

With a heart to freedom true,

Mingled colors bright, undying—

Fashioned stars on field of blue;

It will lack for no defenders

When the foreign foe invades,

For our Nation, rank to rank,

'Neath the banner Betsey made.

—P. C. BARBAUGH.

## MEDIUMS.

A Message to Spiritualists.

A CALIFORNIAN WISHES TO EXPRESS HIS VIEWS ON AN IMPORTANT SUBJECT ON WHICH SPIRITUALISTS WILL, NO DOUBT, CONTINUE TO DIFFER.

[Each one must remember that the Editor is not responsible for the views expressed by contributors. Each reader must judge for himself or herself personally, and act accordingly in their daily life and conduct. People will differ as to the fullest tolerance must prevail, whatever the opinion expressed.—Editor.]

Phenomena have had their day and place in Modern Spiritualism, and the time has now come when more attention should be given to the truths brought by and through Spiritualism. For some years past, and, perhaps, especially at the present time, there has been a tendency to put phenomena on a pedestal as being the most important part of this movement, and this fact is now found to be a hindrance and a drag to true spiritual progress. The outer and more material things are regarded as essentials, and the inward growth is neglected or thought very little of and thus many Spiritualists, both individually and collectively, are taking one step forward and two backward.

Phenomena, so-called, are two fold, or can be divided into two great divisions or sections, namely, physical and spiritual phenomena. The phenomena produced on a physical plane have had value in their day in calling the attention of the masses to facts which otherwise would have not been thought of at all, and therefore we have no desire to deny physical phenomena in its right place; but in the present day so many have been deluded by the pretensions of those practicing or copying physical phenomena by fraud and trickery, that the time has come to put it back in its proper place, namely, in the small private circles where conditions are best suited for the production of true physical phenomena. This making a public show of these things, is degrading in the extreme, as pandering to the base and sordid passions of human nature, and their abuse being used for the purpose of pecuniary gain has caused the field to be filled with all kinds of charlatans and tricksters who are defrauding not only true Spiritualists but also the general inquiring public of their hard-earned money. Humbug may have its place in the world, but the ranks of true Spiritualists is the last place in which it should be found, and therefore I call upon all true-hearted Spiritualists to arise in their might and put down the public exhibitions of so-called physical phenomena, with a strong hand, as being at the present time utterly valueless as a means of teaching truth.

For these hundreds of years various kinds of religious have been taught without the adjunct of physical phenomena, or even spiritual phenomena; and if the masses of the people have been held by these teachers, it stands to reason that the Spiritualist teachers who know they have truth to teach ought to be able to teach and influence the masses without phenomena also. These are, however, the physical phenomena which will be of very valuable aid to these spiritual teachers, and therefore much greater attention should be given in this direction, as then not only will truth progress rapidly in its general diffusion, but great good will be accomplished thereby, not only to individuals but also to communities. A examination of the recorded so-called miracles of Jesus the Nazarene, but really spiritual phenomena wrought through the mediumship of that wonderful man, will explain what I mean.

It will be noticed that each act was in itself of great practical service to some one individual or group of individuals, and this should be the true test of phenomena, as it of any practical value is the question that should be asked when any special phenomena or act is produced, and if it is found to be of no practical value whatever it should be put on one side as useless; and this action would have a two fold result—first, with the individual mediums through whom the phenomena were wrought, in causing them to seek for a higher development, and, secondly, in awakening the controlling spirits to the fact that there were higher truths in existence to which they also could aspire, and thus there would be wonderful progress all along the line.

The tendency has been to stand still in these matters by the continued production of the same phenomena, and thus those spirits that have learned enough to produce these physical results are held bound by their mediums and progression towards the full light of truth is hindered, if not stopped altogether, and this standing still is really retrogression. As the world in general is advancing rapidly onward, these practicing physical phenomenal mediums are losing ground instead of progressing.

True Spiritualism is a life, and not a show, and the sooner this truth is understood and appreciated, the better it will be for not only all Spiritualists (so-called) but also for the whole world. The mere fact of genuine physical phenomena being truly given or secured, can have no bearing whatever upon the individual life progress towards true spirituality; but may and often does prevent such growth by causing the curiosity of individuals to be aroused, and this curiosity it is very difficult to allay, and thus harm is done instead of good. This is fully proved by the fact that there are to-day professed Spiritualists who stand exactly where they stood thirty or forty years ago, and these individuals often being very positive in their nature, act as a drag upon those who are seeking true progression, and are also the cause of

(Continued on page 7.)

## HOSPITALS.

By Whom Were They Established?

ERRONEOUS CLAIMS CORRECTED—THE MATTER EXAMINED IN THE LIGHT OF HISTORY.

To the Editor:—Some years ago, Colonel Frederick A. Conkling, in an address to the Governors of the New York Hospital, ascribed the establishment of the first institute of the kind to Fabiola, in the Fourth Century. She was a Christian woman of rank, belonging to the Fabian gens of Rome. Being on very familiar terms with the honorable speaker, I was led to an examination of the matter. Some of the results of the enquiry are in my yet unpublished treatise on the History of Medicine.

We have no right to seek to withhold credit from those to whom it is due. It is too much the fashion to give the praise of establishing hospitals to Christian philanthropists, as it is to ascribe increased energy of life to medical science and salutary regulations. In fact, it is their assumption; hospitals are older than Christianity, and our improvements in health and life have other causes than physicians and Boards of Health.

The statement of the Rev. T. DeWitt Talmage that Hippocrates was father of all the infirmaries, hospitals and medical colleges of the last twenty-three centuries is likewise at fault. His antiquity far exceeded the time of the great misnamed Father of Medicine. Before he was born, there were temples of Apollo and Esculapius all over Greece and Western Asia, to which the sick resorted, and were cared for; and where men of the Asclepiad fraternity were instructed in the art of healing. The principal cities had latrines, hospitals or dispensaries where the poor were treated, and eminent physicians received salaries for their management.

Egypt was renowned for her temples-hospitals. George Ebers has shown this very distinctly in "Ain-Ha." The temple in every name and city was a university, and the art of healing was carefully taught. The sons of the poor as well as those of the rich had access to the instruction given. When Egypt was conquered by Persia, physicians were transferred thence to the court of the conqueror. Presently, however, Darius Hyaspes found a Greek of superior skill, Demokedes, who had learned medicine in the Pythagorean school at Krotona in Italy, and practiced the art in the latrines at Athens, as well as in royal courts. He cured Queen Atossa of cancer, which is said to have led to the attempt of Darius to conquer Greece.

India, however is entitled to most honorable mention. A century and more before the present era, Priyadarshi, the grandson of Chandragupta, became king of the peninsula. He was a Maurya and not of high caste, and was a Jain in religion. Jains are the most devoted and merciful of men. It is declared that Candamari, himself, was a student of the Swami Mahavira, before establishing a separate and more leveling religious system. Presently, the Maurya king embraced the Buddhist doctrine, and adopted the name Asoka. He was a zealous propagandist, and it is said, sent out eighty thousand missionaries to the distant countries. Buddhism thus seems to be the only religion extant that was disseminated by preaching and peaceful instruction without any adjunct of terrorism, torture-chambers, and military violence.

Asoka filled his dominion with hospitals for the sick and infirm. His decrees upon the subject were many and extensive. There is a hospital mentioned which Buddhism retained its foothold in India.

Who originated and why honored are questions well worth enquiring into. Of course those eager for the reputation of discovery will underrate and misrepresent those who were before them. In due time, however, we may hope for something of equal and impartial justice. The truth and liberty, the only two things worth contending for and possessing, will become the inheritance as well as the birthright of every human being. ALEXANDER WILDER, Newark, N. J., April 14, 1897.

THERE IS NO DEATH.

Wakful, thinking soul of mine,

That holds this spark of life divine,

Ere this moment shall go by,

Tell me—do God's creatures die?

'Tis not so, the stars appear,

Succeeding seasons of the year;

The worlds above, the earth beneath,

All proclaim—There is no death.

Faded flowers around me lie

That bloom each year upon the earth,

In language plainly testify

All life—There is no death.

The rainbow stretched across the sky,

Earth, sea, and air, and worlds on high

Confirm the truth the Scripture saith:

God is life—There is no death.

The heavenly breeze that fans my brow,

The voice that speaks from ocean wave,

Tell of an eternal now—

No death—no sleep within the grave.

And joined by every living creature,

There comes from out







# A Good Catholic.

## Cannot Be a Patriotic American Citizen.

Hon. Thos. E. Watson, of Georgia, the favorite candidate of the "Middle-of-the-Road" Populists for the presidency, and editor of *The People's Party Paper*, publishes a vigorous editorial, signed with his own name, in the issue of his paper of April 23. The editorial is entitled "A Good Catholic," and is so much to the point that we reprint it in full. He says:

We think we state the truth when we say that we are free from bigotry upon the subject of religion.

We have no prejudice whatever against a citizen because he is a Methodist, Episcopalian or Catholic—we being of the Baptist faith.

But the difference between one church organization and another, may be a matter of extreme political importance, and we cannot understand how any student conversant with political history can be indifferent to the peculiar hierarchy of the Catholic church.

No other church organization claims and exercises the right to say what books its members shall read; no other church openly takes part in political affairs; no other church sends and receives ambassadors; no other church holds court at which royal ceremonial is observed, embassies from foreign governments received, and far-reaching questions of international policy debated and decided.

There is not a government of the civilized world at whose capital the Catholic church is not represented by a resident representative. No question of national policy, which may directly or indirectly affect the Catholic church, is decided until the Pope has been heard from.

Throughout the civilized world run the threads of papal diplomacy, and the most prominent feature of recent political progress has been the wonderful success of Catholic statesmanship.

Spain, Portugal, France, Italy, and Austria are as loyal Catholics now as in the days when the Jesuits and the Inquisition met and turned back the Reformation of Huss, Wycliffe, Calvin and Luther.

Not only has the Catholic church held its own ground, but it is invading Protestant territory and stamping out Protestant influence.

We state this without passion and without malice; we state it simply as a remarkable fact which challenges attention.

Protestant Prussia under Bismarck's lead expelled the Jesuits in 1870. The Catholics have patiently struggled to reverse that policy and they have succeeded. The law of expulsion has been repealed, and the Jesuits have re-entered Protestant Prussia.

In Protestant England, the Catholic church is now in power behind the throne. The most powerful members of the aristocracy are devoted Catholics. In social and political influence the Catholics of Rome wield vast power. When Rayard, the U. S. Ambassador, gave his grand feast to the nobility of Great Britain, not a single Protestant divine was invited. Catholic cardinals were there upon equal footing with the Prince of Wales, but no man of God, tainted with the touch of the Reformation, was present.

In Protestant America, the strides of the Catholic church to political power are not less gigantic. Time and again Congress has been before that invisible and invincible force. Our politicians are so mortally afraid of angering the priest-led vote of the large cities that they dared not instruct the State of New Mexico to teach the English language in the public schools. The English language would carry with it the English Bible; and the Catholic church did not want any Protestant Bibles in New Mexico. By teaching Spanish, in New Mexico, the Catholic church preserves its monopoly; and our cowardly statesmen voted as the priests demanded.

McKinley's Cabinet is partly Catholic, and the influence which the Pope is to exert during the administration is shown by the way in which the War Department hastened to grant to the Catholics a portion of the national domain at West Point. The Catholics asked for some of the government land to build a church on—and they got it. Other denominations outnumbered the Catholics at West Point, but these other denominations have not been able to get any of the national property.

Wherever the Catholic church controls its persecutes. No Protestant can preach or sell Bibles in Spain, Italy, Portugal, South America or even in Cuba, except at the risk of his life.

In the Philippine Islands, not many months ago, the priests tortured some captives in the manner as millions of Protestants were tortured in the Middle Ages.

The Literary Digest (N. Y.) copied last year an article from a leading Catholic paper in South America in which the Inquisition was eulogized, and the holy work of the rack, the wheel, and the stake, was hysterically praised.

In Canada, within the last three months, the Catholic priests became so enraged at a liberal Catholic newspaper, which opposed the church policy on the school question, that they compelled the local postal authorities to throw the offending newspaper out of the mails. The government did not dare to punish the priests who had thus violated its laws and destroyed its mail.

In this growth of power in the Catholic church (of which we have given a few instances) it is to be noticed that the radical Catholic is crowding out the liberal Catholic. The extremists are in control and these extremists have secured the Pope's endorsement to the doctrine that the Protestant religion is not better than no religion at all. The orthodox Catholic doctrine is that Protestantism must be uprooted and cast out as wholly damnable heresy.

What we have stated is truth—plain, unvarnished truth. It seems to us that these things are deserving of serious attention.

Where a church claims and exercises the right to exert political influence, it behooves good citizens to study the history of that church and the tendency of its teachings.

To judge a tree by its fruits is a fair rule. Now that the Catholic church is likely to take such a controlling part in our national affairs, it is well that we should ask ourselves a few questions.

When and where has the Roman Catholic church done anything for the masses of the people—for the sacred cause of freedom of labor, freedom of vote, freedom of speech, freedom of thought, or freedom of conscience?

When has it ever failed to side with enthroned tyranny against reform—from the days of Philip II., when it burnt one hundred thousand men who dared to think for themselves, down to the day in 1896 when the Pope's blessing was breathed upon the Spanish flag and his prayers went with the troops who were to burn Cuban houses and fields, torture and slay Cuban patriots, insult and outrage Cuban maids and matrons, and make a smoking hell of a country whose people demanded no more than the Catholics of Ireland demanded of Protestant England, and upon far better grounds?

To the very last, the Catholic church stood by the institution of slavery, and was the last to give up her slaves. To the very last the Catholic church opposed freedom of conscience and of worship. To the very last it opposed the separation of church and state. To the very last it opposed the general education of the masses, and is to-day the mortal enemy of the public schools. To the very last it opposed self-government by the people, and is to-day the staunch defender of the "divine right of kings."

A very particular reason why the people of this country should be concerned about the startling growth of Catholic power, is that the Catholic church boasts that it never changes. The good Catholic claims to-day that the Pope is infallible and that all the popes have been true and worthy viceregents of Christ.

He claims that the Protestant is a heretic, and he believes that it would be a mercy to said Protestant to bind

him upon a jagged iron wheel, and beat said heretic out of him with a club.

He believes that his priest can pardon sin, and that money liberally spent in buying prayers can lift the sinner out of hell.

He believes that the wine of the sacrament is the actual blood of Christ, and the bread the actual body.

We are prone to believe that which is constantly said and never denied. The profound policy of the Catholic church is to cut off its converts from the world and keep them from hearing, reading, or thinking anything which might encourage doubt.

The Catholic church wants its converts to have faith—blind, unreasoning faith in the priest, faith in the church, and faith in the Catholic statement of every case.

To reach this result, the Pope dictates the books which shall be read, what newspapers shall be patronized, and what pictures shall be used.

Pope Leo XIII. has just revised the list of "forbidden books." He says that the new rules on the subject of forbidden books are so mildly formulated that it will be easy for good Catholics to obey the new rules.

What are these new rules which a good Catholic must observe in choosing his reading-matter?

1. "All those writings which were prohibited previous to the year 1600, except where special decrees have since made exceptions, are prohibited now."

What books were prohibited previous to the year 1600, and which of those books have been acquitted of blame during the 397 years since 1600?

2. "All books written by apostates, heretics, schismatics," are forbidden.

Away goes your Milton and your Shakespeare, your Burns and your Byron, your Cowper and your Wordsworth, your Tennyson and your Scott! They are all heretics.

Macaulay must not be read, nor Hume, nor Gibbon, nor Hallam, nor Froude, nor Carlyle.

They are all heretics.

A good Catholic must not drink the pure delight of Goldsmith's "Deserted Village," nor must he ever hang enraptured over "The Grecian Urn" of Keats, nor must he eye grown dim as he reads Byron's verses to his sister.

He must never walk the rich fields of Charles Reade and Charles Dickens—never laugh with Thackeray nor sigh with Hood; never soar with Shelley, dream with Coleridge, nor view the gems of Walter Savage Landor.

All the golden fruit of genius, choicest apples of literature's Garden of the Hesperides, is fruit forbidden to a good Catholic—for when God lit the lamp of Genius in the minds of these wonderfully-gifted heretics and touched their soul into celestial music, he forgot that the Pope would measure all the mental universe with the contemptible little tape-line of denominational intolerance.

To a good Catholic all the eloquence, wit, wisdom and patriotism of American history is a lost land, for the deadly brand of heresy lays upon the whole of it. Excepting Charles Carroll, of Carrollton, and a baker's dozen besides, the whole outfit, from Washington, the Episcopalian, to Jefferson, the infidel, and Thomas Paine, the Deist, were rank heretics, deserving to be burnt.

What sort of intelligence would a good Catholic have if he should obey the rules which Pope Leo says are so mildly framed?

What sort of a knowledge does any man have when he is forbidden to read on both sides of the case?

What better schemes could be devised for putting power into the hands of the priests?

How could a good Catholic ever be anything, mentally, but a child, if he is denied the privilege of reading, thinking, comparing and judging?

But the rules which Pope Leo XIII. has so mildly framed, do not stop here. They forbid the good Catholic to read any book on religion except those written by Catholics. They forbid good Catholics to read any edition of the Bible except the Catholic editions. Books which criticize the Popes, cardinals, priests, church doctrines and usages, are forbidden. The amiable Leo does not wish that his people shall be told a great many things which they ought to know. He wants them to know nothing beyond what the priests see fit to tell them.

No good Catholic must read any book, or other publication, which treats of religious subjects, without submitting said book or publication to the judgment of the priests.

Such rules as these sound strangely out of place in this age of progress and of research.

If a creed is sound, why should it fear investigation? Conscious error could not possibly show more guilty timidity in screening itself from honest inquiry than the Catholic church displays in these rules which command good Catholics to read no books excepting those which have been inspected, tagged, and branded by the Pope.

Of all the slavery in this world the most degrading is mental and spiritual slavery; and we look upon the huge growth of the Catholic church in political power as an ominous fact, because the natural tendency of its creed is to make the people superstitious, intolerant and priest-ridden.

But while our politicians continue to be cowards, and our Protestant ministers continue to be dupes, Catholic diplomacy will march onward triumphantly, until the day will come when Protestantism will have to fight for dear life in a land which its blind devotees believe is dedicated forever to free speech, free thought, and free worship.

T. E. W.

SACRIFICE.

He who for an immortal life adopts a mortal creed Proclaims alone the littleness of egotistic greed.

Enough it is, sure it is, that ere I reach my goal, Some deed of mine shall glorify the universal soul.

Light! give us light, that we may know the grandeur of the plan

Wherein all seen and unseen growths are common heir with man.

This blade of grass whereon of late some careless passer trod,

Is flesh of mine and soul of mine and part with me of God.

The witless scoff, the willful blind fling maledictions wide,

But Truth triumphant keeps the way with unimpeded stride.

Time proves all things, defines all things, assort, accepts, rejects;

The years a single sermon preach, with sacrifice the text.

O man, O woman, heed ye not the anguish of the rod, But learn the bliss of sacrifice, that proves the man a god.

FRANK PUTNAM.

THE TRIUMPHANT SOUL

The flower of love blossoms in beauty

On the banks of the river of time;

On the hilltops of nobly done duty

The bluebells sweet melody chime;

They chime to the sweet rhythmic music

Of the pure and the peace-laden heart

And the bright stars look down in their gladness,

And the sun and the moon have a part

In the joy of the triumphant spirit

That soars above sorrow and care,

Who has conquered the world of temptation

And breathes now the pure mountain air

And basks in the sunlight of heaven,

A spirit most wondrously fair!

STEPHEN H. BARNSDALE.

There is a barber's chair in Houlton, Me., which Hannibal Hamlin, Fred Douglass, Blaine, Garfield, Theodore Tilton and President McKinley have it is said, sat in.

# THE SPIRITUAL MOVEMENT.

## How Different People Look at It.

A PHILOSOPHICAL DISCUSSION—THE MEANING OF SPIRITUALISM—ITS RELATION TO SCIENCE—HOW DIFFERENT.

Why so? I mean why is it that Spiritualists so widely differ about the "condition of the cause?" Some regard it as a stagnating, while some deem it as having culminated and become moribund. Again, some insist that it is a "religion" and give their attention to organization and propaganda. Then others contend that it is a "philosophy." Which is correct? Or, are all narrow in their definitions? Is there a wider view, a broader generalization—one that includes each and embraces all. I think so—or at least there is another side—and as you printed my first article I offer you another along the lines indicated in that one on the topic here suggested.

I there said that the diversity and multiplicity of "views" among Spiritualists came from the fact that our ranks were recruited from all sorts of people—necessarily so—because our day Spiritualism is only forty-two years old, and really a recognized force but about twenty years.

We have a common ground—proof of a continuity of life and the intelligent communion of the dead with the living—but the use of this fact is as varied as the previous education of individuals. The people who have come out from the churches are for congregational and delegated organization, with teachers or "pastors"—and this because they have known no others forms of teaching.

To all these Spiritualists is a "Religion." Mysticism is a natural condition of the mind that does not or cannot grasp the full lesson of nature, and these drift in the direction of a cult—as is "mental science" and theosophy. Then again, those who had rebelled against theology and worshipped at the altar of "facts," reject all these and see in this common truth a philosophy.

Can we find a common ground of effort in the common accepted truth, or must we simply drift along until by force of momentum we get into an orbit that will give consistency and functional potency to the admitted basic reality? I read with great interest the last paper from Charles Dawbarn in *The Progressive Thinker*—both because of the rare intellectual ability of the man and from the high respect I hold him in ever since his appearance on the spiritual platform. And the suggestive thing about it all was its illustration of theologic heresy.

Somehow the modern mind cannot get away from the concept of "God," "heaven," and the other machinery of theology, and when such a clear mentality as Dawbarn keeps looking for revelations from the spirit world along these old lines of thought, Spiritualism will remain the nebulous thing complained of now.

But why should we expect more from us? "God reveals as man discovers," is the keynote of progress in knowledge—and the spirit world is subject to this condition, just as much as this world we are of. Let us not try to know too much at once. If a thousandth part of the effort had been made to know man that has been wasted to "find out God" this world would not have offered such a longing for another as we see. Suppose we stick to this one for a while—what then?

MANIFESTING INTELLIGENCES HUMAN.

In the first place our earth must have furnished "dead" people before it could have a spirit world of its own—at all. Spirit communication has demonstrated one fact: No message, no thought, no intelligence has ever manifested that was not human and from a former inhabitant of this planet. That is the alpha and the omega of spirit communication, so far at least as Modern Spiritualism knows. Now, suppose we make out of this fact all we can—and where does it land us? Simply in contact with people like ourselves—with the added knowledge that life does not end with death. But so far as intelligence goes, no more contrast than between childhood, youth and mature mentality in this life. That is not only the experience but the burden of complaint by Mr. Dawbarn and hosts of other Spiritualists. But why expect else?

Who and what are Spirits? People, only. They all tell us their life is to them one of natural conditions, and that as in this, progress or education, is the one and only means of improvement and enjoyment. Why then, should we look for perfect knowledge, infallible teaching, or the last analysis of truth from there, any more than here? This planet has changed its forms of life many times, as we read the pages of its diary—and as what we call spirit life is but the sequence of this, its changes must be synchronous with those of this. Why not? Will any explain to me why?

SUPERNATURALISM.

During the infancy and ignorance of the race the phenomena of spirit return was as it is with the infantile concepts of theology now—regarded as supernatural, and the forces of nature and planetary perturbations as controlled by beings, personal but of miraculous power. The ever-mystical in man, seconded by cupidity, craft and love of power, was quick to employ phenomena for selfish uses, and aided by the egotism of prophets, soothsayers, adepts, sibyls and sorcerers, soon obtained the mastery of the masses through priestcraft. How far, in the darkened conditions of humanity, this was a providence, how far a blessing and how far a curse, is not for this present discussion. It was simply the logical outgrowth of the fact and coincident conditions—just in degree as it is today. Given an intellect that cannot stand alone, and it will have some one or something to lead it. As long as that condition is general, so long will the priest ply his calling—in the ranks of Spiritualism as well as outside them.

THE BASIC FACT.

Let us understand the basic fact: The spirit world does not govern this world—for its own ends. But this world populates the spirit world—for uses of spirit unfoldment. The influence of each is active and re-active, mutual and necessary to each. If we get this concept as a working hypothesis, the phenomena and manifestations of spirits become rational and comprehensible. But if the old idea of infallibility as to spirits obtains we remain in the theologic rut.

For example: How many mediums do we hear say: "My guides are never mistaken." No matter how the messages may differ, "mine" are infallible. All we have to do is to realize that the modern medium and the ancient prophet are of the same, and that the ancient and modern "controls" partook and "partake of the medium." Thus are all these things rationalized and the mysterious is no longer a mystery.

IN THE REALM OF SCIENCE.

Now, do not misunderstand me: I am not deifying mediumship or controls—for to me they are the one power and promise of the future emancipation of the race and the intellectual freedom of mankind. And I want to say here in this connection—once for all—that I have never talked with a "spirit" no matter what the mental grade of the medium; that I did not learn something of value to me as knowledge. That is, when I did not badger them with my own preconceived ideas. And I only assert what can be verified, that there has been no discovery by science in the realm of higher physics, or new readings of natural forces, in recent years, that were not anticipated by spirits. Of this fact there is the most conclusive evidence. So it is not prejudice that makes me say what I have written—but the facts of experience, and the inevitable conclusion that mediums and spirits are human, and Spiritualists emphatically so.

It is only the, to me, common sense view of things. Mediumship is as natural a thing as singing, as the circulation of the blood, or any other function or expression, but like all else is a thing of degree in manifestation.

Stomachs differ in their power of digestion, some people's hearts are weaker than others, and some people are mathematicians while others know only the elementary rules—but all can count—showing the faculty is universal. Apply this to mediumship and the problem is simplified to the elimination of mystery.

Next: The power on the part of spirits to use mediumistic instruments is a gift as well, just as mediumship is, and this fact once realized, we have the two sides of spirit return and manifestation reduced to its simplest terms. And these understood, all else depends on our own intelligence and the use we make of the fact.

APPLICATION.

And now to the application of the discussion. It accounts for all the differing views people are taking of spirit existence and return—and the one question among many intelligent, thinking Spiritualists as to what to do with the "movement"—to treat it as a religion, science or a philosophy. Is man a religious, a scientific and philosophical object—an individualized, organized, temporary objective intelligence, a thinking machine, or thinking expressed through machinery? Whatever he is, Spiritualism is an expression of him. So the churchman, the mystic, the scientist, the philosopher takes him as he looks at him, or as the special lens he uses may present him. And we must accept the situation—because it is.

But now for a little speculation: Modern Spiritualism is a different thing from Ancient Spiritualism—just as modern astronomy, chemistry, magnetism, physiology differs from that of the primitive ages. This is a practical age—an age that finds a correlated cause for every manifested fact. Is it too much to say that Modern Spiritualism could not have challenged attention from this practical age by any other agent than "the raps." Benjamin Franklin had not only opened the door for spirit return but his discovery had made it the one practical method—for the intellect of this age knew the "rap" could only come from a force, and when that force was proved to be ultra human by its response to intelligence, the door for spirit return was open—and opened for utility.

There is the fact—its value depends entirely on our ability to utilize it. If we use it only to exploit antecedent theories, beliefs, religions, cults or philosophies, it will continue to be mere phenomena—"raps" still—and we continue to waste our efforts in traveling the old circle of negation, neglecting the possibilities of life for the childish beatitudes with which theologic ignorance amuses its children. But if we recognize it as telling us that life is continuous; that our progress here and our future civilization is to rest upon this freeing fact; that the race is to go forward relieved of the soul-dwarfing power of priestly crudities, to realize that man can redeem himself; that God is, to us, just what our highest conception and aspiration apprehends, and that nature and her forces, her intellectual riches, her lesson of experiences both in planetary and spirit conditions of life, are at his command—there is no good within human desire that is impossible to the planet and its children.

This is what Modern Spiritualism may be made to mean. It does mean that, and will as soon as its ranks are filled with those educated under the light of its facts—when they dominate its interpretation rather than those of us who were adults with educated forms of thought before we met its facts.

ULTIMATE OF SPIRITUALISM.

The ultimate of the modern form of Spiritualism is to be that every one will be their own priest, redeemer and savior, as each is here, under our material heritage, in civil life his own legislator. We must abolish the divine right of priests as we have that of Kings. That is what "Modern" Spiritualism means—to some at least—what it must be or it will go the way of Ancient Spiritualism—into theology and stagnation, and our civilization give way to a new one on a more advanced plane. Is the present race equal to it, or is there yet to come another?

Let us not waste our aggregated energies over minor matters, born with us from old conditions, but in our public work, at least, give all our forces to the establishment of the fact of continuous life, the persistence of human individuality and the freedom of the mental and personal man and woman in all things. Freedom and Brotherhood are the two products of the practical knowledge of immortality.

SARGIS

OUTWARD BOUND.

"Outward bound!" Whither, O Soul!

And why this restlessness?

Why not content with that thou hast?

Is there not aught to bless?

Hast thou not here a well worn past

On which thy hopes to stay?

Hast thou not had thy full desire?

That thou must haste away?

"Ah! question not thus to the past;

Refer to naught behind:

The wish outruns my utmost speed

The best of life to find.

I am away for riches rare

That lie beyond my ken;

My watchword now is Liberty

That Truth can bring me wher

I find her in the Universe

And make her all my own;

'Tis then alone I'll furl my sails

And pull my pennant down.

I feel the throbbing pulse within,

Strange longings to be free;

I know there's something waiting yet

Beyond the tossing sea.

I know, for purpose stirs within

Life's meaning to obtain;

For this I give my sails the breeze,

For this I'll plough the main.

Not till I find my quest I'll cease,

Not till I understand

Why all this turbid strife and moil

I see on every hand.

Not for myself alone I seek,

But for all human kind—

Away! away! oh stately ship,

And catch each favoring wind.

I'm outward bound, I'm outward bound,

O pilot from above,

Hail to thee now! I'm at the helm;

Come on the wings of love.

Command my powers that they shall find

The safe and certain way;

I'm outward bound, I'm outward bound,

For the land of Truth away."

MRS. M. A. CONGDON.

Elgin, Ill.

THE WATCHER

Alone with Death! Chill, voiceless mystery,

Kissing the pallid clay to rest;

Smiling at Life's immutable bequest

To care—calm token of eternity.

Strange, silent mask! Time's final verity,

Mystic, impenetrable test

Of human limitation—vainly pressed;

Shadowing Wisdom with stern dignity.

In the hushed hours of the solemn night,

O speechless mystery! thine eloquence

Startles my soul. I read upon thy face

Some truth divine. A pale celestial light

Beckons me on to sweeter confidence

In Faith's assurance of eternal grace.

—GEORGE E. BROWN.

# 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 hedgerows of life, by Moses Hull. The book contains a series of selections from Mrs. Hull's best poems, humorous and satirical, a selection of the author's, also a portrait of Mrs. Hull. Price, bound in cloth, 40 cents; in paper cover, 25 cents.

The Spiritualist. How We Ascend Them. Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portraits and drawings of the best speakers and mediums. The matter all original and presented in an attractive and unique phase of the Spiritualist Philosophy. Price, only \$1.00.

New Thought. Volume II. 884 pages, beautifully printed and bound in original cloth. Six portraits. Cloth bound, 75 cents.

On the Impassioned Denial of Orleans. Spiritualism as a Leader of Armies. By Moses Hull







really a very interesting and suggestive work.  
\$1.25. For sale at this office.







---



## OTHER WORLDS.

CENTURY'S PROGRESS IN ASTRONOMY—THE ARITHMETIC OF ETERNITY—BILLIONS ARE THE UNITS, AS SET FORTH BY THE CHICAGO TRIBUNE.

An article in the March issue of Harper's Monthly by Dr. Henry Smith Williams entitled "Astronomical Progress of the Century" makes the relative physical insignificance of the earth so conspicuous that theories which attribute any special distinction to our petty little planet seem ridiculous. Dr. Crane's suggestion that the earth may be a breeding spot to populate the universe and other suggestions of a similar nature become almost grotesque when the magnitude of the universe and the infinitesimal smallness of the earth are compared.

The real progress in astronomical research made since the century opened has been more in the line of amplifying what was already known or guessed at and modifying former theories by the knowledge gained through more effective scientific instruments. The refracting telescope, the application of the photographic film, and the use of the spectroscopic have cleared up many of the mysteries of the heavens and have revealed the presence of untold millions of stars whose existence was only a matter of conjecture before the century began. The very extent of these revelations "the knowledge of the exact form and extent of our universe seems more unattainable than it seemed a century ago. Perhaps one of the interesting results of the absolute discoveries of the century, especially those made possible by the magic power of the spectroscopic, "that marvelous instrument which by revealing the tell-tale lines sprinkled across a prismatic spectrum discloses the chemical nature and physical condition of any substance whose light is submitted to it"—has been the cosmogonic theory of J. N. Lockyer of London based on these discoveries. He attempts by it to explain all the great phenomena of the universe and his hypothesis, known as the "nebular hypothesis," is certainly more plausible and convincing than any other ever proposed. He declares with tangible evidence to support him what was only boldly imagined in the nebular hypothesis of Laplace that stars were formed from the condensation of the particles which exist previously as nebulae or vast cosmic clouds and that continued condensation changed the stars to planets or dark stars. Here the nebular hypothesis stops. Lockyer, carrying out logically his theory that nebulae (including comets, stars of all types, and the universe) are but stages in the life history of a single race or type of cosmic organisms, does not "abandon the dark star to its fate" by assuming that this is the "final stage of cosmic existence," but declares that sooner or later "in its ceaseless flight through space the dark star must collide with some other stellar body," being shattered into vapor combined with meteoric fragments by the mutual impact. "Thus the dark star, which is the last turn of one series of cosmic changes, becomes the first turn of another," and as Mr. Lockyer adds:

"Thus may the cosmic race, whose aggregate census makes up the stellar universe, be perpetuated in individual solar systems, such as ours, being born, and growing old, and dying to live again in their descendants, while the universe as a whole maintains its unified integrity throughout all these internal mutations—passing on, it may be, by infinitesimal stages, to a culmination far beyond human comprehension."

This theory in its general features is accepted by the dominant thought of the time as highly probable, although some of the correlations between successive stages of meteoric condensation are combated by scientists. Dr. Williams' explanation of this condensation chain of Lockyer's theory, however, there may be room for such difference:

Nebulae are vast cosmic clouds, with particles more or less widely separated, giving off gases through molecular collisions. Internal or external and perhaps glowing also with electrical or phosphorescent light. Gravity eventually brings the particles into closer aggregations, and increased collisions finally vaporize the entire mass, forming planetary nebulae and gaseous stars. Continued condensation may make the stellar mass hotter and more luminous for a time, but eventually leads to its liquefaction and ultimate consolidation—the aforetime nebula becoming in the end a dark or planetary star.

The probability of this theory is supported by the discoveries that the stars and planets are almost identical in substance, although widely diverse in actual physical condition; and that the nebulae are in fact composed of nothing more substantial than the particles of the stars. Coincident with it, therefore, is the theory that different stars are in varying stages of cooling, that all which are now burning must eventually become cool and lusterless, and that our own sun must share this common fate. But no estimate of this culmination of our sun's usefulness plus it nearer than six million years, and it may be six billion for all we know, so that possibly our planet may have had its collision and returned to star dust before that time and started in again in its cycle of making a new world.

Aside from the purely mathematical features of the progress of astronomical research in the century which, owing to improved instruments and methods, have been extensive, the most notable positive material discoveries have been the general one that the actual number of stellar bodies is beyond all human estimate or comprehension, and the discovery of a few thousand minor planets which for purposes of description, have been called asteroids. The first of the asteroids came within the telescopic vision of man on the first day of the new century and was christened Ceres. It created a profound surprise at the time, but later on the location of these little fragmentary planets became so frequent that they were barely worth chronicling. Later on, in 1841, Neptune was unearthed through accurate scientific calculation because it had been disturbing the orbit of Uranus, and scientists set out to find the body which was interfering with their predictions and succeeded. Astronomy has never been subjected to similar perturbations, showing the presence of an inferior planet, but the scientists have named the intruder Vulcan, although it has not yet gone beyond the hypothetical stage. The discovery of the inner or escape ring of Saturn and that all the rings of Saturn were composed of meteoric particles, each circulating as if it were an independent planet, followed about 1850, and then came the wonderful revelations through the spectroscopic which have been adding such marvels to astronomical knowledge yearly, and the photographic film by which a chart of the heavens is now being prepared, various observatories prepping the various independent planet, which chart will be located about sixty millions of stars.

It dismays the human mind, and especially one untrained to astronomical thought and in the "arithmetical of eternity," of which "billions are the units," to ponder on these wonders of the uni-

## IMPORTANT!

DR. G. E. WATKINS,

FAMOUS CHRONIST,  
OF AYER, MASS.

QUICK CURES! SMALL DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one, or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, and specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC NO DRASTIC  
MEDICINE! DRUGS!A Book on "Chronic Disease"  
Sent for 2-cent Stamp.G. E. WATKINS, M. D.,  
AYER, MASS.

## HERE IS JUST WHAT YOU WANT.

We wish every one who reads this article to understand it. For a long time we have felt that there was a need of simple remedies that every family should keep in their home, a Family Medicine Chest of simple remedies to be given in acute attacks at once, before the sickness becomes serious. Neglected colds often end in consumption or some chronic disease. Cholera morbus sometimes ends fatally before a doctor can come. Now we have secured such remedies. They are remedies that are made according to Dr. C. E. Watkins' formulas, and are known as Dr. Watkins' Family Remedies. They will not cure chronic disease, and in a well established case of any disease with its many symptoms, we would advise you to always take a special course of treatment from Dr. Watkins or some other competent physician. These remedies are to break up a disease at the start and thus save a big doctor's bill. Kindly write us for fuller particulars.

VITALITY MEDICAL CO.,  
Ayer, Mass.

## GENERAL SURVEY.

(Continued from page 6.)

opened by Dr. J. H. Randall. Subject, "The Political Reformers Proclaimed 'Spiritualists.'" Every one spoke of the lecture as being one of the best they ever heard. Then came Mrs. Rogers with tests, which were very fine. Dr. Gammon gave a poem, which was well received. The meeting closed with the summer during the months of July and August. We wish to thank Dr. Watkins for his help and to see our many friends in September.

D. P. Hughes writes: "The date of the Devil's Lake camp-meeting has of necessity been changed to July 10th to July 23rd. The program will soon be out announcing the best of mediums and speakers."

To Indiana Spiritualists: All persons, whether members or not, who will hang up a few posters in their vicinity or distribute programs of the 7th Annual camp-meeting of the Indiana Association of Spiritualists, at Chesapeake, Ind., among their acquaintances, are earnestly requested to send us their address. We hope to hear from Spiritualist workers in every city and town in Indiana. Please write to F. J. Macomber, secretary, 1. A. S. Anderson, Ind.

Secretary writes: "A test circle for the benefit of 'Sunlight Centre Band' was held at the home of Mr. and Mrs. W. A. Lindsey, 1413 N. Artesian avenue, on May 6, and proved to be quite a success. Nearly fifty people were in attendance, and all enjoyed the tests given by the different mediums of the Band, who donated their services. Another ten cent test circle for the benefit of the Band will be held at the home of Dr. Hasenclaver and wife, 684 West Madison street, Thursday evening, May 27. After the tests, ice cream and cake will be served free. All are invited."

Mrs. Sumners has been lecturing and giving tests at Wilmington, Ill.

Anne Wheeler is at Lincoln, Neb., where he can be addressed for engagements.

## OTHER WORLDS.

(Continued from 1st column.)

verse, and it dismays it even more when some one advances the thought that this little atom, the earth, is playing any important part in the vast cosmic scheme.

Not only are there other worlds, but they are inhabited like this one, and all make fools of themselves just as we do here, disputing about God.

ASTRO OBSERVER.

"The Relation of the Spiritual to the Material Universe." The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

DRS. PEEBLES  
& BURROUGHS.

SUCCESSFUL SPECIALISTS.

Any good medium can correctly diagnose your case; but very few of them know how to cure the diseased organs which they see. They must be acquainted with medicines and their action upon the system, they will do great injury to your body.

## WE GUARANTEE A CURE

of every case which we pronounce curable. The following letter is like thousands of others which we receive each month:

Silver City, N. M., April 8, 1907.  
Dear Doctors—I write you to thank you for the good medicine you have given me. I was suffering from a bad cold, and you have cured me. I cannot write to express my love to you. The doctors here had given me up, but you have cured me. I am now well and happy. I am a good appetite and sleep well now, especially after your psychic treatment.

MRS. ARTIE GALLOWAY.

Do not endanger your life and throw away your money on unproven remedies. Write us, give name, age, sex, and leading symptom and receive by return mail an absolutely correct diagnosis and medical advice free. No guess work, experiments or poisonous drugs.

Dr. Peebles & Burroughs,  
INDIANAPOLIS, IND.  
730 Lemcke Building.

## FACTS—NOT GLITTERING GENERALITIES.

The value of testimonials depends upon the person they are from and the seriousness of the case which has been cured. A child may have the stomach-ache, and a little catnip tea cure it. This is a much more wonderful cure than the great work performed by some doctors. The physician who diagnoses your case and says he can cure you but is afraid to guarantee a cure is after your money and has no faith in his own ability. The following letters are but samples of hundreds, even thousands of a like character we could publish each month. You will notice that they contain full address and date and are not picked out from a stack of letters received over a period of several years.

Kind Doctors—I wish I were able to tell all the world what you have done for me. I tell you it is wonderful. Truly, the angel world is with you in your noble work in healing the sick. My husband says I look ten years younger since taking your medicine and I have taken it but one month.

MRS. D. E. HOUGHTON,  
Elgin, Minn., May 14th, 1897.

I think the psychic treatment is a wonderful thing, and I feel much refreshed after sitting during the evening, as you requested. I am very thankful for what you have done for me. You may put my name among your testimonials and I shall advertise your treatment as much as possible.

MRS. E. E. MOTT,  
Canby, Oregon, May 10th, 1897.

Dear Doctors—I have many times thanked you with a heart too full for utterance and I wish, through this means, to inform my suffering sisters of the relief I have found through you from suffering and agonies worse than death. For five years I have had female weakness in its worst and most cruel form. During this time we have employed twenty-one of the best physicians and without any relief. Just before I applied to you I was given up to die by a number of physicians who had my case in charge. From the first day under your treatment my improvement has been rapid, marvelous, in fact, beyond all description. Now, after weeks under your care, I have left my bed of suffering and am at work. Not only are you the best physician living but your kindness and gentle influence relieved every suffering and banished every pain. I would advise every woman suffering to write to you, no matter how many have failed nor how long they have suffered. I am very truly yours, MRS. ELLA M. DOLE, 228 S. Linden St., Indianapolis, Ind., May 10, 1897.

If you are ill send name, age, sex and leading symptom to Drs. Peebles and Burroughs and receive by return mail an absolutely correct diagnosis with medical advice concerning your case free.

## PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Ralph Hoodly, at the age of thirteen, passed to spirit life, May 15th, at his home in Orleans, Mich. His mother and step-father and many friends will miss him. Services were conducted by Mrs. J. H. Dunham, of Ionia, Mich.

## MELTIED PEBBLE SPECTACLES.

B. F. Poole, Clinton, Iowa—Dear Sir: Your "Meltied Pebble Spectacles" came in fine order, and are exactly right. I am very much pleased with them.

N. LEATHERS,  
35 Pleasant St., Wakefield, Mass.

## CATARRH INHALER FREE.

I will for a short time mail any reader of The Progressive Thinker my new scientific Aerial Catarrh Inhaler, much improved, and medicine for one year, on three 2-cent trials. If it gives satisfaction, send me \$1; if not, return it in the original package. Catarrh, asthma, headache, partial deafness, ringing, colds or pain in the head immediately relieved and speedily cured. Address DR. E. J. WORST, Ashland, O. 395

"The Great Roman Anacanda." By Prof. Geo. F. Rudolph, Ph. D., ex-president of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

"The Watske Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lavery Vennum of Watske, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"The Gospel of Buddha, According to Old Records." Told by Paul Carns. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. It is a history of the prophet's teachings read without spiritual profit. Price \$1. For sale at this office.

"The Relation of the Spiritual to the Material Universe." The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"The Relation of the Spiritual to the Material Universe." The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"The Relation of the Spiritual to the Material Universe." The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"The Relation of the Spiritual to the Material Universe." The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

## ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of

Mrs. Dr. I. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has

No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex and lock of hair, with full name and plain address, and be convinced of the wonders of spirit-power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to

Mrs. Dr. Dobson-Barker,

Box 132, SAN JOSE, CAL.

CALIFORNIA.

ITS VARIED CLIMATE AND TOPOGRAPHY SYMBOLIC OF THE SPIRIT SPHERES—PHENOMENAL PSYCHIC POWER IN THE SOUTHERN PORTION.

Every tourist to California, as a rule, returns to the East with a different tale regarding the climate and topography. The explanation of this will, in a measure, explain the apparently contradictory tales of spirits from beyond "the valley of the shadows," respecting that mysterious bourse from which it was once said no traveler returned.

For instance, we will take the extreme southern country, San Diego. Beginning at the Pacific Coast and extending back from ten to twenty miles, is the citrus belt, known as "the frostless era." This region, according to the thermometer lines for July and January, is the most equable climate in the world. Of this region it may be said:

"Is not this the land of Beulah,  
Blessed, blessed land of light,  
Where the flowers bloom forever  
And the sign is always bright?"

Here there are no "sweltering" days in summer, no cold days in winter, no cyclones, no thunder, no lightning. In fact it is "Where every prospect pleases and only man is vile."—Some men.

But for forty or fifty miles back from the coast, among the mountains, the scene has changed. It is New England in topography and climate—snows and ice in winter, and in the spring or fall there is an occasional typical eastern thunder-storm, with its rumbling peals and jagged lightning.

Go a little farther east in the same county and you will find yourself upon the Mojave desert, or the "desert of death." Scarcely a year passes that the papers do not record the death of some one who has ventured too far from the borders of the desert, and no living thing can survive upon it for more than a few hours. This heat rises high in the air, falls upon the ocean and rolls in with the land breeze, thus tempering what would otherwise be the cold sea-winds common to the northern part of the State.

But there are still other climates in California. In San Francisco, for instance, in the winter it rains or showers about half the time. In the spring there is a little less weather; then the heavy winds, which are seldom known in the southern part of the State. Then in the summer we have the thick fog with cold wind accompaniments, so that one is compelled to wear an overcoat all summer, and in the evening. Then again in the fall we have about two months of pleasant weather.

Notwithstanding the disagreeable weather in San Francisco, roses, daisies and other flowers bloom perennially in the gardens and lawns. On a pleasant day in January the visitor to Golden Gate Park will likely see a base ball team playing in the park, and the green grassy spangled meadows; all the trees in the forests and groves green as in mid-summer, fair ferns growing among the moss-covered rocks, and all Nature as bright and gay as if it had not been raining daily for a week.

Now the lesson is this: The returning spirit from the Summerland describes the region to which he or she has gone, and for which their life-work prepared them. The conditions they found there were those they had made their own in earth-life, and erroneously thinking they had "seen it all," sought to investigate no further.

SAN DIEGO AND PSYCHIC POWER.

As Greece is said to have once been the gateway of inspiration between the two worlds, may not San Diego be so today? It is shown to me that owing to its tranquil climate, symbolic of the celestial world, the currents of inspiration are held impinged upon the earth and follow the magnetic currents around its circumference; but in transit they become mingled with the minds of mortals and lose somewhat in their original purity.

I have heard several of our leading speakers declare that they never felt such inspiration elsewhere as at San Diego, besides that city boasts of more active mediums and poets, some of whom have attained a world-wide reputation.

Another evidence of this hypothesis is the large number of mediums and healers who have developed there.

ERNEST S. GREEN,  
San Francisco, Cal.

## ALONE.

A sad old house by the sea.  
Were we happy, I and thou,  
In days that used to be?  
There is something left me now.

But to lie, and think of thee,  
With folded hands on my breast,  
And list to the weary sea  
Sobbing itself to rest.

## LIFE OF THOMAS PAINE.

By Editor of the National with Preface and Notes by Thomas Paine. A scholarly and accurate history of the life of the great American statesman, writer, and philosopher. Price 15c.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume. Price 15c.

"The Prophets of Israel." By Prof. C. H. Cornwell. A scholarly and accurate history of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"The Spiritual Alps and How We Ascend Them." Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. By Moses K. H. Price 15c.

"The Spiritual Alps and How We Ascend Them." Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. By Moses K. H. Price 15c.

"The Spiritual Alps and How We Ascend Them." Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. By Moses K. H. Price 15c.

"The Spiritual Alps and How We Ascend Them." Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. By Moses K. H. Price 15c.

"The Spiritual Alps and How We Ascend Them." Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. By Moses K. H. Price 15c.

"The Spiritual Alps and How We Ascend Them." Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. By Moses K. H. Price 15c.

"The Spiritual Alps and How We Ascend Them." Or a few thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. By Moses K. H. Price 15c.

## SPECIAL READING NOTICES.

Mother's Will and "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

## Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophical thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clarity. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes. 8vo. A remarkable work, among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

PAMPHLETS.  
The Spiritual Philosophy versus Dualism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

God the Father, and the Man the Image of God. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

What Is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Social Evils: Their Causes and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

The Brotherhood of Man, and What Follows from It. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

## PUBLICATIONS

## HUDSON TUTTLE.

A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work, essays to utilize and explain the vast array of facts in the field of research by referring them to a common cause, and from them arise to the laws and conditions of the spiritual being. Third edition. Price, 75 cents.

RELIGION OF MAN AND ETHICS OF SCIENCE.

Not servile trust to the Gods, but knowledge of the laws of the world, better in the divinity of man and his eternal progress toward perfection is the foundation of this book. Price, \$1.

LIFE IN TWO SPHERES.

In this story the scenes are set on earth, and in the other-world. It is a story of the life of a man who has seen the real life of spiritual beings. All questions which arise on that subject are answered. Price 50 cents.

ARCANA OF NATURE.

The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spiritualism." Price, \$1.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT-WORLD.

English edition. Price, \$1.

THE ORIGIN AND ANTIQUITY OF MAN.

Containing the latest investigations and discoveries, 1899. Second edition. This interesting subject. English edition. Price, \$1.

THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an object, and has been pronounced equal in its scope of the disquisitions of Catholicism to "Uncle Tom's Cabin." Price, 25 cents.

HERESY, OR LED TO THE LIGHT.

A thrilling psychological story of evangelization and free thought. It is a presentation of what "The Secret of the Convent" is to Catholicism. Price, 30 cents.

WHAT IS SPIRITUALISM?

How to investigate. How to form circles, and develop and cultivate mediumship. Names of eminent Spiritualists. Two volumes. Single copies, 50 cents; for \$1.25.

FROM SOUL TO SOUL.

By Emma Rod Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 223 pages, beautiful binding. Price, \$1.25.

THE LYCEUM GUIDE.

For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. By Emma Rod Tuttle. A book by the aid of which a progressive lyceum, or a school or a library society may be organized and conducted without other assistance. Price 50 cents by the dozen, 45c. Express charges unpaid.

ANCELL PRIZE CONTEST RECITATIONS.

For humane Education, with plan of the Angell prize contest. By Emma Rod Tuttle. Price, 25 cents.

All Books Sent Postpaid. Address HUDSON TUTTLE, Publisher,  
Berlin Heights, Ohio.

## Your Friend

Kenwood Bicycle

A Wheel You Can Depend Upon

For Lightness, Swiftness and Strength it is Unsurpassed.

You can learn all about it by addressing

Hamilton Kenwood Cycle Co.  
203-205-207 S. Canal St., Chicago.

HEALTH AND POWER.

A handbook of Cure and Human Upholding by the aid of new, refined and powerful methods of nature. By E. D. Babbitt, M. D., author of "Principles of Health and Power." 40 cents; in paper cover, 25 cents.

BIBLE OF BIBLES.

By E. D. Babbitt. It will well pay personal. Price 45c.

LIFE, A NOVEL.

It became with advanced thought, and is fascinating. Price, 50 cents.

HISTORY OF THE INQUISITION.

Just the book for those seeking information concerning that most damnable institution known in history—the Roman Catholic Inquisition. Every American citizen should become acquainted with the facts so succinctly stated in this valuable record. It shows the methods used by the Roman Church to exterminate those who reject its beliefs and claims. For sale at this office. Price 25 cents.

Views of Our Heavenly Home.

By Andrew Jackson Davis. A highly interesting work. Price 15c.

Views of Our Heavenly Home.

Views of Our Heavenly Home.

Views of Our Heavenly Home.

Views of Our Heavenly Home.







# The Progressive Thinker Enters on a New and Important Cycle, with a Divine Plan Fully Elucidated.

## AROUND THE WORLD.

Dr. J. M. Peebles Furnishes Notes of Travel.

GOOD-BY TO MELBOURNE.—"DIVINE SERVICE" ON SHIP-BOARD—SOME REFLECTIONS THEREON—PLEA FOR A MURDERER'S LIFE—AT CEYLON.

Just as summer was fading away into autumn, March 20th, I sailed from Australia for Ceylon. The leave-taking of my Melbourne friends and acquaintances was truly trying. It was my third trip to this great island continent. Human life at best is a pilgrimage, abounding in the marked contrasts of sunshine and shadow, joy and sorrow, greetings and partings. These I vividly remember as I stood upon the deck of the Arcadia and looked into the friendly faces of sixty-one, by actual count, who had come down on the cars, or by trains to Port Melbourne to witness my departure. Mr. Dunlop, musical director, with over a dozen others unable to leave, their wishes forwarded me letters and good cheer, and others still sent me from their gardens bouquets of flowers with appreciative letters half hidden away under the buds and blossoms—all of which so kindly meant only added, temporarily, sadness to my already surcharged heart of sorrow, incident to the farewells.

FAREWELL TO MELBOURNE.

"All ashore" shouted a steamer official. All was bustling, crowding, confusion for a few moments. Soon the officers and a number of the members of the V. C. Association, of the Children's Progressive Lyceum and others were standing on shore waving their handkerchiefs and making the air musical with good-bys and God bless you. The Lyceum choir, with others, now struck up a hymn with enthusiasm.

"A jolly good fellow is he;" etc. I never heard this song in America; but as a change, it was literally, music mingled with tears! My own eyes were swimming; my voice choked and tremulous and my heart too full of fraternal and paternal emotions for speech. There is a subtle sadness in partings too deep for utterance.

The Progressive Lyceum which I had helped to organize on a previous visit, and now conducted by Mr. James Spriggs, gave me on the evening of my departure, a beautifully illuminated scroll, a very handsome leather writing case, the photographs of the officers, leaders and children of the Lyceum, some in groups others single, and framed. The V. C. Association presented me a scroll with approving resolutions, a mounted one with inscription, a costly album of photographs, with such personal letters as I could secure. I also received from the Lyceum, black velvet dressing-gown, etc., all mementoes of appreciation and utility.

ATTENDING DIVINE SERVICE.

Sunday morning, 21st, I attended "divine service" aboard the ship. I thought the following sounded very much like Roman Catholicism—"The absolution and remission of sins is to be pronounced by the priest alone standing; the people still kneeling." I did not kneel—nor was I stiff, the will to the obstacle of the priest's independence, and then what is attitude to the inflexible? Serpents crawl because they are serpents, and savages kneel and squat because they are savages—but I stand erect in the glory of a perfected manhood.

That part of the service which reads, "May I please thee, Oh Lord, to illuminate all bishops, priests and deacons with true knowledge and understanding," etc., I thought very appropriate, in as much as the officiating "priest" was almost painfully dull and stupid. The three Roman Catholic priests aboard would not attend this "divine service," considering English churchmen—Episcopians, Anglicans, and heretics, whose unordained priests in the line of apostolic succession have no ecclesiastical right to minister in sacred things.

The psalm was read at this season of "divine service" with the scriptural lessons that God "turned their waters into blood" and there came all manner of flies and lice in all their quarters, and grasshoppers came and caterpillars, etc., all of which seemed to me absolutely ugly, if not morosely malicious on the part of Jehovah. And then the priest prayed for Queen Victoria, Prince of Wales and the Royal family; but, notwithstanding there was nearly a score of Americans aboard, President McKinley's name was not mentioned to the Almighty—and still lives!

Glancing at a Caudle in the prayer-book I read, "O ye seas and floods, ye fowls of the air and ye fish of the deep; and O ye whales, bless ye the Lord." The old Scotch psalm-maker in putting praises of the fish and whales into metrical psalmody for singing rendered them thus:

"Ye monsters of the deep  
Your Maker's praises shout,  
Up from the deep, ye codfishes peep  
And wag your tails about."

Just how the wagging of fishes tails could praise the Almighty is a mystery—a church mystery!

During this Sunday's "divine service" the following hymn was sung, as memory serves me. The prayer-book was English.

"Just as I am, without one plea  
But that thy blood was shed for me,  
And that thou biddest me come to Thee  
O Lamb of God, I come."

JUST AS YOU ARE.

And in an old English Methodist hymn-book, not very classically arranged, there may be found, so the Rev. Turbott, pastor of the Church of our Father, informed me a hymn containing the same idea as the one above, two times of which read:

"Come filthy, come nasty, come dirty,  
Come bare—  
You can't come too nasty—come just  
as you are."

THE BEST SOCIETY.

"Divine service" over, I retired to my cabin to read, reflect and inwardly digest.

gest. And I came to the conclusion that if according to orthodox theology, only those who can be saved who accept the confessions of faith, accept the blood atonement, and become church communicants; then Baron von Humboldt, Darwin and Dickens; then Franklin, Adams, Jefferson, and Abraham Lincoln, with the most distinguished scientists, philosophers and literati of the ages are in Hell—and where these great royal-souled worthies have gone there let me go. Logically summed up the matter stands thus. If heaven has the best streets and the most comfortable climate; Hell has altogether the best society. So, I'll take Hell!

THE UTILITY OF SPIRITUALISM.

Upon opening the "Magic Staff" of Dr. A. J. Davis awhile since my eyes felt that this passage, "Spiritualism is useful as a living demonstration of a future existence. It abundantly proves this; but nothing else with certainty." Without desiring to criticize friend Davis in the least; still, I must say that it does prove something else to a certainty. It proves the identity of spirits over there. It proves the presence of spirits over there. It proves that at death or soon after spirits gravitate to that sphere of existence that character, that the moral conduct of this life has fitted them for; and it proves the diversity of employments that obtains in the infinite beyond. It is admitted that there is a demand for higher and more uniform teachings from the upper realms of immortality.

AUSTRALIA AND ITS POPULATION.

The entire population of Australia at the close of 1896 was estimated by Census to have been 4,325,151. When the census was taken in 1891, the population of the seven colonies was 3,809,895. Sometimes New Zealand and Tasmania are included in the phrase, "the colonies." The above figures show that the increase during the past five years has been much less rapid than formerly. For some reason, there seems recently to have been a constant feeling of unrest—a desire with many for immigration. The excess of births over deaths for 1896 was 67,150. The home-born are considered more desirable citizens than the immigrants. At the time of the next census Australia will doubtless number over five million.

Australians are rather an uneasy and nomadic-inclined people. Last year 210,000 left Victoria—a few for South Africa, but the most of them for the gold-fields of Western Australia. Many have returned to Victoria and more will. These gold-fields are doubtless very rich; but is requires a mint of capital to successfully work them. The principal city is Melbourne. It numbers about 30,000. This Western Colony has drawn largely from all of the other colonies, and is famous for its fine climate. It is fast increasing in numbers. Its last native died a generation ago. Of the colonies, all considered, New South Wales has excelled Victoria in the increase of population. Why, is not clear to me. Americans universally prefer Melbourne to Sydney for residence and business. The latter is more conservative. New South Wales is the oldest of the colonies. It has free-trade. It lost 842 more people last year than it gained. It is given to boasting.

The general land boom occurring several years ago, and after collapse, with the failure of banks in Melbourne, detrimental to the credit of the colony. Now, the people are regaining their normal condition of prosperity, and the country is consequent attractiveness. Booms are curses—and land speculators are the bane of society. Better be a beggar, considering the long stretch of years here and hereafter, than a clutching money-grubber or a city-slacker. If for no other reason, hell is a necessity to adjudicate and equalize the inequalities of this life. Hell is the invisible realm of discipline—the realm of revelations—realm where preys the undying worm of remorse.

AUSTRALIAN FEDERATION.

This great island continent is just now in the throes of a new birth—a union birth—a federation birth of all the colonies into one, constituting the United States of Australia. Such federation is considered indispensable for self-protection and internal improvement alike. A single stick as is said, is easily broken; a compact bundle of them defies the giant. These colonies now have each its governor, sent from England; each too has its "Laying on of Hands" and each makes its own laws. New South Wales, as aforesaid is free-trade; while Victoria has a protective tariff. Each is jealous of the other. In traveling by railway from Sydney to Melbourne, when crossing the line that divides the two colonies, the train is cordially and carefully examined custom-house fashion. What a nuisance! It is time, certainly time for the federation of these colonies.

The elected Federators are now (March 24) in session in Adelaide, the capital of the South Australian colony. Stepping into their Parliament building I had the pleasure of seeing this august body in council and of hearing the address of the Hon. Mr. Barton. The resolutions commenced as follows:

"1. That in order to enlarge the powers of self-government of the people of Australia, it is desirable to create a Federal Government which shall exercise authority throughout the federated colonies, subject to the following principal conditions:

Among this body of men elected by the popular vote, was the tall manly form of Alfred Deakin, M. P. and formerly so well known in the spiritualist circles of Melbourne. His soul at present is re-incarnated in politics—a pursuit that God knows needs just such honest and honorable men.

PLEA FOR A BOY MURDERER'S LIFE.

Seldom do I read newspaper reports of crimes, and especially of the ever-recurring murders. Reading them, thinking about them is morally degrading, because thoughts, being spiritual substances, often crystallize, through the will into action. Phillips, a passion man, life. Now suppose that young Phillips, not nineteen years of age, did put two bullets into the head of a business accountant in Elizabeth street, Melbourne. The fact is not denied—but

the fact, the effect, must have had a cause, or causes adequate to produce the effect—murder.

But the boy in a passion no doubt killed Brady. Now shall the great noble and royal-souled Victoria kill the young lad? Emphatically No! Among the many reasons why, I submit the following:

1. No man, no town, no colony, has a moral right to take what it cannot give.
2. Putting a rope around Willie Phillips' neck and killing him will not bring Brady back to mortal life.
3. Hanging him will be a practical exhibition of the old repealed law of Moses—the law of retaliation—eye for eye.
4. It is a direct violation of the divine commandment, "Thou shalt not kill."
5. It will be in direct opposition to the teachings of Christ "return good for evil" and save life rather than destroy it.
6. It will only be adding legal and officially premeditated murder to the illegal passionate murder by a young lad.
7. It will be demoralizing to Colonial Society, because by parity of reasoning it has been proven in some of the American States that hanging for murder has actually increased the number of murders. Crime legal or illegal is catching.
8. Hanging this young man by the neck will not kill him. It will only be unnaturally as ruthlessly force him out of his body before a ripepling old age.
9. Property and life are willingly entering the spirit world, and before an earthly bound spirit he may if so disposed incite to other murders.

"What would you do with him?" do some say. Commute his sentence, as the Executive doubtless will, to imprisonment for life, and let him within these prison walls labor for the public good. Let him have some advantage for culture and moral improvement. Treat him as you would me treated under similar circumstances. And after discipline, after a long term of years, if he gives satisfactory evidence of reform, of having become a better, truer being, grant him his freedom. He is a free man and free man should be free. Let him free a man than to kill him.

REACHING CEYLON.

On the morning of the 5th of April our steamer the Arcadia reached Colombo, the capital of Ceylon. The city numbers 130,000. 6,000 of these are whites. The city has improved wonderfully since I saw it about twenty years ago. I am stopping in the Cinnamon gardens with the proprietors of the Museum. On the 10th I'll meet him at day last I lectured in the Museum on "Buddhism and Christianity face to face." Colonel H. S. Olcott being the chairman. He is now in Ceylon. I had not seen him since meeting him at the Eddy Brothers' in Vermont. He has surely grown old gracefully, his beard being grayer, but his mind is as keen as the driven snow. I am inclined to think that he must be a re-incarnation of Patriarch Abraham. Really he has a very commanding appearance, and is exceedingly popular both in Ceylon and India. He has done and is doing a great work of education in these Asiatic countries. On the 10th I'll meet him at Rambukkana and listen to his lectures in the Buddhist schools. On Sunday I heard him give an address at a large Buddhist funeral, which was to me exceedingly interesting.

The Prince of Siam is now in Colombo, having renounced the throne and taken the yellow robe of the Buddhist priest. The King of Siam is to be in Ceylon on the 10th and my friends have secured me a seat upon the platform of the King's reception. I leave here about the 21st for Madras, India. Then I go to Calcutta, Thibet and down through India, unless the famine and the plague present insuperable difficulties.

J. M. PEEBLES, M. D.

TWO WATCHERS BY THE DEAD.

THE CURTAIN FALLS.

The curtain falls across the open door. A purple pall of swaying plush; no more between the watcher and the bier than this:

Brief barrier; he can hear the spluttering of the flickering waxen tapers; ne'er before Did silence smite him with the sullen roar Of waves that break upon some distant shore—

A shore unseen, for 'twixt him and the abyss The curtain falls.

In there, the black pall trailing on the floor. The still white face, with the mocking smile it wore.

The silence and the tapers. Naught's amiss. Yet gaunt feet sits with the watcher. Ah, the kiss.

The awful kiss of death, when the play is o'er—

—John-a-Dreams.

TO RISE AGAIN.

The curtain falls to rise again; 'Tis but a change of scene; With specialties a joy—a pain, Close interspersed between.

To rise again upon a stage Where souls eternal play. Life's dramas o'er from age to age, In nature's endless way.

To rise again through every act In evolution's grind; Through every scene in this great fact Of life and humankind.

To rise again before the throng In other worlds than this; The curtain falls, and still the song Of life is in death's kiss.

—DR. T. WILKINS.

No man upon earth can have the least spark of love for a God who holds in reserve eternal, hard, and violent chastisements for ninety-nine hundredths of his children.—Jean Meslier.

Some one inquired of a colored man who was just beginning to read, what progress he was making. "Oh," he exclaimed, "I am out of the Bible, and into the newspaper."

## DEATH.

Considered from the Standpoint of a Physician.

H. V. SWERINGEN, A. M., M.D., PRESENTS HIS VIEWS OF THE SUBJECT.

How often have we heard the minister of the gospel dwell upon what he considered the "King of Terrors," in a manner calculated to invite the "grim monster" among his parishioners. He would gravely inform us that probably the freest was now standing in the forest, and behind the bushes would be taken for our caser; that the goods were now shelved in the stores, which would be utilized for our shrines and that yonder sexton would be employed perhaps to-morrow to dig our graves, etc., thus making use of every known phraseology of his art to harrow up our feelings and secure us into the church.

A Spiritualistic and scientific view of death divests it of all such terrors. Science teaches us that as we advance to the natural limit of our earthly existence, we lose one after another of our means of material intercourse with this world; one by one all the avenues of sense are closed, the eye grows dark, the ear dull, and taste, touch and smell are blunted; the mind, but feebly impressed with the objects and events around us, lies dormant, or is moved only by the recollections of days long past; the tottering gait, the shriveled and wasted limbs, the yearning for the fireside and the gentle warmth of a loved one, show how languidly the great functions of the circulation are performed; by degrees the digestion becomes impaired and then the utter decline proceeds more rapidly; emaciation, catarrh, absorption and secretion are deranged, the capillary circulation languishes, and the body, as this function ceases, and finally the heart dies. Rigidity of the whole body, caused by the coagulation of its albumen, then speedily becomes established.

Death, indeed, is as natural as life. Physiology has demonstrated that every part of our body has its own definite term of vitality, and that the destruction of old cells and the formation of new ones is continuous in all tissues, especially in those in which the most active vital changes are going on, as in the nervous and muscular tissues.

Even the bones and the teeth are undergoing constant and slow change, and throughout the whole body there is a constantly progressive shedding or exfoliation of effete matter or worn-out tissues, and a corresponding deposit of new matter. Every thought we think, every move we make is accompanied by the death and breaking down of muscular or nervous tissue, as its necessary physiological and pathological condition. Every action of our corporeal life from its beginning to its close, occurs at the expense of the vitality of an inappreciable amount of organized structure.

This is called molecular death, and is so dependent upon the physical or physiological condition of the body, that its cessation is necessary to the life and health of the whole body. The triad upon which life principally depends, are the heart, brain and lungs. By the deranged functions of any one or more of these organs, the liability to death is manifest. These organs are so dependent upon each other, that if one becomes diseased, the others may lead to death and yet the method of dying may be expressed chiefly through the functions of another.

When an individual faints from loss of blood, if the hemorrhage be not arrested, the condition of fainting or syncope continues, and finally the heart ceases. Death is here produced not because the heart is unable to functionate, but because the blood which stimulates it to the performance of its office, does not enter it in sufficient amount to keep it going. This mode of death is known as anæmia. When the supply of blood to the heart is normal, but the heart having lost its power of utilizing it by contraction and dilatation, then death ensues by what is termed asthenia, or as the conventional phrase goes, "heart failure." La grippe, especially when complicated with pneumonia, a modern shock, sufficiently prolonged, causes death in this manner.

Death commencing in the lungs, or by suffocation or asphyxia, is caused by insufficient or a total cessation of haematoses. Pneumonia, group of any character, bronchitis, any cause which interferes with the entrance of air through the lungs or trachea, are examples of death by asphyxia. In these cases the venous blood, instead of acquiring in its circuit through the lungs, the qualities of arterial blood, is returned to the left side of the heart, and then distributed over the body, still laden with debris which should have been exhaled or revived by contact with the air. When blood of this character circulates through the brain it destroys general sensibility, voluntary motion, and induces coma; it fails to excite the movements of the breathing muscles and, as a result, the lungs, the pulmonary artery and the right side of the heart become gorged with blood, the heart receives its supply of blood through the coronary arteries and when the quality of that blood deteriorates it loses its power of stimulating the heart to the performance of its function and death is the necessary result. This is the most common cause of death in disease.

Another cause of death may be traced to blood-poisoning, called technically, necroemia. In this method of dissolution the blood, the natural source of life to the entire system, is itself dead, necrotic and spreads death throughout the whole body. As a natural result, the heart loses its power; the vessels, the capillaries, lose their tone, and the various organs of the body become engorged with impure blood; the mediulla from which the chief breathing nerves arise, is strangled or torpid; the powers of breathing fail; voluntary motion is nearly suspended; molecular action ceases, and is speedily followed by general molecular death; the general structures and organs of the body die, and take on the process of decomposition as soon as the pulse and breath have ceased; in fact, molecular death may precede for some hours or days what is called somatic or absolute death, as cases of gangrene of the extremities. Typhoid cases often terminate fatally by necroemia.

Compression by depression of the skull, or by a tumor of the meninges, or by an effusion of serum, blood or pus, or upon the brain, or by excessive engorgement of the blood-vessels of the brain, produce coma which, if not relieved by nature or art, or both, results in death. Loss of general and special sensation, of voluntary motion and of consciousness, follows the action of any of these causes, but not always in the same order. In apoplexy all the functions of the brain are suddenly abolished. Rev. Henry Ward Beecher thus died, but lived for some hours after the stroke, although he was to all appearance, dead. The reason of this is that the movements of the organs of breathing and of the heart, which sustain organic life, depend less upon the integrity of the brain than upon that of the mediulla at its base.

And so, material brain and death is the order of nature. Nature's poet, William Cullen Bryant, in his immortal "Thanatopsis," beautifully illustrates the cellular pathology, as well as evolution, as follows:

"See how,  
Upon the faltering footsteps of decay,  
Youth presses."

We are strongly inclined to think that this order of nature was in operation ages before Adam's fall; and was in no way influenced by it. Science has demonstrated the fact that it is as natural to die as it is to be born. Death, therefore, cannot be regarded as the direct result of Adam's escapade in the garden of Eden, granting that there ever was such a garden, or such an escapade.

Spiritualism has demonstrated the truth of Paul's assertion, however, that "there is a spiritual as well as a natural or physical body." Spiritualism has illustrated the truth of the immortal lines of Longfellow:

"Life is real, life is earnest,  
And the grave is not its goal,  
Dust thou art, to dust returnest,  
Was not written of the soul."

This spiritual body may be composed of matter so subtle, so delicate, so fine as to be entirely unrecognizable by any of the senses in our present state of being, and thus prove the truth of immortality from the materialistic standpoint, from the materialist's own point of view. The materialist, however, does not see, hear, taste or feel, being conscious of its presence by a single sense only, that of smell; the more we destroy the integrity of the flower, its materiality, its organic structure by crushing, etc., the greater is the manifestation of its perfume. By which one of our senses let the term, any sense, or soul, mind, love, hate, desire, ambition, our own general intelligent existence? We certainly do not see, hear, taste, feel nor smell any of these qualities of mind. It may be said in reply to the question of them but this is not in the usual sense of the term, any sense employed, or in the material sense of touch. We are conscious of them but do not feel them by tactile sense, by palpation, by touch.

An argument much relied upon by materialists to prove that death ends all, is that any difference with the function of the brain, any serious damage done to its structure or integrity, results in the prompt arrest of its mentality.

Cases are cited of fracture of the skull resulting in compression from depressed fragments of bone upon the brain, producing an absolute loss of consciousness or coma. To my mind, however, this argument and its accompanying illustration is by no means conclusive. As well conclude that because the batteries, wires and instruments of a telegraph line were unable to transmit intelligence, the intelligence was not there to be transmitted. I have observed a number of cases of fracture of the skull with resulting coma from compression, in every case wherein the damage done to the brain was not too great, the elevation of the depressed pieces of bone by the operation known as trephining, was followed promptly by the return of consciousness, the mental, the sensibility, the conscious ego, the spiritual body, the spirit again resuming the use of its tool—the brain. The mere fact that the expression of mentality was entirely suspended during the period of pressure upon the organ through which that mentality expressed itself in this life is no evidence at all that when the brain dies the mind or soul dies also. How shall we account for the return of consciousness when the brain (the tool) by which it is expressed, is repaired? What was the condition of the mind or soul during the period intervening between the receipt of the injury and the relief of the pressure? It certainly had not ceased absolutely to exist, else it would not have manifested itself by returning consciousness. Now, suppose nothing had been done for the relief of a curable case of this character, and death of the whole body had supervened. If death ends all at what time did the mind or intelligence die? Immediately after coma supervened, or not until the whole body died twelve, twenty-four or forty-eight hours after? Is it not just as philosophical to say that the mind uses the brain as a tool, as it is to say that the brain secretes thought as the liver does bile? Is it not just as rational to conclude that the brain is a battery in the employ of the spiritual body, and subject to the environments of the physical body, its imperfections, accidents, etc., as it is to say that the brain uses the mind or is it the spirit that uses the brain to see, the ear to hear, the nose to smell? Does the destruction of the eye destroy also the mental capacity to see? Does the loss of hearing necessarily involve the mental capacity to hear? Does the ear secrete hearing as the liver secretes bile? Does the eye secrete sight as the liver secretes bile? If not, then why should a total destruction of the material brain totally destroy thought, mind or mentality?

## THINGS TO CONSIDER.

Errors to Carefully Guard Against.

SPIRITUALISTS LIABLE TO BE SUPERSTITIOUS—GUIDES SHOULD NOT BE ALLOWED TO SUPERSEDE ONE'S OWN JUDGMENT.

To the Editor:—My observation has taught me that Spiritualists can acquire a bad condition of mind, including hallucinations and superstition, and that they should be more carefully educated to guard them against these errors. That quality of the human mind that impels people to think of a Creator and try and comprehend their relations to him, is as much the heritage of Spiritualists as of other people. This human sentiment is all right in itself, but is exceedingly liable to be perverted, and when it is perverted it makes one gullible and superstitious.

There are certain people who are particularly prone to these aberrations, and to such Spiritualism is no safeguard against the madness. When one gets a communication from the spirit world and regards it with a kind of awe—as something that should not be criticised or questioned—he is under a superstition as real as is one who does not dare to seek out the clutches and unreasonable passages in the Bible. They are neither of them in a condition of mind to favor progress.

I always feel a pity for one who talks of his guides in spirit life. Our intellect was given us for a guide, and woe to him who does not recognize it. In the duties and avocations of life there is no guide for any person so high as his own consciousness, and he should never move in lines that conflict with it. It cannot be too strongly impressed on the minds of Spiritualists, that if one is going to have a guide to supersede his own judgment and knowledge, it may as well—yes, better—be an acquaintance he can always identify.

In a spirit communication it is generally more or less uncertain from whom it comes. And laying down the mortal form does not appear to improve the judgment relative to mundane affairs. For these reasons we should consider any advice or report to come from the spirit world with care and caution.

I have been interested in the controversy going on in your paper as to whether they should adopt the forms of the churches at their meetings, and also whether or not they should take the name of Christians. I see no objection to adopting any form that is innocent in itself, and that can add interest and impressiveness to the occasion. Because Christians have music it is no reason why Spiritualists should decline to begin instruction. As for invocation, I have no objection to it, and I am free to use or refuse. I believe that to hamper in this respect is to mar and injure. I believe in putting no unnecessary restraints on one's personality. I am as far from being a Catholic as any one, but I never feel compelled to eat meat on Fridays, or to wear good clothes, or good Catholics refuse.

I once knew a woman doing housework for another party, who would make it a point to never do just as she was told—for fear if she did, she would lose her individuality. There is such a thing as carrying the idea of independence too far, and oversteering the wheel of comfort. I seriously object to anything like prefixing the word Christian to Spiritualism. I object to it because it is a misnomer. Spiritualists being no more Christians in any sense than they are Mohammedans, Brahmins or Buddhists. It would be as appropriate to add the title prefix of any other religion to our faith as that of Christian. There is nothing in the teachings of Jesus that we want to appropriate that is not also taught by the founders of other great religions. I look at it that the Spiritualists who still desire to cling to the name of Christians, are in a very real sense, in the new dispensation. There is one cogent reason why we should prefer any of the other great religions to the Christian system. All the other great systems of religion command abstinence from intoxicating drinks, while the Christian religion favors moderate drinking.

The first miracle recorded of Jesus is that of manufacturing wine to aid in the drinking revels of a marriage feast. If he had made the wine into water and made it the occasion of a temperance lesson, it would have saved the Christian world a vast amount of misery and horror, besides placing himself in harmony with modern science. It is folly to talk about his having been unfettered while, because that was not the kind used at their marriage feasts, and they drank it expressly to be under the influence of an intoxicating stimulant.

Again he said of himself that he came "eating and drinking," so that he was called "gluttonous and a wine bibber," and he did not deny the charge. Again he is reported to have said: "No man having drunk old wine straightway desireth new, for he saith the old is better," indicating clearly that it was the wine that was intoxicating that he valued most. Then we have Paul's advice to Timothy: "Drink no longer water only, but take a little wine for thy stomach's sake, and often infirmities." It would appear that Timothy had been a total abstainer from intoxicating beverages, and Paul thought he would do better if he became a moderate drinker. We have no reason to believe Timothy was sick at that time, and at any rate, to take a little when he was sick and discontinue when he was well was a better method but to take it all the time, when he was well, for his stomach's sake, and when he was sick for his ailments.

We may hunt as carefully as we please, and we shall not find anything in the New Testament against moderate drinking. It is no wonder the Christian nations have always been notorious for their bad drinking habits.

I have another objection to adopting the name Christian. The churches do not want us to have it, and I do not think we have any right to steal their trade mark.

I do not desire to wrong Christians, and I do not want to be considered a Christian and these considerations

settle it for me. The simple term Spiritualist is simply sufficient.

Our friend, R. Neely, appears to have a great deal of stock in Bible prophecy and explanations that twist the English language all out of its normal meaning. There is where he and I differ. I do not believe anything about any prophecy ever being delivered to any people in a way they could not understand. Such a proceeding would be noticed, either from a nonsensical farce. The Jews knew what kind of a Messiah was promised them, and Jesus did not fill the bill. Prophecies in all countries and in all ages have been mixed up, the false with the true, and the prophets spoken of in the Bible were no more reliable than the prophets of other nations, and the prophecies concerning a Jewish Messiah were false. No such a personage has ever appeared.

Prof. Bimbley may talk about "Bible time" and the "time produced by the magnificent clock-work of the heavens," and prove a mess of stuff by one different method, but I am not caught with such.

I remember that the Second Adventists had several different ways of proving that the world would come to an end in 1843. It was to them a plain matter of mathematical calculation—but the world persisted in living, and let the figures of the deluded continue to its. Prof. Bimbley may be as sincere in his belief as were the old Millersites, but we have no reason to suppose the things recorded will take place at the times specified, if we may suppose they may, come to pass.

The Bible is not "the book of religion," and never will be. It is a conglomerate of writings full of self-contradictions and inharmonies which render it valueless as a guide in the affairs of life. I am not prejudiced against the Bible; I am simply not prejudiced against facts to swallow it in a mass without stopping to consider which it is composed. And I find it has no element in that renders it worthy of special regard. At least one-half of it is not worth reading. It is an excellent text book, for one can find any sentiment in it which he desires, from which to sermonize.

SAMUEL BLODGETT.

## A VILE TRICKSTER.

EXCITEMENT AT A SPIRITUALISTIC SEANCE—AJA JOBOE, WHO CLAIMS TO BE A HINDOO WAS GIVING A SEANCE AND THOMPSON CAUGHT THE FOREIGNER'S MANAGER PLAYING A VIOLIN.

Muncie Spiritualists, who were in great excitement and are congratulating themselves over the exposure of a fraud. The exposure occurred last night at a test seance held at a private house and Mr. Thompson who has a leather and notion store on South Walnut street caused.

A few days ago a tall, long haired swarthy looking man calling himself Aja Joboe and giving Calcutta as his place of residence, arrived in Muncie and secured apartments at the Hotel National. With him was his manager, named McMullen and two women. It seems that Joboe, who poses as a Hindoo magician and hypnotist, gave to that he was a Spiritualist and his manager made partial arrangements with the executive board of the First Spiritualist church to give a seance at the church Sunday night. He claimed, so it is understood, that he could produce spirit forms, while McMullen, gave to give an exhibition of his work to the members of the board, for the purpose of showing them that he could do it, but for some reason backed out. He agreed to give a dark circle and it was held at a private house.

In the circle was Joboe, McMullen, his manager, one of the women who came here with the Hindoo, W. A. McDonald, President of the church, A. A. Barker, vice-president, and Mr. and Mrs. John Andrews, Mr. and Mrs. W. J. Thompson and Mr. and Mrs. Harry Griffin. Musical instruments were placed on a stand, the work of the seance was placed between two Spiritualists, the people in the circle joined hands and the room was darkened. Suddenly a violin was heard and an instant later Mr. Thompson cried out: "Strike a light! I have an impostor!" The lights were turned on and revealing Mr. Thompson holding McMullen tightly by the arm. There was great confusion for a time and then Mr. Thompson stated that he had caught McMullen playing the violin. The circle was broken up and it was decided at once that Joboe and his manager were wanted at the church. Joboe was seen at the National. There a Herald representative, this afternoon, in reply to a question he said: "I don't know whether McMullen touched the violin or not. If he did I suppose he thought I was not working fast enough. He should have told me he was going to do something, but he didn't and he gave me the worst of the worst. The Hindoo seemed worried about McMullen's action. He told the reporter he could work Spiritualism by trickery, and also said that he was a magician and hypnotist. He was recently recruited to a queen's taste by the Indianapolis Sentinel.—Muncie (Ind.) Herald.

AN IMPORTANT DISCOVERY.

By deepest thinking we have found This fact we here declare: The world goes round and round and round, Because it can't go square.

—L. A. W. Bulletin.











The Progressive Thinker will be furnished until further notice, at the following terms, in advance:

One year	\$1.00
Six months	.50
Three months	.25
Single copy	5 cts

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

Remittance by Postal Note, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, add 10 to 15 cents more. Send no money with the subscription, but the amount sent will be refunded to you.

## RETURNED FROM INDIA.

Rev. John Henry Barrows, D. D., of the World's Parliament of Religions, held in Chicago during the great exposition, has just returned from a tour of the world. He gave an address in Rockford, Ill., on the evening of the 20th ult., on the subject of his extended travels. The Register-Gazette gave an extended notice of the Doctor's lecture. Here is the substance of one paragraph:

"You probably know that in India the cow is a sacred animal. This form of idolatry was with others was amusing at times. I asked one of the learned men what could be worse than crawling through filth to kiss the tail of a cow. He said now we are thousands times worse to kill the cow and eat her. They consider the eating of beef as great a sin as we would the breaking of the entire ten commandments."

All life is sacred with the Brahman, and we own to an admiration of a people who would rather kiss the tail of a cow than murder her. But this love of life, even in its lowly forms, because it is an emanation of Deity, is worthy of all praise.

The Doctor asked how he could become a Hindoo, and was told in reply it could not be done. He then asked a Hindoo, the man of creeds said a Hindoo could become a Christian by being born again. Such teaching needs a word of faith to make it practical.

Dr. Barrows gave a home thrust at the missionaries in words following: "In a single war a war that swept over Germany and Bohemia—nine million souls went down to one bloody grave, because their King and his Priests quarrelled in relation to this great question—whether a Church should have a cross, whether a Frenchman should say his prayers in Latin or Dutch and then after the war was over, boasted Priests and gowned troops, shouted the holy name of God over a land which could show no fruits, other than the graves of nine millions of people!"

"In this fair land of the New World, the children of the forest were hunted and butchered in the name of God! That name mingled with the blood-bath of the land. In this land, helpless women and aged men were scourged and burnt to death by grim sectarians, who calmly gazed upon the writhing and blackened flesh of their victims, and shouted Glory to the name of God!"

"In this name, earth has been desolated ten thousand times, and ten thousand times again. In this name the gardens of the world have been transformed into howling deserts; the heart of man changed into the heart of a Devil—in this name home has been made a hell."

"These things have been done in the name of God! You may say that they were the work of ignorance, of superstition, of fanaticism, but still that blistering fact stands out from the brow of history—These things were done in the name of God. . . . Multiply the victims of the French Revolution by ten millions, and they will not make a molehill, beside the mountain of victims of Religious bigotry, who have been murdered in the name of GOD."

## WELL TO THINK OF.

Dr. MacArthur is pastor of the Calvary Baptist Church, New York, and a correspondent of "The Watchman," Boston. In a late letter to his paper he reviewed the grand result of the Moody revivals in New York during the last winter. He found them "disappointing and humbling."

He tells these awful facts, which it is well enough to think of when churchmen tell of the wonderful outpourings of the holy spirit:

"As for conversions, they were very few, and far less in number than the reports indicated. Out of a certain one hundred who signed cards signifying their desire to leave Christian lives, etc., sixty-four were found to be already members of white churches, and of the remaining thirty-six some were members of colored churches, others gave as their addresses what proved to be vacant lots, while others lived so far from the city they could not be visited; so that, out of the one hundred sought for, there was not one who was likely to become a member of any church. Taking the whole number who signed the cards, not one in a hundred, it is said, will become a member of any church."

Now what is true of New York, in all probability is equally true of Boston, of Chicago, of St. Louis, and of every other city wherein Moody labored for a "Pentecostal season."

Rev. Dr. MacArthur does not stop with these facts, but he continues at length to show that the prosperity of the church is greatly retarded by these emotional exercises.

Mr. Moody is unquestionably a first-class man. In the department of the world, he is one of the best, because of his earnestness and his powerful physique, and he ought to turn his attention in that direction, and show how the human mind can be manipulated through the action of a more vigorous mind. It may be the evangelist is ignorant of the source of his power, but he credits it to the "Holy Ghost," and he is doing the same influence in the primitive days of the church.

Lovers of the circus, and of athletic sports always enjoy the visits of Moody and others of a like character, to the city. There is but one drawback to their enjoyment, and that is the way they try to get us better conceptions of the Infinite; but the church generally cling to the old Jew God who converted the rivers of Egypt and all its waters into blood; covered all the land, houses, bed-chambers and beds with frogs; converted all the dust into lice; let loose innumerable swarms of flies; destroyed all the cattle; afflicted the people with boils; rained down hail upon man and beast and herb; then mingled fire with the hail, and destroyed all vegetation; afterwards let loose his locusts; turned on his darkness; then slew all the first born in the land, and all this after the death and despising of his God, and to annoy Pharaoh and his people. We need in this age a God less puerile than was the one Moses is alleged to have made known to the Jews. The best and most learned of our race must necessarily form but a feeble conception of Infinite Wisdom, Power and Goodness.

## THREE MONTHS FOR 15 CENTS.

The standing offer we have had in The Progressive Thinker to send the paper three months for fifteen cents is now withdrawn.

## A GRAND MASS

And Delegate Convention

Of the Spiritualists of Illinois,

Will be held in Chicago, June 18th, 19th and 20th, under the auspices of the National Spiritualists' Association (place of meeting in next week's paper). Local societies will please take notice and send representatives; whether they belong to the N. S. A. or not they will be welcome. Let Illinois fall into line along with California, New York, Ohio, and other States. Let us make this the grandest meeting ever held in the West in our glorious Cause. Address all communications to Cora L. V. Richmond, vice-president, National Spiritualists' Association, 3802 Ridge Avenue, Rogers Park, Chicago, Ill.

Mrs. Cora L. V. Richmond closed the regular services of the Church of the Soul Sunday, May 30th; she will speak in Sturgis, Mich., June 12 and 13, on the occasion of the Fortieth Anniversary of the society in that place. She was present at the opening of the Church in that place on that year (one of the first dedicated to the cause of Spiritualism). Thought. Mrs. Richmond will also be in and around Chicago until about June 30th, as she takes charge of the Grand Mass Meeting to be held in this city, June 18, 19 and 20.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babler, M. D., LL.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.

"The Priest, the Woman, and the Confession." This book by the well known Father Chigiogio, reveals the gnawing, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"The Priest, the Woman, and the Confession." This book by the well known Father Chigiogio, reveals the gnawing, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"The Priest, the Woman, and the Confession." This book by the well known Father Chigiogio, reveals the gnawing, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"The Priest, the Woman, and the Confession." This book by the well known Father Chigiogio, reveals the gnawing, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"The Priest, the Woman, and the Confession." This book by the well known Father Chigiogio, reveals the gnawing, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"The Priest, the Woman, and the Confession." This book by the well known Father Chigiogio, reveals the gnawing, imp



and position and prosperity. This is to be a costly experiment, and is based on the thought that our subscription list will increase to an extent to partly compensate us for the great expense we will incur, and enable us to carry out the same method each year, thus instituting the Divine Plan, heretofore alluded to in our business.

THOUSANDS OF DOLLARS INVESTED.

In order to carry out this Divine Plan, instituted by us, giving our readers the benefit of our prosperity and position, many thousands of dollars will be required. Whether the experiment will prove a success, depends on our subscribers, for they must slightly reciprocate, thus enabling us to carry the stupendous burden, and make the plan devised a permanent success. Only a great increase in our subscription list will enable us to carry out the plan devised successfully, and perpetuate it from year to year.

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing—eight two-cents stamps for each book.

#### NEW BOOKS.

After Her Death, The Story of a Summer. By the author of "The World Beautiful," and "From Dreamland to Reality."

If one were to characterize this as the beautiful memento of a beautiful spirit, written by another beautiful spirit, it would not improperly express the spiritual quality of this beautiful offering to the memory of Kate Field, by her friend, Lillian Whiting.

These kindred spirits met and mingled on the flier spiritual plane are Miss Field passed beyond the grosser environments of the fleshly habitation, and as spirits they meet and mingle still, and hold sweet communion, and say they would interchange of beautiful spiritual thought on the planes of spiritual exaltation.

To the spiritual-minded there is an intense and pure satisfaction and enjoyment in following Miss Whiting in her spiritual flight, her beautiful and penetrating of the finer truths that deck the heavens of spiritual science, seems, indeed—and undoubtedly is—the result of high inspiration co-working harmoniously with her own native gift of spirituality, cultivated as it has been by her own habits, mental leanings and her choices. Her delight—her life—is to walk in the fields and gardens of spiritual existence, move lovingly among the flowers, inhale and exhale their fragrance, and impart to the world that is ready to receive thereof, the riches of her spiritual discoveries.

Blessed indeed are those who are able to receive and appreciate and spiritually appropriate the fragrant blessings she gathers and offers with profuse generosity to all.

A more beautiful volume offering to an ardent friend could hardly be found than this volume. The reader, the author and the arisen spirit—will be congratulated.

The price of this work is \$1, and it is for sale at the office of The Progressive Thinker.

#### LAKE PLEASANT, MASS.

The circulars for the season of 1897, owing to a delay in furnishing the cut for the first page, were not printed till May 31, but are now ready for distribution, and will be mailed to friends as rapidly as possible. We are pleased to announce that the N. Y. N. H. & R. R. will issue round trip excursion tickets to Lake Pleasant from New York City for \$5.50. These tickets will go on sale July 10, and can be used for return trip till September 10. The excursion ticket from Boston to Lake Pleasant and return on the Fitchburg R. R. are now on sale for \$5.

The grounds have been cleaned, the boats have been put in thorough repair, painted, and are on the lake. The band stand, speaker's stand, swings, pavilion and station are being newly painted, and the water is being pumped daily for use of the forty families already on the grounds.

On June 6, a union picnic will be held at the lake by the Sunday Schools of Greenfield. The dancing pavilion has been rented to Prof. E. A. Gibson of Milboro.

Many arrivals have opened their cottages and are busy in beautifying their grounds. The noise of hammer and saw is heard every where. Mrs. Reed has bought and thoroughly repaired the Johnson cottage on 9th avenue. Mrs. B. P. Brown has built a new cottage on Montague street. Two new cottages are being put up on the Highlands. Mr. Hammond has erected a new cottage on one of the Smith lots. I am receiving calls daily for cottages, and it is hard to supply the demand. If those desiring to let their cottages will contact with me as to prices, etc., I will assist them. The directors met at Greenfield June 15, and directed D. P. Barber to make all necessary repairs on the grounds and buildings of the association and under his renovations they are assuming a handsome appearance. For circulars or information as to cottages, tents, etc., address the clerk with stamp. The New England Spiritualists' Camp-Meeting Association wishes to thank those papers which have assisted it so materially in publishing its notices.

ALBERT P. BLINN, Clerk.

#### JOSH DISCUSSES RAYS.

Jewellike! What's this I hear  
About a new machine  
As takes a plecter right thro' wood,  
Er anythin' 'tween!  
Jumpin' beezvax! If that's so,  
We'll fool 'em green goods chaps,  
'N photog'raf their satchels while  
They're playin' 'er raps.  
Jewellike! From all I hear  
About them X-rays  
Ain't no excuse no more for folks  
Say as how we's jays—  
Fer when 'er bunco gem comes round  
All dressed up in his best,  
We press the buttin' 'n' 'gosh!  
Them X-rays does 'er rest.  
Jewellike! Expect to see  
Fore very many days  
Th' summer bunco, one an' all,  
'N them goldarn rays,  
'N if they do—'tarnation cats!  
'N photog'raf the pie—  
Jewellike, 'gosh! not one  
'L stop to say good-bye!

George V. Hobart.

#### AN ELECTRIC-LIGHT POLE.

O boughless tree, that bars the sky,  
All naked, grim, and stark,  
Your blossoms, in a hundred homes,  
Bloom out and light the dark!  
—Ann Devore.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fill the promise of its title. For sale at this office. Price 75 cents.



## Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.	PAGE.
THE NEOPHYTE	5
AUTHOR'S PREFACE	7-10
EDITOR'S INTRODUCTION	11-17
CHAPTER I.	
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES—ON THE THRESHOLD—AT COLLEGE—PROF. VON MARK—BERLIN BROTHERHOOD.	18-28
CHAPTER II.	
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM—MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.	29-37
CHAPTER III.	
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VICTIM.	38-50
CHAPTER IV.	
ZWINGLER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-59
CHAPTER V.	
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCULTISM—LETTER SHADOWS OF FAIRY—AMONG THE MAGI—CIANS—THE INNER LIGHT.	60-71
CHAPTER VI.	
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELEMENTARIES—PLANETARIES—KOBOLDS—FAIRIES.	72-95
CHAPTER VII.	
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS.	96-107
CHAPTER VIII.	
STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS.	108-128
CHAPTER IX.	
THE LETTER—THE LIFE TRANSFER—REBORN—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.	129-139
CHAPTER X.	
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARK—HIS GREAT ATTACHMENT TO LOUIS.	
CHAPTER XI.	
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARN A LESSON.	154-161
CHAPTER XII.	
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARK'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.	162-182
CHAPTER XIII.	
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES—THE NINE DAYS' TRIAL—PROF. VON MARK'S SPIRIT.	183-198
CHAPTER XIV.	
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARK.	197-210
CHAPTER XV.	
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHEN—SEANCE.	211-218
CHAPTER XVI.	
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC.	219-227
CHAPTER XVII.	
THE ADEPT—INVOCATION—THE SOUL'S LITANIES.	228-232
CHAPTER XVIII.	
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER—INCIDENTS IN THE LAND OF THE FAIR.	233-240
CHAPTER XIX.	
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN—ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS.	241-255
CHAPTER XX.	
THE DHARMA SALA OF THE VAIDYA—DWARINA LIGHT—THE BROTHERHOOD—SUBTERRANEAN REVELATIONS.	256-271
CHAPTER XXI.	
OCULTISM—ITS USES AND ABUSES—LOVE—MARRIAGE—SPELLS—CHARMS—SPIRITUAL AFFINITY—SOUL LOVE.	272-282
CHAPTER XXII.	
THE ANGEL OF MORNING—ENVIRONED IN AN ATMOSPHERE OF FIRE—MIST—THE POTENTIAL TOUCH OF FORCE.	283-286
CHAPTER XXIII.	
THE ENCHANTRESS—LADY BLANCHE—DEPARTURE FOR CALCUTTA—MR. DUDLEY'S ELEVATION—EVIL SPIRITS.	287-311
CHAPTER XXIV.	
BLACK MAGIC OR VAUDOISM—THE ENCHANTRESS PROPOSES TO LOUIS—IS REJECTED—THREATENS—FAIRIES.	312-324
CHAPTER XXV.	
PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BLANCHE—PREPARE TO DEPART—ENCHANTRESS' PLOT FOILED.	325-335
CHAPTER XXVI.	
DIARY OF LADY BLANCHE—THE MARRIAGE—BLANCHE'S DEVOTION—FAREWELL TO LOUIS.	336-345
CHAPTER XXVII.	
CLOSE OF THE LIFE EPISODE—THE CHEVALIER'S RECONCILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION.	346-357

## What the Author Says of Himself and Ghost Land.

We herewith append a few paragraphs from the author's own pen as a mere sample of the beginning of this grand work and to assist our readers in judging, or psychometrization. This is a book that in every way will speak for itself—will commend itself to the careful study of the student in the many and varied phases of spiritual philosophy.

#### THE AUTHOR'S DISLIKE FOR FICTION.

For many reasons unnecessary to detail, I have a special dislike to tales of fiction. Life is all too real, too thoroughly momentous, to be travestied by fictional representations. Truth appeals to the consciousness of true natures with much more earnestness than fiction; and Spiritualistic narratives in particular, as pointing the way to a new path of discovery, and one wherein the eternal interests of the race are concerned, are simply degraded by fictional contrivances. Even the too common tendency to exaggerate the marvels of Spiritualistic phenomena should be carefully avoided, for the sake of arriving at the heart of truths so important and unfamiliar as those which relate to the spiritual side of man's nature.

It is with these reverential views that I enter upon the task of narrating my singular and exceptional experiences. The only danger I have permitted myself to make from the line of stern and ungarbled fact is in relation to my own identity and that of the persons associated with me. My reasons for suppressing my real name, and in every possible way veiling the identity of those connected with me, are imperative, and if fully understood would be fully appreciated. In all other respects I am about to enter upon a candid history of myself, so far as I am connected with the incidents I am required to detail.

My father was a Hungarian nobleman, but having deemed himself wronged by the ruling government of his country, he virtually renounced it, and being connected on the mother's side with the most powerful native princes of India, from whom he received tempting offers of military and official distinction, he determined to prepare himself for his new career by the requisite course of study in England; hence, the belief very generally prevailed that he was an English officer, an opinion strengthened by the fact that for many years he abandoned his title, and substituted for the rank which he had once held in his native country that which was to him far more honorable, namely, a military distinction won on the battle-fields of India by services of the most extraordinary gallantry.

## A SPIRITUAL VIEW.

### With Marked Passages of Scripture.

THE BIBLE GOD—JESUS VS. MOSES—KILLING WITCHES—GOD IS LOVE.

To the Editor:—It may be that I favor the Bible more than Spiritualists generally and your learned correspondents in particular do. The reason of this will be found in the fact that while I was taught to receive the whole book as a transcript of the will of God, as the rule of life for mankind, yet being constitutionally eclectic I selected those passages that suited my religious ideas, leaving everything which I considered local or provincial to their legitimate purpose.

The ceremonial law is not suited to this age, and is therefore obsolete. If you saw my well-thumbed old volume containing the Old and New Testament, you would see many a beautiful passage marked for ready reference, because they contain excellent moral and spiritual lessons, not excluded anywhere; and it was because of their intrinsic moral and spiritual excellence, and not because they were in the Bible, that I loved them, for I do the same with all similar passages wherever I find them.

I like Jesus better than Moses because his precepts are more spiritual and better adapted to this age of the world. "The law was given by Moses, but grace and truth came by Jesus Christ."

I remember the first passage I marked was: "Seek first the kingdom of God and his righteousness," etc. I was young and starting out in life at that time, and made this my motto. I knew then intuitively what our philosophy teaches now, that the kingdom of God is a condition, not a locality; therefore I believed this precept to be practicable.

My limits will allow me only to refer to a few of these passages. Jesus says: "Ye shall know the truth and the truth shall make you free." Again, "The Kingdom of God is within you." And, "If ye love me keep my commandments, and I will pray the Father and he shall give you another comforter that he may abide with you forever; even the spirit of truth whom the world cannot receive because it seeth him not neither knoweth him; but ye know him, for he dwelleth with you and that shall be in you."

All true Spiritualists realize this blessing and know the truthfulness of this other marked passage "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, etc." I have these with numerous other similar passages which were to me the savor of life and what makes me love the Bible.

I confess I do not sympathize with those who try to argue Jesus the Christ out of history into the realm of mythology. The spiritual principles, which I could quote to any extent, are enough to satisfy me regardless of a personality; yet perhaps it was well that I, too, passed through an ordeal of doubt on account of the paucity of evidence outside of the days of Christ. I might rely more on the principles. Let me quote another passage which I marked as bearing on private and personal judgment, where Jesus says: "Why even of yourselves judge ye not what is right? This is a predicate of the fact that our own reason is the final judge of right and wrong."

Having stated my respect for the Bible and my reason for it, I will not be suspected of unfriendliness to it when I ask: Who was the God of the Bible, more particularly the Old Testament and why did he command that witches, and all who had familiar spirits, and Sabbath-breakers and vile persons guilty of certain obscene practices, should be put to death? And why have Christians differentiated witchcraft from the rest of these crimes and executed the old Bible law in the case of witches against the other criminals condemned by the same law?

My first idea of God was that of a great being resembling man in a moral and spiritual sense, but infinite in all the attributes of his nature.

This idea grew with growth until it comprehended all life, power, truth, justice, goodness, love and wisdom; and with Emerson, I called him "the Soul of the Universe."

But I feel astonished that the greater the mind I inquire of for a definition of what God is, the less they claim to know about him. And yet to not know God, is, according to the Bible, the worst thing one can be guilty of.

In a previous study I came to the conclusion that my ideal God would not command all the God of the Bible commanded. In answer to my question a friend said: "God is to you whatever you think he is." Then I began to think we were no better than the heathen who made their gods, unless we made ours better. Apropos of this subject, some one reverses the poet's words:

"An honest man's the noblest work of God."

to make them read:

"An honest God's the noblest work of man."

Jesus shows his superior wisdom in speaking of the little ones with reverence and love, giving as a reason why they should be so honored: "For I say unto you that in heaven their angels do always behold the face of my Father." These angels are none other than the familiar spirits or guardian angels who go with every individual through life, generally unperceived except in the case of prophets and spirit mediums, who by the help of these spirit guides do their spiritual work.

The error of the Mosaic law, as it appears to me, was putting all who had familiar spirits on a level with those called witches, and their typological power for evil purposes; and killing them indiscriminately. The woman of Endor had a familiar spirit and was liable to death under the law, yet she was a good, honest woman and gave Samuel's message to Saul as truthfully and well as Samuel himself did in earth-life.

The God of Abraham, Isaac and Jacob was their spirit guardian, for Jacob calls him "God," and the angel who redeemed him from all evil.

If I cannot gain any more light on this subject I hope I may find it have impressed some minds with a higher sense of the importance of the Bible as a factor in the religious literature of the world.

I do not claim perfection for the Bible, for no book coming through human instrumentality, as it did, could be absolutely true and perfect. Neither do I think it unworthy of notice, as the passages I have quoted fully prove to the satisfaction of any spiritually-minded person.

If I have any hobby, it is growth and progress in accordance with the law of evolution.

Wherever there is life there is growth; and if the divine life is allowed to propagate by the continuance of the heavenly vision, I see no reason why it should not be so. Let us not let all these old writings except the divine and eternal verities. But another passage I have marked, says:

## ORDINATION.

### THE BANNER OF LIGHT IS IN LINE WITH THE PROGRESSIVE THINKER IN RESISTING THE ENCOACHMENT OF FRAUD.

In our last issue, the President and Secretary of the National Spiritualists' Association gave notice that the subject of ordination had again come to the front, and was demanding the attention of the executive officers of the national body. Our readers will remember that the National Spiritualists' Association ordains no one to the ministry of Spiritualism. This is one of the wisest provisions in its rules, and it would be a good thing for Spiritualism if every State and local society would follow its praiseworthy example. Ordination has become a menace to the progress of pure Spiritualism, and summary measures are necessary to check a practice at once dangerous in itself and pernicious in its influence.

The separation of Church and State rendered all ecclesiastical ordination obsolete, but the civil law did not go far enough in dealing with this question. It divested the Church of all authority in the affairs of State, yet reserved to the clergy the right to solemnize marriage, to attend funerals, to enter prisons and reformatories, to visit convicts, and exempted them from jury duty. Under these reservations a long train of evils has grown up through the influence of this privileged class. Some Spiritualist speakers and mediums have begun to yearn for the perquisites supposed to be attached to the position of a minister of the gospel. We deplore this tendency, and enter our solemn protest against it.

The title "Rev." has many attractions for some of our Spiritualists, but we fail to see why it should. It has absolutely no meaning under existing conditions, and is, therefore, entirely superfluous. Under ecclesiastical law it indicated something, and made the individual who bore it a subject of reverence (or fear) on the part of the masses. Modern civilization, and especially the ethics of Spiritualism, is against the continuance of any such custom or practice. We as Spiritualists exalt no class of human beings above another, therefore want no reverends to fear, nor bow to in humble submission to their religious wills.

This inevitable distinction on the part of the law has done more to foster the development of the caste system in this country than any other one cause, with the possible exception of class legislation. As Spiritualists, it is our duty to protest against every tendency in society to make caste distinctions between human beings of equal intelligence and moral worth.

Many speakers and mediums desire ordination for the sole object of obtaining half-rates upon railroads. The railroad authorities recognize this fact, and have tried to obviate it by the adoption of a system of stringent, but eminently just rules, that guard them from all kinds of imposition in this direction. The fact of ordination carries with it no right to half-rates whatever. The ordained party must present evidence of such a character as will prove him or her to be a person of good character, or recognized missionary, under salary from some State or National body. Other safeguards are also placed around the privilege of half-rates that serve to protect railroads from imposition on the part of those who feel that it is morally right to get the best of a corporation under any circumstances.

The Banner fails to see why one person should travel at a lesser rate of fare than another simply because he has a title, or wears a clerical or religious gown. Why should a well-paid clergyman travel upon half-rate, when a half-paid Spiritualist, who is a gentleman and who is a student of the "Theosophists" as antiquated notion to be investigated by them. All anti-quarian societies are hereby notified that Mark Twain's Mummy is no longer entitled to the burial wreath; it should be placed on the funeral pyre.

Hugh Johnson, the well known poet, recently delivered a new lecture to a large audience, on "An Hour with a Trump." Hon. Warren Smith, of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. To his study of Spiritualism and should be given a chance to be heard in other places.

Every one regretted that Mrs. Colby Luther did not sufficiently recover her health to respond to a unanimous call for her to speak in Washington the Sunday of May 1st.

Rev. Hugh Johnson, of the Metropolitan M. E. Church, relieved his mind recently by preaching a sermon on Spiritualism. I trust the said sermon did not leave a bad taste in his mouth; should suppose, however, that he would have to use a good brush soon, or a solution of carbolic acid, to eradicate the effect of using such language as he used to express his views. This was an evening sermon; on the morning of the same day he preached on Religious Liberty and Tolerance. This gentleman is respectfully submitted to the "Theosophists" as antiquated notion to be investigated by them. All anti-quarian societies are hereby notified that Mark Twain's Mummy is no longer entitled to the burial wreath; it should be placed on the funeral pyre.

Hugh Johnson, the well known poet, recently delivered a new lecture to a large audience, on "An Hour with a Trump." Hon. Warren Smith, of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. To his study of Spiritualism and should be given a chance to be heard in other places.

Every one regretted that Mrs. Colby Luther did not sufficiently recover her health to respond to a unanimous call for her to speak in Washington the Sunday of May 1st.

Rev. Hugh Johnson, of the Metropolitan M. E. Church, relieved his mind recently by preaching a sermon on Spiritualism. I trust the said sermon did not leave a bad taste in his mouth; should suppose, however, that he would have to use a good brush soon, or a solution of carbolic acid, to eradicate the effect of using such language as he used to express his views. This was an evening sermon; on the morning of the same day he preached on Religious Liberty and Tolerance. This gentleman is respectfully submitted to the "Theosophists" as antiquated notion to be investigated by them. All anti-quarian societies are hereby notified that Mark Twain's Mummy is no longer entitled to the burial wreath; it should be placed on the funeral pyre.

Hugh Johnson, the well known poet, recently delivered a new lecture to a large audience, on "An Hour with a Trump." Hon. Warren Smith, of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. To his study of Spiritualism and should be given a chance to be heard in other places.

Every one regretted that Mrs. Colby Luther did not sufficiently recover her health to respond to a unanimous call for her to speak in Washington the Sunday of May 1st.

Rev. Hugh Johnson, of the Metropolitan M. E. Church, relieved his mind recently by preaching a sermon on Spiritualism. I trust the said sermon did not leave a bad taste in his mouth; should suppose, however, that he would have to use a good brush soon, or a solution of carbolic acid, to eradicate the effect of using such language as he used to express his views. This was an evening sermon; on the morning of the same day he preached on Religious Liberty and Tolerance. This gentleman is respectfully submitted to the "Theosophists" as antiquated notion to be investigated by them. All anti-quarian societies are hereby notified that Mark Twain's Mummy is no longer entitled to the burial wreath; it should be placed on the funeral pyre.

Hugh Johnson, the well known poet, recently delivered a new lecture to a large audience, on "An Hour with a Trump." Hon. Warren Smith, of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. To his study of Spiritualism and should be given a chance to be heard in other places.

Every one regretted that Mrs. Colby Luther did not sufficiently recover her health to respond to a unanimous call for her to speak in Washington the Sunday of May 1st.

Rev. Hugh Johnson, of the Metropolitan M. E. Church, relieved his mind recently by preaching a sermon on Spiritualism. I trust the said sermon did not leave a bad taste in his mouth; should suppose, however, that he would have to use a good brush soon, or a solution of carbolic acid, to eradicate the effect of using such language as he used to express his views. This was an evening sermon; on the morning of the same day he preached on Religious Liberty and Tolerance. This gentleman is respectfully submitted to the "Theosophists" as antiquated notion to be investigated by them. All anti-quarian societies are hereby notified that Mark Twain's Mummy is no longer entitled to the burial wreath; it should be placed on the funeral pyre.

Hugh Johnson, the well known poet, recently delivered a new lecture to a large audience, on "An Hour with a Trump." Hon. Warren Smith, of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. To his study of Spiritualism and should be given a chance to be heard in other places.

## ORDINATION.

### THE BANNER OF LIGHT IS IN LINE WITH THE PROGRESSIVE THINKER IN RESISTING THE ENCOACHMENT OF FRAUD.

In our last issue, the President and Secretary of the National Spiritualists' Association gave notice that the subject of ordination had again come to the front, and was demanding the attention of the executive officers of the national body. Our readers will remember that the National Spiritualists' Association ordains no one to the ministry of Spiritualism. This is one of the wisest provisions in its rules, and it would be a good thing for Spiritualism if every State and local society would follow its praiseworthy example. Ordination has become a menace to the progress of pure Spiritualism, and summary measures are necessary to check a practice at once dangerous in itself and pernicious in its influence.

The separation of Church and State rendered all ecclesiastical ordination obsolete, but the civil law did not go far enough in dealing with this question. It divested the Church of all authority in the affairs of State, yet reserved to the clergy the right to solemnize marriage, to attend funerals, to enter prisons and reformatories, to visit convicts, and exempted them from jury duty. Under these reservations a long train of evils has grown up through the influence of this privileged class. Some Spiritualist speakers and mediums have begun to yearn for the perquisites supposed to be attached to the position of a minister of the gospel. We deplore this tendency, and enter our solemn protest against it.

The title "Rev." has many attractions for some of our Spiritualists, but we fail to see why it should. It has absolutely no meaning under existing conditions, and is, therefore, entirely superfluous. Under ecclesiastical law it indicated something, and made the individual who bore it a subject of reverence (or fear) on the part of the masses. Modern civilization, and especially the ethics of Spiritualism, is against the continuance of any such custom or practice. We as Spiritualists exalt no class of human beings above another, therefore want no reverends to fear, nor bow to in humble submission to their religious wills.

This inevitable distinction on the part of the law has done more to foster the development of the caste system in this country than any other one cause, with the possible exception of class legislation. As Spiritualists, it is our duty to protest against every tendency in society to make caste distinctions between human beings of equal intelligence and moral worth.

Many speakers and mediums desire ordination for the sole object of obtaining half-rates upon railroads. The railroad authorities recognize this fact, and have tried to obviate it by the adoption of a system of stringent, but eminently just rules, that guard them from all kinds of imposition in this direction. The fact of ordination carries with it no right to half-rates whatever. The ordained party must present evidence of such a character as will prove him or her to be a person of good character, or recognized missionary, under salary from some State or National body. Other safeguards are also placed around the privilege of half-rates that serve to protect railroads from imposition on the part of those who feel that it is morally right to get the best of a corporation under any circumstances.

The Banner fails to see why one person should travel at a lesser rate of fare than another simply because he has a title, or wears a clerical or religious gown. Why should a well-paid clergyman travel upon half-rate, when a half-paid Spiritualist, who is a gentleman and who is a student of the "Theosophists" as antiquated notion to be investigated by them. All anti-quarian societies are hereby notified that Mark Twain's Mummy is no longer entitled to the burial wreath; it should be placed on the funeral pyre.

Hugh Johnson, the well known poet, recently delivered a new lecture to a large audience, on "An Hour with a Trump." Hon. Warren Smith, of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. To his study of Spiritualism and should be given a chance to be heard in other places.

Every one regretted that Mrs. Colby Luther did not sufficiently recover her health to respond to a unanimous call for her to speak in Washington the Sunday of May 1st.

Rev. Hugh Johnson, of the Metropolitan M. E. Church, relieved his mind recently by preaching a sermon on Spiritualism. I trust the said sermon did not leave a bad taste in his mouth; should suppose, however, that he would have to use a good brush soon, or a solution of carbolic acid, to eradicate the effect of using such language as he used to express his views. This was an evening sermon; on the morning of the same day he preached on Religious Liberty and Tolerance. This gentleman is respectfully submitted to the "Theosophists" as antiquated notion to be investigated by them. All anti-quarian societies are hereby notified that Mark Twain's Mummy is no longer entitled to the burial wreath; it should be placed on the funeral pyre.

Hugh Johnson, the well known poet, recently delivered a new lecture to a large audience, on "An Hour with a Trump." Hon. Warren Smith, of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. To his study of Spiritualism and should be given a chance to be heard in other places.

Every one regretted that Mrs. Colby Luther did not sufficiently recover her health to respond to a unanimous call for her to speak in Washington the Sunday of May 1st.

Rev. Hugh Johnson, of the Metropolitan M. E. Church, relieved his mind recently by preaching a sermon on Spiritualism. I trust the said sermon did not leave a bad taste in his mouth; should suppose, however, that he would have to use a good brush soon, or a solution of carbolic acid, to eradicate the effect of using such language as he used to express his views. This was an evening sermon; on the morning of the same day he preached on Religious Liberty and Tolerance. This gentleman is respectfully submitted to the "Theosophists" as antiquated notion to be investigated by them. All anti-quarian societies are hereby notified that Mark Twain's Mummy is no longer entitled to the burial wreath; it should be placed on the funeral pyre.

Hugh Johnson, the well known poet, recently delivered a new lecture to a large audience, on "An Hour with a Trump." Hon. Warren Smith, of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. To his study of Spiritualism and should be given a chance to be heard in other places.

Every one regretted that Mrs. Colby Luther did not sufficiently recover her health to respond to a unanimous call for her to speak in Washington the Sunday of May 1st.

Rev. Hugh Johnson, of the Metropolitan M. E. Church, relieved his mind recently by preaching a sermon on Spiritualism. I trust the said sermon did not leave a bad taste in his mouth; should suppose, however, that he would have to use a good brush soon, or a solution of carbolic acid, to eradicate the effect of using such language as he used to express his views. This was an evening sermon; on the morning of the same day he preached on Religious Liberty and T







QUESTIONS AND ANSWERS

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what information I am able, the extraordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Joseph Carr, Boston: Q. I am inclined to believe from observation for the last few presidential elections that the spirit-world can direct the results. This being so, why should it allow the victory to the party having the greatest antagonism to Spiritualism?

A. We think this correspondent misinformed when he attributes antagonism to Spiritualism to one party more than the other. Surely there have been and are a great many leading Republicans active Spiritualists, and it is reported that McKinley, while Governor of Ohio, was desirous of having the word "clairvoyant" struck out of the obnoxious bill against fortune-tellers, etc. We never heard that Spiritualists had special political affiliations except that they endeavored to be on the side of right and justice. Granting the theory of this correspondent, that the spirit-world can influence in such a momentous affair as the election of President of a great nation, we must bear in mind that the "spirit-world" is not a unit throwing its weight in one direction. It is composed of a multitude of intelligences, as diverse in opinions, and intellectual and moral status as mankind. That the Catholic influence is strong, even predominant, shows the tremendous power of the most perfect organization ever existing, which has so strongly influenced the minds of its devotees that the impress continues in the next life, and blinds the millions of the spirit-world to the errors of the Catholic Church, and the errors of the Liberalists of the world would have the transcendent spirits of advanced thought promulgate their plans, then must they give them that assistance that the organized, equipped and thoroughly trained army of Catholics, ten millions strong in the United States, gives to that section of the "spirit-world" pre-eminently its own.

During the presidency of Abraham Lincoln, the most eminent statesman of great extent, and held him as his exponent. Under the past administration the spiritual forces of avarice have triumphed.

J. H. Vison: Q. (1) It is said this life is a preparatory school, as it were. In view of the millions who die in infancy and childhood, who are said to get along quite well, what is the good of passing through the preparatory stage with all its pains?

(2) What sense is there in all this maudlin opposition to church practices and ceremonies? St. Paul was a wise man; if a mistake one. It was his habit to be "all things to all men," and he might gain some, and any concession to public prejudice that does not involve a sacrifice of principle, would appear to be quite legitimate from a cult struggling for recognition.

A. (1) The idea that this life is a preparatory school, is quite distinct from the conclusion that it is a necessity to pass through it before ascending higher. Under the exceedingly adverse environments of the great majority, the burdens of poverty, deprivation and the desperate struggle for a meagre physical existence, the preparatory benefits of earth-life are questionable. Even under the best conditions it is not essential to the spirit's future advancement. The idea of reincarnation does not give a better solution, for if the conditions of life are bad, another trial may have them even worse.

To come into the earth-life, and pass through it, is the initiation of the individualized spirit to its immortal heritage, and in this light, the environments of its birth, the length of time it tarries is of small account.

(2) Unquestionably this correspondent in the last part of his question gives the answer. He says: "Any concession to public prejudice that does not involve a sacrifice of principle would appear to be quite legitimate from a cult struggling for recognition."

It so happens that the demands made by the church does this very thing; demands a complete sacrifice of every principle. "To be all things to all men," may have been in Paul, but at present to do so is to become a characteristic coward. It may be "maudlin" to oppose the practices and ceremonies of the church, but he who has regard for truth cannot do otherwise. Such ceremonies are child's play, valuable once, perhaps, when expensing some living thought and moving and meaningful. Spiritualism cannot concede anything without being false to itself. It cannot admit that the doctrines of the church are true, for its teachings are diametrically opposed.

Why should it be asked or expected to apologize for its being? If there is to be an apology it ought to come from the churches, who by their dogmas have dwarfed and blinded the minds of men for ages; from that system responsible for the night of the Dark Ages, in which we would yet remain had it not been for the influence of science; from that religion which boasted of coming to array brother against brother, and which is responsible for more bloody wars, internal cruelty, selfish rascality, unnumbered tortures, and agony of soul than all other causes combined.

That the sublime philosophy of Spiritualism should truckle and shamefacedly ask pardon for being, of such a system cannot be expected. Nor is it possible to remain decent, while doctrines are taught untrue in all relations to nature, God and man, for it is these doctrines Spiritualism comes to destroy.

"Inquirer." Pittsburg, Pa.: Q. I notice in the Banner of Light that nearly all the writers take it for granted or explicitly state that Spiritualism dates from the rappings at Hydesville, N. Y., with the Fox family. In an illustration of the cottage over the door is a conspicuous sign, "Spiritism Originated, March 31, 1848, in This House." The National Association seems to take this for granted, and is making the move for a great celebration on this ground, and asking heavy contributions from Spiritualists to carry out the project. Now is this true?

A. I have been deeply impressed that Spiritualists who have urged this matter with such pertinacity, and held the great cause of Spiritualism to that local

CHARACTER READING.

The Science of Reading by the Hair Quite Popular.

KNOW EACH OTHER BETTER—KEEP IN TOUCH WITH MANKIND.

The world is surely advancing, at least so far as concerns delineation of character. People are bound to be posted as to the character of each other, if not of themselves. In this art there can be no doubt of utility, especially in love-making—financing—doing others and preventing their doing you, etc., and there are other phases of delineation, all of which are very accurate. For instance, palmistry, physiognomy, face-reading, by the walk, by the finger nails, by the feet, by the skin, the deeper and more accurate than all others is psychometry. But this is more of a gift of the individual, in fact, wholly a birthright, and not a science or art, to be picked up or taught by most anyone. A person may also possess this power and have no knowledge of it or not be able to use it as an art, and still use it in the commonest business transactions.

To be successful in accumulating wealth, a person must be a good judge of human nature and the possessor of a great deal of magnetic or psychological force. Hence the desire for wealth is an incentive to a more accurate and reliable means of knowing mankind, of reading at sight the leading characteristics of those with whom we come in contact.

Financial success might not prove the ultimate success of the future man, or of man in what is called a future state, therefore, the possession and application of the art of character reading, by any science or cult, can be made a detriment instead of an advantage to persons. But in cases, before the eye, an epidemic of character reading and a tendency towards the cult, and all for commercial purposes.

The secular papers have been full of palmistry, some of them making a "drawing" of the palm of a man, and a column or two on the subject—readings at regular dates of issue, and without knowing it, or perhaps caring except as to the increase of their assets, they are inspiring in the rising generation a yearning for the deep mysteries of the palm, by some means of the future, both of self and their friends; and inquisitiveness regarding the hidden, the invisible, the force or principle behind all matter. In a word, the future, both of self and their friends, by being permitted to think, and the generations now living in wait at the threshold of an earthly existence may be counted on to spring some great revelations upon the world of dead and buried superstitions, along the line of psychometry, mental telepathy and the flying saucer.

The following clipping is from the Chronicle of this city, of recent date which appears to be only the outline of the art of

READING BY HAIR.

It grows harder each day to conceal one's true character. A new fad is hair reading, and this is said to "give us away" in an unpleasantly accurate manner. The new science is not fully developed yet, but its devotees are already discovering many interesting facts and are constantly searching for more.

Five hair is said to denote gentle birth, and the amount of care the hair shows will determine the mode of life. It is also claimed that the closer the ends of the hair cling together, that is naturally, without artificial force, the greater is the intellectual faculty the owner possesses. A tendency to curl denotes inherent grace and poetic nature. Straight hair, the sign of a firm, positive and practical character. Wavy hair, bad qualities as treachery and jealousy are generally found in people with black, lustrous hair. The lighter the hair the more sensitive and "touchy" the owner generally is. Red hair is a sign of honesty and cleverness. Nothing is said of the hair of the writer, who is temper as an accompaniment to red hair.

DR. T. WILKINS.

BEREAVEMENT.

Nay, weep not, dearest, though the child be dead.

He lives again in heaven's unclouded light.

With other angels that have early fled From these dark scenes of sorrow, sin, and strife.

Nay, weep not, dearest, though thy yearning love Would fondly keep for earth its fair.

And even deny to brighter realms above The few that deck this dreary world of ours;

Though much it seems a wonder and a woe That one so loved should be so early lost.

And hallow'd tears may unforbidden flow, To mourn the blossom that we cherish'd most.

Yet all is well: God's good design I see.

That where our treasure is, our hearts may be.

—John G. Saxe.

A PLEASANT SURPRISE.

We have in our city of Grand Rapids, Mich., one of the best trumpet mediums it has been my fortune to meet, Mr. A. Finney. He is kept busy and is doing much good for the cause. Mr. Finney and family reside here, and on the evening of about thirty-five of his friends surprised him by calling with well filled baskets to help him celebrate the anniversary of his birth.

The first part of the evening was spent in social intercourse and conversation. Then Mr. Finney suggested a trumpet séance, and all were delighted. The manifestations were of a marked character, beside the trumpet and guitar that were put on the table for use, there were several other instruments played upon that were materialized for the occasion. His control, Johnny Williams, lectured in good voice some moments. Our friends came with messages of love, giving names and incidents in life to prove immortality. Spirit lights flashed and the room was all aglow. All seemed to realize that there is only a thin veil between us. After the séance a dainty collation was served. Mr. Finney was presented with a beautiful china cup and saucer and a gold watch-chain and charm. The writer made the presentation speech in behalf of the friends present. On leaving all wished him many returns of the day.

MRS. W. C. COFFMAN, President Band of Harmony.

SHAKER SPIRITUALISM.

THE SHAKERS IN TIRINGHAM, MASS.—AN INTERESTING ACCOUNT—THEY PRECEDED THE FOX SISTERS.

They commenced in the year 1837. The writer was at that time eight years of age. There were then nearly two hundred members in the society. There were many mediums among the number, and many different phases of the phenomena witnessed by all, and by outsiders as well—for public meetings were held, and sometimes two hundred spectators would be present; but finally because of disreputable, riotous and spirit power, as well as scoffing at the exercises, exhortations and general run of the meetings, that for a time our doors were closed against them, and we enjoyed the spiritual offerings in peace.

Among the mediums were several transients, who would occasionally be absent for hours at a time, taken from the house of worship and carried to their homes by carriage, laid upon a bed where they would be like one dead, save for the breathing, and perhaps a few words of message now and then to come. When they returned from their spirit travels they would relate many wonderful sights and scenes realized, mostly of a pleasurable character, but often they met with very painful experiences, spirits in darkness and in prisons, suffering great distress in consequence of their past sinful lives here on earth.

All they saw, both happy and otherwise, were as real to them as anything here in earth life. They visited beautiful mansions, and saw the inmates engaged in various kinds of occupations, and went into places of worship, and institutions of learning, heard instructive discourses, and sweet music both vocal and instrumental.

They described the lovely dresses worn by those of higher circles, some of pure white, and others of varied beautiful fabric and colors. They also went sailing on silvery streams in fairy-like boats, with those who had once been their companions here in time, and were very sad at parting with them, and to make their earthly return journey in company with the guides who had taken them away and shown to them the wonders of the life beyond. The beauties and glories which they had been privileged to witness were of such a high order, that earthly scenes how over bright seemed to them dark beyond endurance.

Angels and good spirits were constantly in our midst—not only at the appointed times of worship, but when about our household duties. We had many clairvoyants, and clairaudients, who were daily in a condition to see and converse with the disembodied, and they seemed as real and familiar to all of us, through the agency of these mediums, as did those still in the flesh.

Many spirit communications were written, both for public and private benefit, many tracts were given, and several of our mediums had the gift of personification—would sometimes for days together seem to be another person—talk and act entirely foreign from themselves. When in a small condition, and while coming out of this state would be utterly ignorant of anything they had said or enacted.

One personated a young woman of foreign birth—a princess it was thought, who had been imprisoned and brutally treated for some reason unknown to us, and who, under the influence of her feelings, would bring the tears to our eyes. She looked like one dying—eyes distorted, tears rolling down her cheeks which seemed cold and rigid, and white like a corpse, her mouth drawn out of shape, and general appearance like one in terrible distress. She felt, however, under the influence, but could not ward it off. It would take days for her to recover from its sad effects. She was a lovely sister, one of our teachers, full of love, liberality and sympathy, and it seemed that this suffering spirit was drawn to her for the purpose of relief.

Many of our mediums were brought beautiful influences, and imparted to us much strength and blessing. We were visited by all the different nations—Kings and Queens came—some to be instructed, and others to administer for our benefit. Many of our mediums spoke in tongues of different kind, and others in unknown language, and many were sung extemporaneously. The Indians were almost constantly in attendance and usually brought a very good influence—loving, simple and friendly—would always impart to us of their peculiar and peculiar gifts, beads, blankets, moccasins and the like. Songs in their own language were often sung in our meetings, and many were their written communications given. Some had the ability of reading the mind and thought of others, with astonishing correctness.

Well, these things were a comfort, and we partook of them as being the reality of life. We gave more thought to the things than others did for seven years there was an uninterrupted flow, then a decided cessation, they left us in a barren, and almost despondent condition of mind. There were prophetic mediums in our midst, and they had told us it would be so, and there was no more control and no more beautiful gifts, for a famine would surely come, in which the least morsel from spiritual avenues would seem a blessed benediction.

The spirit of Mother Ann Lee, founder of the order, said she should leave us there and go on into the broad, working for the enlightenment of humanity at large—that earth's children were in a benighted state, and knew nothing of the higher life and the beauties beyond. She said, "The knowledge must be spread broadcast throughout the world, as it is the waters cover the sea—that every nation and nation must learn of the goodness of God, and the glories prepared for the upright and honest worker, when done with things of time." Many shed tears at her parting address, and the cessation of these beautiful manifestations made as it were a sad blank in our lives.

One spirit who came calling herself Mother Wisdom said: "Many words beside this have I seen, some inhabited and others empty and void; of such I have nothing to say. But if you knew of the full beauty and glory which await in the life beyond, and the faithful, you would not be willing to remain and finish up your duties here—it is not best that you should know, only in part, and such as you have realized must all earth's children be partakers of before our mission is ended."

One of our mediums prophesied that "The time would come when the de-

THE SCIENCE OF THE SOUL AND THE STARS.

FINELY ILLUSTRATED WITH EIGHT FULL-PAGE ENGRAVINGS.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the Spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. \* \* \* It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces." But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price, Three Dollars. For Sale at This Office.

A HEALTHY INFANT.

The Pabulum on Which It Thrives.

ITEMS WHICH THOSE WHO HAVE THE CARE OF OTHER INFANTS MAY WISELY PONDER—GOOD READING FOR SPIRITUAL VETURINERES.

To the Editor:—Thinking that your many readers might be interested in hearing from this part of the "Lord's" more or less, I take my pen with a view of telling of our society and its progress.

The First Spiritual and Liberal Society of Wichita, Kas., although quite young is a very well developed spiritual infant, with some very commendable traits of character. We (the infant) have a perfect horror of dirt, hence we have none. We (still the infant) like a good hall to meet in, and we have it. In short, we have nearly all that we need (and paid for) except that our increasing congregation forcibly reminds us that more chairs are required, and with a good fund in our treasury, this want does not trouble us very much.

Our mode of furnishing speakers might be adopted by other societies, to their advantage. Instead of going out side for such, we utilize home talent—and fortunately we have a good quality of brain to draw from. We welcome any woman or man to our platform, who has anything to say—for in our short life (still the infant) we have come to the conclusion that mental growth is helped by hearing both sides of any question. Hence we have little interest to those who think with us and those who do not.

The Unitarian minister of this place, the Rev. Mr. Todd, has spoken for us twice. Mr. Todd is a very talented man and fluent speaker. Judge B. A. Sankey, one of the brightest legal lights in the State, spoke for us a few Sundays ago.

Mr. Hardy Sayre, a lawyer of noted ability, spoke for us two or three times. Judge Tucker, who needs no introduction to the Spiritualistic world, has spoken for us once. Then came a woman for the "lady." Mr. A. L. Bone has spoken for us. Mr. Bone is an investigator, and very much in earnest. Should he become convinced of the truth of Spiritualism, he will be heard from in the lecture field, and should there be any Spiritualistic dry bones lying around when that time comes, they may as well prepare to rattle.

Another speaker (and, by the way, a thinker) is Wm. Browder. It is but a short time ago that Mr. Browder was in the materialistic fold, but he has had a glimpse from the other side—and is now with us.

I had almost forgotten our materialistic friend, Mr. Millard, who has spoken for us; we listened attentively to his exhortation to "Deny the Ends All"—or in other words, "Why Mr. Millard was not far saving." His argument so far as he was concerned, was convincing.

Of our president, Brother Thompson, too much can be said. Whenever a topic is to be filled on a Sunday night, Brother Thompson is in that garb, speaker he is earnest, honest, and consequently impressive. We have got in the habit of believing all that Brother Thompson says, just because he says it, in other words, we have the perfection of truth and honesty.

Some time ago a Mrs. Dilley came here with a flourish of trumpets and a certificate from some society in Texas. She gave several sentences and under no test conditions—except her own—and as a consequence she was pronounced a fraud, that we manifestly were. She may have mediumistic powers, but if she has, we have no knowledge of them. Should she pay any society a visit in the interest of the "angel world," we would advise that those who are not yet angels keep their eyes open and their pocket-books shut. To those however who hunger for a fraudulent Spiritualistic worm—and there are such—we would say: "Be this lady your own way, mark your slates, but do not let her see how, and when the change in slates is made, should you still be desirous of seeing your own slates again, ask a lady to get them, as it would not do for a gentleman to go to "extremities" (7) even with a fraudulent medium, which Mrs. Dilley most unquestionably is. Look out for another list of subscribers soon.

NICHOLAS ROONEY, Sec'y. Wichita, Kan.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into the Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, bound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"The Relation of Science to the Phenomena of Life." By Prof. Michael Faraday. Price 10 cents. For sale at this office.

"The time would come when the de-

"THE LIGHT OF EGYPT,"

OR THE SCIENCE OF THE SOUL AND THE STARS.

FINELY ILLUSTRATED WITH EIGHT FULL-PAGE ENGRAVINGS.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the Spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. \* \* \* It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces." But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price, Three Dollars. For Sale at This Office.

MOST WONDERFUL BOOKS.

The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth. Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."—Chicago Tribune.

"The most valuable contribution that has yet been made to the history of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its hand, and follows boldly wherever truth bids him come."—Buffalo Commercial.

"The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchained. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."—Chicago Times-Herald.

"Undoubtedly the most exhaustive treatise which has been written on this subject. It is able, scholarly, critical, and impartial in tone."—Boston Daily Advertiser.

"A literary event of prime importance is the appearance of 'A History of the Warfare of Science with Theology in Christendom.'"—Philadelphia Press.

These two large volumes, containing about 900 pages, will be sent to any address on the receipt of the price, Five Dollars.

A UNIQUE BIBLE PICTURE-BOOK.

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.

By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

Contents.

Abraham's Journey, The Campaign of Deborah and Barak, General Gideon, Joseph and His Human Sacrifice, Samson the Strong, Ruth and Boaz, Daniel as Prisoner, God Shall Not Mock, David, God's Favorite, Some Stories from the Book of Kings, The Story of the Fall of Jerusalem, Jonah the Truthful Sailor.

(Note, gilt side stamp, \$1.50) Boards, illuminated covers, \$1. Address THE PROGRESSIVE THINKER.







must suffer, and  
ourn.—Mathew



## CONSCIOUS THOUGHT ENTITIES.

### Mysteries of Manhood, or Multiple Personality.

PECULIAR CASES CITED—WHY AND WHEREFORE?—UNIQUE EXPLANATION—CHARLES DAWBARN, THE GREAT CALIFORNIA PHILOSOPHER TO THE FRONT, WITH IDEAS TO EXCITE THOUGHT.

To my Brother and Sister "Thinkers"—If it be true that manhood embodies differing states of consciousness, therein, it seems to me, will be found an explanation of many of the "short comings" exhibited in spirit return. So I propose to offer reasonable proof that such states of consciousness may become entities, and communicate, for a time, after the real Ego has gained too high a level for personal intercourse, except under the most favorable conditions.

#### A REMARKABLE CASE.

For several years I was intimately acquainted with a gentleman remarkable for an even and unexcitable temperament. He was a man of rigid habit, singularly unselfish, and free from the almost universal greed for riches. I have never known a man more manly in every respect. He had the esteem of all who knew him, and was, I believe, without an enemy in the world. As an employer of labor he was both just and kind, never allowing himself to say an angry word, even under extreme provocation. Slow in speech and deliberate in movement, his life, whether public or private seemed almost without a flaw. I am very glad to be able to use so manly a man for the purpose of this article because his life offered to my study one of the great problems of life.

He was a married man, and a most affectionate husband. But for many years this model man alarmed his wife almost every night by exhibiting a manhood with a temperament very different from that of his daily life. He would utter loud threats against some enemy, or perhaps against one of his workmen who had offended him during the day, and he would strike angry and fierce blows that occasionally have fallen on his wife. Sometimes he would make so fierce an attempt to reach the foe that he would fall out of bed and awake severely bruised. Again he would laugh long and loud with the sneer of

#### FIENDISH SATISFACTION

that glows over misery or humiliation. He was thus exhibiting a very different personality from that of his daily life. And this change was not born of either indigestion or nightmare, for he was rigidly temperate in both eating and drinking. His health was excellent. Animals and children loved him. But that was after he got up in the morning, and before he went to bed at night. The rest of the time he seemed to brood over vengeance and cruelty. He was then almost always quarreling with some one, and for years, as I have said, these were almost nightly scenes and sounds for his poor wife, who idolized her husband in the daytime. So here were two quite distinct personalities using one body, and it is most likely there are many such cases, although usually suppressed as too painful for discussion outside the family. I have been told of such instances that this case proves so valuable to the student of humanity. And such a student will at once note that it offers a possible solution of some of the mysteries of Spiritualism.

Suppose this man to have been charged with some crime. No matter what the circumstantial evidence his daily life would be taken as proof of his innocence before any jury. And if he were to actually inflict injury in some night attack, such a man would only be for a time placed under medical supervision. Here is a rather startling fact. We judge a man by his average manifestation in what we call his waking hours. Yet who was the other man who exhibited his nature as both angry and quarrelsome almost every night? Let us remember that it is not the deed, but the thought that precedes the deed, for which a man is really accountable, although our crude jurisprudence has never grasped that truth. This man has one class of thoughts in the daytime—quite another class at night. Before the sun sets he is developing a progressive manhood such as we are taught is the outcome and justification of the creation of humanity. In the dark hours he is indulging feelings of hate and revenge that cloud a soul, and at best hold it as an earth-bound spirit.

Before we follow this thought into the life after death it will be well to study a little further what it means for the life of to-day. I am taking this rather striking case as an illustration, because I happened to be personally familiar with this man who was good by day, and bad by night. And on account of the day goodness, the night badness would never have been punished by our courts. But suppose the case reversed; and I know no reason it should not be. May there not be men and women bad by day, and good in the night? Loving and kind after sundown, but vicious and ugly in the day time to their fellows in home and mart. Such would be held to their daylight character in our courts, and probably hanged accordingly, if such were adjudged the penalty of their offense. So on this line of thought as well as the other we find ourselves wondering what all this means in its effect on the next life. And because I feel it of stern import to humanity, I want to follow it yet a little further on this side, before we venture out on that sea which, at best, has so far been but poorly charted for the navigator.

#### COMPOUND PERSONALITIES.

Is man really a compound personality here? We know so little of ourselves, and for that matter of others, that to study manhood we are obliged to take the unusual, and apparently abnormal cases which have aroused the attention of the medical and scientific world. For instance there is the now celebrated case of Mollie Fancher. In her biography, as written by her friend Judge Daily, we are told that nightly there are a series of personalities using her organism in regular and orderly sequence. And by "personalities" I mean intelligent beings with distinct experiences and memories, so that while we see them making use of one body it is absolutely impossible for us to think of them as one mind. There are very different degrees of spiritual growth manifested by these intelligences, and almost as striking changes of disposition and character as exhibited by the gentleman whose experiences I have been using as the text for this article. And since most such experiences are hidden in the sanctity of private life, we necessarily must, for the most part, gather such facts as are occasionally published for medical or scientific purposes.

The experiments in hypnotism by talented French physicians have been extensively copied, as specially interesting. For instance, one personality after another has been uncovered by these doctors in an uneducated peasant woman, each apparently as distinct in taste, temperament and habits of thought, as well as of disposition, as are the mortals we meet in daily intercourse. In one memorable case, that of "Leonie," four distinct intelligences appear that never blend, but remain absolutely distinct, and therefore must stand to every careful student who believes in human immortality, as separate minds. Many such cases have already been observed and recorded, so that we seem justified in assuming "multiple personality" as a fact in human existence in earth life. And these have not been cases of so-called obsession or spirit return, but apparently of individuals who are not trespassing on each other's rights in this making use of one body to apparently gather experiences that may be essential to spirit growth.

This, then, seems to be our position. We have apparently clear evidence that distinct minds use one body in certain well attested cases. While we are not justified in assuming this to be a fact in all mortal life, it is apparently by no means an uncommon experience. So that we will act wisely if we seek to apply the lesson to the cases of

"spirit return" which are the foundation of Modern Spiritualism.

When a mortal has disappeared in death, we know what has become of his old body. And if he still exists, but beyond our normal sense, we know he is living amidst vibrations that make him invisible and intangible to us. He must still use matter; that is to say, his ego will still require a body. And the nearer he remains to earth life the less refined will be the matter of which his body is composed. As for the shape such matter may assume for him, we can only say that if it be ever visible to mortal eye the appearance must be of a form with which we identify humanity, or there could be no recognition. But we should bear in mind that in those new conditions there may be nothing that compels adherence to the old form. There certainly cannot be gravitation, as we know it, and quite as likely not polarization, or the attractions and repulsions that pervade our mortal bodies. And I would ask the reader to remember that, while I am writing for those who have proved human immortality, I must decline to accept, for my present purpose the statements of any abnormal voice or inspiration that comes to us, directly or indirectly, from the "great unknown." The contradictions on every possible theme from such source should impel a wise mortal to make his own inferences from the facts around him. So when Tesla has shown us that although two thousand volts of electricity will inflict capital punishment, he can allow one hundred thousand of such volts to play around and through him with impunity, we see that vibrations do not follow our conception of their laws, but laugh at our multiplication table as soon as outside our sense perception.

We can understand that the nearer a spirit is to earth life, by so much is he living amidst vibrations similar to ours. And the further he is from mortal life the greater the change in the vibration of the matter around him. We can also assume, without fear of contradiction, that the coarse and sensual have bodies less refined than those living lives of purity and love. But it is not matter that is either the one of the other in itself. It is the ego compelled to express himself amid vibrations in harmony with his thought. With this as our logical basis, and the knowledge of "multiple personality," we find that "spirit return" has not the sweet simplicity that endears it to the average believer. For instance, when Mollie Fancher passes over which of her personalities will be used to demonstrate spirit return? And above all, which will be Mollie Fancher? We have seen that our law would hold the daylight Mollie Fancher to account in this life, but that cannot be either justice or spirit law. And it seems to me that herein is a truth that has remained unthought of by the average Spiritualist, who has sought his experience in phenomena.

#### THOUGHT ENTITIES.

If purity necessitates living amidst one refinement of matter, and sensuality demands quite another, there will be and must be different forms for such differing personalities. So that what appears but one person in earth life may thus have several distinct manifestations after death, and each may be capable of spirit return, but always on its own plane. And yet I am not assuming or suggesting that there is more than one ego to that mortal life. I have already said in a previous article that I now believe that no ego becomes truly immortal until he reaches consciousness of the "God within." But it begins to seem as if the usual effect of earth life must be

#### TO CREATE "THOUGHT ENTITIES"

with necessarily an ephemeral existence, although the true ego may have quickly advanced and gained the higher life. The process of creating such entities may vary, yet the result be the same. For instance, the horrible accident to the sweet young school girl Mollie Fancher seems to have compelled a series of vibrations in her organism, each expressing a different intelligence, and therefore known and named as distinct individuals by her attendants. The foundation of the French "Leonie" seems to be the changes induced by her hysterical suffering and made permanent by the long series of hypnotic experiments. I venture to suppose that the lifelong use of tobacco, his one bad habit, by the gentleman I have described, may have produced similar conditions, compelling his own intelligence to quite another manifestation when its daily will-power was withdrawn.

But it is in the use of such "thought creations" as explaining much of the mystery of spirit return that I find their chief interest. We know too well that man who has evolved a higher manhood in this life is still battling with his lower nature as a foe to be mastered. If he has at one time thought and lived to the sensual, and who has not, he has practically created for himself an entity on that level. I am not supposing that every chance thought produces an entity, but it begins to seem certain that man the mortal can and does infuse life into a form thus created by his own thoughts, even if such thoughts are a consequence of accident or disease. If that be true, it becomes probable that such a "thought form" will have enough of the true ego to exist, at least for a time, after the mortal form has ceased to be its home. If the gentleman in question has created a thought form that is permeated by intelligence, although on a low level, I can see no reason that such a form should not manifest after death, when conditions are favorable, and claim, honestly enough, the entire manhood of the earth life. And yet the true ego may have rapidly reached conditions where return to earth life would become painful, or perhaps impossible.

It is difficult in an article to elaborate this thought, and apply it universally. But in such cases as named we see differing intelligences, but not, necessarily, more than one ego. And if that ego can reach the consciousness of an indwelling Divinity, it thereby becomes immortal. Otherwise there can be nothing of which we can surmise, to save it from the law of destructive change that seems to dominate creation. But these entities, as evolved by man the mortal, seem each to live amidst vibrations that must mean dissolution, sooner or later.

Now let us make direct application of this truth to spirit return. How often have we felt something lacking in the manifestation of our spirit friend. So-called tests in abundance have been offered, and yet it seemed as if he were not all there. And on the lower plane of manifestation, where juggling with matter rather than the manifestation of intelligence seems the rule, is it not at least probable that we are face to face with lower manifestations of spirits who are themselves beyond our reach in such audiences? In the light of such facts as have been adduced, is it not most reasonable to suppose that the personation of our spirit friend who fails to make connection with our memory, or with a certain fact of his earth life, is really but one of his states of consciousness, embodied for a brief life after death? Should we not assume that such entity never realized the particular experience we are demanding as a proof that it is our old friend?

I do not believe that so-called "mind-reading" is a true explanation of much given as "test." I had a friend who passed over about fifteen years ago after a solemn promise to return. For years he was an expected visitor through every medium who set the "gate ajar" for me. But although my mind was usually all ready to greet him, I have never heard even his name up to this hour. Instead of the test being "mind reading," I am inclined to believe that its absence in this case demands quite another explanation. May it not be that the good old man did not leave behind an evolved entity which might believe itself, or claim to be my actual friend? I think it probable that his eighty or more well lived years of earth life had gained him a spirit development that placed him at once beyond the reasonable possibility of spirit return.

On the other hand let us remember that such entities, when evolved, each believe themselves the veritable ego, although they can really have had but a partial and limited experience of the whole life. Thus, without any intended fraud or deception, may we not have a probable explanation of many of the shortcomings now charged against spirit return, or rather against Modern Spiritual-

ism itself. Surely the possibility that our loved ones may be thus mispresented should make us anxious to reach a "spirit consciousness" of Divine love and celestial companionship rather than to linger amidst phenomena which in many cases, can only be the evoking of an entity who, at best, can represent but one phase in the life of our dear one, "gone before."

I would ask the reader to kindly notice that I am not implying that our dear ones do not return in their own veritable ego, which conditions permit, and especially when recently "passed over." I am neither denying nor affirming the liability to "hocus poems" by elements and elementaries of whom I know nothing. I am simply pointing to the natural fact that certain thought forces can be elaborated during earth life which will have a probable existence after the mortal body is dead. I believe the manifested ghosts in haunted houses to be such entities. And I believe that, for the most part, they rule supreme in the charge of materialization seance, and probably in all of the more mortal phenomena. I believe that, whether they be our own creation or that of another, such intelligences are really dead to spiritual growth, and can only be overcome and left behind as we ourselves attain the consciousness of the "God within." I do not know that that would at once annihilate a form we had ourselves created in past life, but I trust it would at least make him an invalid on the way to extinction. And for ourselves such a consciousness brings immediate proof of our own glorious immortality, and delightful intercourse with those on the same plane in the world of the invisible. San Leandro, Cal. CHAS. DAWBARN.

## Spirits Appear and Disappear.

RETURNED ACCORDING TO COMPACT—A SPIRIT PROVES THE REALITY OF A FUTURE LIFE—REMARKABLE REQUEST OF A LADY IN WHITE—MYSTERIOUS ELEVATION OF HARDY CARROL BY INVISIBLE HANDS—VISIONS INEXPLICABLE, PATHETIC, SENTIMENTAL AND GROTESQUE, REPLETE WITH INCIDENT.

"There was a radical change in the style of incidents in our dwelling shortly after Hardy Carrol came back to us," resumed Mr. Portman, "and some of the happenings were indeed unique," says the Cincinnati Enquirer. "Here is one of this kind:

"My mother stood before a mirror one Sunday morning making herself presentable for religious services to be that day celebrated by a clergyman at Haleson Green, when she caught the reflection of a hideous object peering over her shoulder, making insane grimaces. Oblong eyes, a long, pointed nose, wide mouth and projecting chin enabled the ogre to make his features specially frightful with little effort, and he improved the opportunity. Turning quickly to confront the intruder the good mother found no one there, but when she again surveyed herself in the mirror the same image returned her gaze and "made damnable faces." She went to another dresser and had a similar experience, whereupon she fell sick and went to bed instead of to church. Many weeks elapsed before she again looked into a mirror, when, at the first glance, she screamed and fell in a faint, and from that time forward forever desisted from viewing her reflection in that way. What she saw sickened her soul and made her heart bleed, and never again could she endure the presence of a mirror in her room. She would have banished the article from the house had her natural inclination been permitted to rule, for she had suddenly learned to look upon it as did the Puritans, who pronounced it "a devil's trap to ensnare the soul."

#### ANOTHER MIRROR TRICK.

"My sisters were frequently annoyed while using the mirror by an overcast of mist which came upon its surface without apparent cause, and remained while the occasion for its use continued, when it would go away as mysteriously as it came. Many a time the elder of the two girls, Katie, was compelled to go to the parlor to receive company without that final look in the glass, which is so grateful to the feminine heart, and on one of these occasions she forgot the rules of maiden propriety and wished aloud that the devil had the old thing. On the instant it was shivered into little bits and the frightened girl ran from the room as a shower of tiny glass particles descended upon her head."

"Our original locum tenens, Robbie, of the gigantic physique, curly hair and red blanket, had now become more familiar, and no longer ran at my approach. Carrol had not been able to get sight of him, but, interested by my description, was most anxious to do so. I suggested that he dress in a suit of my clothes and stand guard in the attic on a bright afternoon, time and place being favorably regarded by Robbie. According to this hint he did, and after waiting more than an hour he felt himself caught by resistless hands and immediately mounted upon a cross timber, called by the family, "the high beam," eleven feet from the floor, where he swung helpless, without the least glimpse of the agency which thus elevated him—and screamed. I went to his relief and got him down by means of a ladder, when he described how he was taken by surprise. My laugh was the signal for a guffaw which filled the room with a variety of voices, and they wandered away into the distance like the echoes from spritely lungs upon the evening breeze. Carrol had enough of masquerading and declined all subsequent invitations to visit the attic, even going so far as to call it a "ho" of a place."

"Next day I met Robbie. He smiled gleefully and pointed at the cross beam. I asked if he elevated Carrol on the high seat, and he answered with almost countless affirmative nods, each emphasized by a smile. From that moment Rob and I were on confidential terms.

#### THE WHITE SPECTER.

"One of the most frightful apparitions ever seen in our home came first to Hardy Carrol. He had returned from a social gathering at a late hour and was passing through the upper hall to his room, carrying a lamp, when like a flash the whitest object he ever saw intercepted his progress. It was in the form of a woman, appareled in robes of pearly white, and face and hands were so blanched as to make it impossible to distinguish where the fabric terminated and the neck and wrists began. Her hair was phenomenally long, abundant and white as milk, as were also her eyelashes, and the only color discernable about her was in the blue of her swimming eyes. She rung her hands and moaned. Carrol managed to stammer out the question:

"What d'ye want?"

"Revenge," in a piercing whisper.

"For what? Upon whom?"

"Oh, oh, oh!" and wailing in a heartrending tone she faded from sight."

"The man awoke me and told his story. At the end he asked if this white lady had ever been seen by any member of the family. I answered negatively, but thought I could manage to identify her in a few days and learn her history. The matter was not so easily resolved. I questioned all the shadowy people I saw without result, and tried to make Robbie understand that he must bring me some information, but he either did not comprehend or was indifferent to my wishes, and really I began to fear that Carrol had fallen a victim to an overwrought imagination. But it was not so, as proved in the sequel. After a hard day's work I was sleeping soundly, when a light in the room brought my eyes open with a snap. This occurred five or six months after the appearance of the white lady to Carrol, and I felt sure that that identical lady was then standing beside my bed. There had been no exaggeration of her blanched pallor. If there could be a whiter white than the pure driven snow it was hers.

"All comparisons fail to give a proper idea of the argent in its silvery frost, the emblazonment of infinite purity,

and the more my eyes rested upon it, the more I was dazed. Knowing I must be the first to speak, I finally managed to ask:

"What can I do for you?"

"Possibly nothing; perhaps everything," whispered the apparition. "I seek revenge upon murderers."

"Who are they—whom did they murder?"

#### HISTORY OF A TRAGEDY.

"Is it possible you do not know? Long has it been in history and in the minds of men a distressful thing unavenged, and now a young man of your culture and promise pleading ignorance?"

"There are so many murders—?"

"None to compare with this," she interrupted; "this feast of blood at Portmadow Bridge in 1642. There were 178 men, women and children who fell victims to the devil's agents on that occasion in the name of—what do you think they call it? Religion; by all that is holy they committed these murders in its name, as if they were doing God's work instead of Satan's, and slaughtered old men, weak women and prattling babes for opinion's sake—or something they imagined to be opinion—as if the victims were common pests, vermin to be destroyed."

"Yes, lady, what you say is true, but these enormities were committed in the seventeenth century, almost 250 years ago, and the murderers and their victims have long gone to their reward. In this world there is no revenge, no retribution, no rehabilitation for them, but all these things will be adjudicated by the Judge of the universe."

"It is not so. I speak from a knowledge that no one can dispute, for I and my infants were victims of the Portmadow tragedy, and while our blood lies there unavenged we cannot rest ourselves from earth. Vengeance for such an outrage must be instituted by man, and here under this roof a score of the murderers now find refuge. You must become an avenger of blood by driving them forth, or, failing in this after the warning I have given, you must evermore carry a taint from their guilt."

"How am I to know them?"

"An easy matter; every one is afraid of you, and runs at your approach. You have courted their confidence and in some measure allayed their fears, but they will go at your command, and find no abiding place but the caves and swamps. The unfeared ones are not guilty."

"But about Robbie—?"

"He has been made fearful by example. Trust him for a weak, but faithful, friend. Will you do as I request?"

"Yes."

"Then begin immediately, and heaven will bless you."

"The vision passed and I was left in the darkness. Next day I met some of the well known forms among the shadowy people, and they were unusually perturbed. Making my visage severe I asked if they were murderers, and many shrunk away with a low wail of despair, never by me to be seen again. Repeating this process daily for about a week apparently cleared the place of all objectionable spooks, and at this juncture I was treated to

#### A MORE ACCEPTABLE VISION.

"I had not slept that night when a brilliant illumination beautified my room, and my conjecture as to the cause was justified when the white lady suddenly appeared, not moaning as before, but wearing a happy smile. She was equally pale with her flowing robes and hair, but in her countenance was an expression of contentment.

"You look satisfied," I said.

"That is my feeling," she answered, "and for it I am indebted to you. The miscreant horde you drove out is the last remnant of those fiends who found a comfortable refuge on earth, and now they are compelled to wander in a state of existence equally repulsive to man and ghosts, without an abiding place, a burden to themselves and a horror to all whom they may encounter. Many good souls are released from the bondage of blood by your act, and they were compelled to rely upon your good offices."

"Why upon me more than another?"

"Because in you there is consanguinity with some who were murdered—in you more evident than in any other being through form and feature—and thus you were the most appropriate agent for the performance already exacted and complete. I came first to find you and encountered another, one who had no claim to the honor you have attained, and the shock I received through this error came near causing defeat of my purpose. But I persevered, and all is well. Adieu."

"I wanted an explanation of these puzzling declarations, but before I could interpose the lady and her light were gone. Never did I see her again, nor did any of the demons return whom, at her bidding, I had driven away. "Hardy Carrol was visited at about this time by a vision that was quite to his taste. At 1 o'clock in the morning of an August day, while he was wakeful in bed, the door of his room opened and three young ladies entered. They circled twice around the room, going close to the bed in each circuit, then stopped and sang beautifully half a dozen or more quaint songs, none of which he had ever heard before, and doubtless they were very ancient. When they finally stopped he asked them to sing "Bonnie Doon," at which they shook their heads, but instead two sang "The Breeze That Bends the Barley O," and the third kept time to the measure with twinkling feet. Hardy averred it was the prettiest dance he ever witnessed, and of that sort of thing he was an excellent judge. They made two additional circuits of the room, and as they passed the bed in the last each of the ladies lit Carrol's bare arm softly with a cool, dry hand and bade him goodnight. He never tired of relating this vision, nor was he unfruitful in the way of embellishment when the boys begged for more details.

#### EXTRAORDINARY PHENOMENA.

"That which I have related will afford a sufficient idea of the phenomena witnessed in our household, and I will pass to an incident more real and exact. What Carrol and I had seen led to frequent discussions between us of the doctrine of a future life, both having independent ideas on the subject, while we agreed upon the general proposition, and we made and signed a compact that whichever should first pass away would return and set the other right upon any points in dispute. This agreement was frequently referred to in conversation and impressed upon the mind of each as too solemn an undertaking to treat lightly.

"Carrol had now been with us more than three years, when he decided to visit a cousin in Cuba. He was popular with all our family, a whole-souled, genial gentleman, always ready for fun and adventure, and we tried to persuade him to remain with us, but he had decided adversely to our preference and sailed away one fine morning to the land of sugar and dark-browed senoritas. He corresponded faithfully with me, and related many romantic incidents in which he was more or less an actor, and he wrote eloquently of the Spanish girls and their affectionate welcome for American gentlemen. He was doing nothing when he chose, sometimes assisting in the superintendence of his cousin's estate for variety, and occasionally he visited Havana for a week to keep in touch with the busy world. It was the life of an idler, and all went merrily.

"At the end of a year he wrote vaguely about returning at no distant day, having a business project in mind. On the day following the receipt of this letter I was taken ill in the harvest field, and was obliged to have help to reach the house. Next morning, however, I felt as well as usual, and went to the field again to engage in stacking wheat. After two or three hours' work at the top of a stack, the sun beating heavily upon my head, I fainted, and narrowly missed tumbling to the ground. I was promptly revived, and then a ladder was raised to enable me to reach terra firma.

"As I was being assisted to descend I saw a man standing at the foot of the ladder with blood upon his face, and a second look discovered that he was bleeding copiously from a wound on the head. This second look disclosed something else—that the wounded man was Hardy Carrol, and that none of the men was giving him the least at-

## LIFE WORK

—OF—

CORA L. V. RICHMOND.

COMPILED AND EDITED BY HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1867, in 1870, and in 1894.

#### OUTLINE OF CONTENTS:

INTRODUCTION. CHAPTER I. Percentage—Place of Birth—Childhood—School Experiences—First Mediumistic Work, etc. CHAPTER II. Hopedale—Mr. Scott in Massachusetts—Removal to Wisconsin—The Jaffin Family—Ada Ballou's Work—Visions of Spirit—Adam Augustus—Bailou. CHAPTER III. Outing—Her Early Life and Tragic Death—Her Spiritual Life. CHAPTER IV. Other Controls—The Guides. CHAPTER V. Work in Cuba, N. Y.—Buffalo—Porter—Work in Boston—Other Controls—The Guides—Brookline—Hopedale—Mr. Scott in Massachusetts—Removal to Wisconsin—The Jaffin Family—Ada Ballou's Work—Visions of Spirit—Adam Augustus—Bailou. CHAPTER VI. Work in New York City. CHAPTER VII. Work in New York City (continued). Prof. J. J. Heywood—Edmund R. Gray—New York—Hopedale—Mr. Scott in Massachusetts—Removal to Wisconsin—The Jaffin Family—Ada Ballou's Work—Visions of Spirit—Adam Augustus—Bailou. CHAPTER VIII. Work in England (Continued in Three Subsequent Volumes). CHAPTER IX. England—Robert Dale Owen—George Thompson—Countess of Calhoun—Mrs. Stowe—William Lloyd Garrison—Charles Sumner—Ward—Mrs. Slater—Andrew Cross. CHAPTER X. Work in England (Continued in Three Subsequent Volumes). CHAPTER XI. California Work, 1895—Other Visitors—Letter of C. M. Fernald—Letter of Mrs. John A. Wilson. CHAPTER XII. Chicago Work, 1895 to 1898—First Society Organized, 1895—Complete Account of Work in Letters and Statements of Members of the Society. CHAPTER XIII. Camp Meeting Work—Cassadaga—Lake Placid—Onitqui Bay—Lake Bruy—Lookout Mountain, etc. CHAPTER XIV. Literary Work—Hesperia—Volumes of Discourses and Lectures—Psychology; Soul Teachings—Four—Other Literature. CHAPTER XV. Literary Work (continued)—Lectures on Gynocopy, 1898—"The Shadow of a Great Rock in a Weary Land," 1899—"The Kingdom of God is Within You," 1900—"The Kingdom of God is Within You," 1901—"The Kingdom of God is Within You," 1902—"The Kingdom of God is Within You," 1903—"The Kingdom of God is Within You," 1904—"The Kingdom of God is Within You," 1905—"The Kingdom of God is Within You," 1906—"The Kingdom of God is Within You," 1907—"The Kingdom of God is Within You," 1908—"The Kingdom of God is Within You," 1909—"The Kingdom of God is Within You," 1910—"The Kingdom of God is Within You," 1911—"The Kingdom of God is Within You," 1912—"The Kingdom of God is Within You," 1913—"The Kingdom of God is Within You," 1914—"The Kingdom of God is Within You," 1915—"The Kingdom of God is Within You," 1916—"The Kingdom of God is Within You," 1917—"The Kingdom of God is Within You," 1918—"The Kingdom of God is Within You," 1919—"The Kingdom of God is Within You," 1920—"The Kingdom of God is Within You," 1921—"The Kingdom of God is Within You," 1922—"The Kingdom of God is Within You," 1923—"The Kingdom of God is Within You," 1924—"The Kingdom of God is Within You," 1925—"The Kingdom of God is Within You," 1926—"The Kingdom of God is Within You," 1927—"The Kingdom of God is Within You," 1928—"The Kingdom of God is Within You," 1929—"The Kingdom of God is Within You," 1930—"The Kingdom of God is Within You," 1931—"The Kingdom of God is Within You," 1932—"The Kingdom of God is Within You," 1933—"The Kingdom of God is Within You," 1934—"The Kingdom of God is Within You," 1935—"The Kingdom of God is Within You," 1936—"The Kingdom of God is Within You," 1937—"The Kingdom of God is Within You," 1938—"The Kingdom of God is Within You," 1939—"The Kingdom of God is Within You," 1940—"The Kingdom of God is Within You," 1941—"The Kingdom of God is Within You," 1942—"The Kingdom of God is Within You," 1943—"The Kingdom of God is Within You," 1944—"The Kingdom of God is Within You," 1945—"The Kingdom of God is Within You," 1946—"The Kingdom of God is Within You," 1947—"The Kingdom of God is Within You," 1948—"The Kingdom of God is Within You," 1949—"The Kingdom of God is Within You," 1950—"The Kingdom of God is Within You," 1951—"The Kingdom of God is Within You," 1952—"The Kingdom of God is Within You," 1953—"The Kingdom of God is Within You," 1954—"The Kingdom of God is Within You," 1955—"The Kingdom of God is Within You," 1956—"The Kingdom of God is Within You," 1957—"The Kingdom of God is Within You," 1958—"The Kingdom of God is Within You," 1959—"The Kingdom of God is Within You," 1960—"The Kingdom of God is Within You," 1961—"The Kingdom of God is Within You," 1962—"The Kingdom of God is Within You," 1963—"The Kingdom of God is Within You," 1964—"The Kingdom of God is Within You," 1965—"The Kingdom of God is Within You," 1966—"The Kingdom of God is Within You," 1967—"The Kingdom of God is Within You," 1968—"The Kingdom of God is Within You," 1969—"The Kingdom of God is Within You," 1970—"The Kingdom of God is Within You," 1971—"The Kingdom of God is Within You," 1972—"The Kingdom of God is Within You," 1973—"The Kingdom of God is Within You," 1974—"The Kingdom of God is Within You," 1975—"The Kingdom of God is Within You," 1976—"The Kingdom of God is Within You," 1977—"The Kingdom of God is Within You," 1978—"The Kingdom of God is Within You," 1979—"The Kingdom of God is Within You," 1980—"The Kingdom of God is Within You," 1981—"The Kingdom of God is Within You," 1982—"The Kingdom of God is Within You," 1983—"The Kingdom of God is Within You," 1984—"The Kingdom of God is Within You," 1985—"The Kingdom of God is Within You," 1986—"The Kingdom of God is Within You," 1987—"The Kingdom of God is Within You," 1988—"The Kingdom of God is Within You," 1989—"The Kingdom of God is Within You," 1990—"The Kingdom of God is Within You," 1991—"The Kingdom of God is Within You," 1992—"The Kingdom of God is Within You," 1993—"The Kingdom of God is Within You," 1994—"The Kingdom of God is Within You," 1995—"The Kingdom of God is Within You," 1996—"The Kingdom of God is Within You," 1997—"The Kingdom of God is Within You," 1998—"The Kingdom of God is Within You," 1999—"The Kingdom of God is Within You," 2000—"The Kingdom of God is Within You," 2001—"The Kingdom of God is Within You," 2002—"The Kingdom of God is Within You," 2003—"The Kingdom of God is Within You," 2004—"The Kingdom of God is Within You," 2005—"The Kingdom of God is Within You," 2006—"The Kingdom of God is Within You," 2007—"The Kingdom of God is Within You," 2008—"The Kingdom of God is Within You," 2009—"The Kingdom of God is Within You," 2010—"The Kingdom of God is Within You," 2011—"The Kingdom of God is Within You," 2012—"The Kingdom of God is Within You," 2013—"The Kingdom of God is Within You," 2014—"The Kingdom of God is Within You," 2015—"The Kingdom of God is Within You," 2016—"The Kingdom of God is Within You," 2017—"The Kingdom of God is Within You," 2018—"The Kingdom of God is Within You," 2019—"The Kingdom of God is Within You," 2020—"The Kingdom of God is Within You," 2021—"The Kingdom of God is Within You," 2022—"The Kingdom of God is Within You," 2023—"The Kingdom of God is Within You," 2024—"The Kingdom of God is Within You," 2025—"The Kingdom of God is Within You," 2026—"The Kingdom of God is Within You," 2027—"The Kingdom of God is Within You," 2028—"The Kingdom of God is Within You," 2029—"The Kingdom of God is Within You," 2030—"The Kingdom of God is Within You," 2031—"The Kingdom of God is Within You," 2032—"The Kingdom of God is Within You," 2033—"The Kingdom of God is Within You," 2034—"The Kingdom of God is Within You," 2035—"The Kingdom of God is Within You," 2036—"The Kingdom of God is Within You," 2037—"The Kingdom of God is Within You," 2038—"The Kingdom of God is Within You," 2039—"The Kingdom of God is Within You," 2040—"The Kingdom of God is Within You," 2041—"The Kingdom of God is Within You," 2042—"The Kingdom of God is Within You," 2043—"The Kingdom of God is Within You," 2044—"The Kingdom of God is Within You," 2045—"The Kingdom of God is Within You," 2046—"The Kingdom of God is Within You," 2047—"The Kingdom of God is Within You," 2048—"The Kingdom of God is Within You," 2049—"The Kingdom of God is Within You



...He gesticulated to me as if to urge haste, and so anxious was I to get to him that I made a misstep and fell between the rungs. I was on my feet before anyone came to pick me up, and grasping Hardy's hand, asked how he had been hurt and by what means he had so suddenly appeared in our midst. Drawing me hastily aside, while the others were asserting that I must go immediately to the house—the workmen not seeing Hardy at all—he said that he had returned to keep to the letter of the compact between us; that on the morning of that day he was riding a spirited horse in one of the fields of his cousin's estate, when the animal took fright and threw him violently to the ground and trampled upon his head, causing life to leave the body, and, according to a natural law, his spirit was wafted to the spot where his best affections centered. Yes, the spirit life was real, substantial, and would doubtless prove much better worth living than the mortal condition; but as yet he had not seen enough to give me definite information. He would come again soon.

"So he did, again and again, and many times since has he brought me the assurance that if a man die he shall live again and enjoy a state of existence so much superior to that endured by mortals that he will never wish to return to the earth. He says he is always near his friends, ever ready to do them any favor in his power, and he does not know that he is yet really absent from the earth plane, but the atmosphere seems clearer than ever before, his sight further reaching, his enjoyments more intellectual and the moral man infinitely enlarged, and that humanity has nothing to fear, but much to hope for, in the change called death."

T. P.

### About America's Martyred President.

ABRAHAM LINCOLN'S LOST LOVE—STORY OF THE WOMAN WHO WAS HIS FIRST SWEET-HEART—REFUSED THE AWKWARD RAIL-SPLITTER—MRS. SUSAN BOYCE OF CALISTOGA TELLS OF THE COURTSHIP OF 1836—WOULD NOT MARRY A MAN SHE DID NOT LOVE.

An interesting story of Abraham Lincoln's first and most ardent courtship has just come to light in this little mountain town of Calistoga, says the San Francisco Call, where the martyred President's early love dwells, a sweet old lady of eighty-four.

Mrs. Susan Boyce is the name of the charming octogenarian, who, as Miss Susan Reid of New Salem, on the Sangamon River, in Illinois, refused to marry the immortal war President in 1836. She dwells in a humble little cottage with her widowed sister, who is but a few years her junior. Her husband has been dead for many years and her principal income is a pension which she draws by reason of injuries her husband received in the famous Black Hawk war while fighting side by side with Lincoln, whose friend he was.

Mrs. Boyce is an unusually bright woman, whose mental and physical powers are well preserved, and there is character in every expression, in all she says and does, even to the slightest nod or gesture. She is about such a woman as one familiar with Lincoln's early life might suppose he could have loved, for she still has a rugged beauty in spite of the snows of age, and it requires little effort to imagine that she was a remarkably handsome girl in 1836—not a doll-faced creature, but a woman of marked character. She is tall and stately in appearance, and her eyes are a grayish blue.

Mrs. Boyce's estimate of the man who offered her his heart and hand sixty-one years ago is a little disappointing to those who worship him, for she does not consider that he was so great as he was honest, and says: "He is not to be mentioned in the same class with Washington and Jefferson. I think Jefferson was the greatest of them all, because he wrote the Declaration of Independence."

Sitting on the front porch of her humble home to-day, Lincoln's first sweetheart has a beautiful picture of serene old age. Her speech flows gently and without a tremor as she recalls events of her girlhood thoughtfully, yet without hesitation.

Clad in a plain black dress, with a becoming white cap, she folded her arms and gazed toward the mountains that rise gently a few hundred feet beyond the front yard, and said:

"I can truthfully say that I have never been sorry that I married Mr. Boyce rather than Abraham Lincoln. I have always been a believer in love, in romance, in idealism. I have been a novel-reader and a lover of poetry. I believe, too, in fate. It was not fate that led me to marry Lincoln. He was an honest young man, but I did not love him. Why? I don't know, but I do know this, love is a thing that you can't force. In the first place he was homely, very awkward and very superstitious. He was a Spiritualist and believed in dreams. He often told me his dreams were prophetic. I did not like this very well. He was only a common rail-splitter when I knew him, but he studied hard in his little cabin, and he was very entertaining. I never saw him after 1837, and I never heard him make a speech.

"He used to talk of the stars a great deal, and he seemed to me a very queer fellow. I was only a girl when I knew him, for I was born in 1815 in Kentucky, and I first met Mr. Lincoln in 1836 at the home of a neighbor named Able. We were both guests at the house for the day. There were many young folks there, and I remember that Lincoln was very bashful. My father was at that time one of Lincoln's best friends. His name was Lewis C. Reid, and he took Lincoln to Springfield and introduced him to William B. Seward, from whom he borrowed the first law books he ever read. He and my father were of the same political faith, and they often talked politics by the hour.

"But the smooth-faced and awkward young man whose memory the nation has long revered soon began to pay me more attention than he did my father, and this pleased my father more than it did me. In those days there were no buggies to speak of, and the way young folks courted very often was to go out on a horseback ride together. Mr. Lincoln often took me out horseback riding, and though he was not as ardent a wooer as I've seen since, he kept his case going pretty lively and pressed me hard for an answer. He pretended that he never loved a girl before and would never love anybody as he loved me, and I think he meant what he said; but I did not want to marry him, much as I liked his common-sense, his absence of airs and his great honesty, so I invented a story.

"I told him I was engaged to a young man in Kentucky, but he did not give up for this, though it cooled his ardor a little for a time. Finally he told my father he would call one day for his final answer, but I made it a point to be away from home and he never got over it. My father lectured me severely for my conduct. He wanted me to marry Lincoln and he afterwards told me what a little dunes I'd made of myself, but my mother took my part, for she believed love was a thing for each individual to settle in his or her own heart. I can say that I have never for one moment regretted that I did not marry Mr. Lincoln, for if I could not give a man my whole heart I'd never marry him for money or position."

Mrs. Boyce tells of an interesting incident that occurred at a party one night, where a dozen young folks were trying to tell their fortunes with the aid of a common doorknob and a Bible.

"Mr. Lincoln was always interested in such things," she said, "and at once wanted to know all about the game, so somebody explained it. It was this: The key was placed on a verse of an open Bible and when questions were asked the key was supposed to turn by supernatural power. I remember Lincoln asked, 'Will Susie marry a man whose name begins with L?' and the key did not move. Then he asked, 'Will she marry a man whose name begins with B?' and the key whirled. I have often thought that a strange thing. I was then going with a

young man named Brooks, and did not then dream of Mr. Boyce, who became my husband."

A strange illustration of the Emersonian saying that the gods come in low guises—Odin in a hut, Jesus in a manger—is seen in Mrs. Boyce's estimate of the great man whose love she had half a century ago. Speaking of his mental qualities, she said: "He was too changeable and easily influenced by other men, and he lacked stability."

"He did not have the education he ought to have had to be President, but I believe he was as honest as any man who ever lived. I knew Miss Todd, whom Lincoln married, and I have heard on good authority that his marriage was largely influenced by outside advice. That is one of the reasons I say what I do about his lack of stability. Anyhow, as a young man he struck me as being moved by his dreams and by outside advice."

Mrs. Boyce says Lincoln's ardent courtship forced her to marry sooner than she would otherwise have done, for when her father scolded her for not accepting Abraham's offer, she married to escape unpleasant lectures at home. "Mr. Boyce might have been very rich if he had not got to gambling," she said, "but we went to Texas in 1849 and came to California in 1852, and there were plenty of temptations for gamblers. I knew Sam Houston well. He was not a bit like Lincoln. Houston loved to dance, while Lincoln never danced. That I can remember, but he often took me to singing-school and church."

Mrs. Boyce says she has often felt proud in a way that she knew so good a man as Lincoln and had his love and esteem, but she says such a thing as worrying over what "might have been" has never crossed her mind for a moment, as she is a fatalist pure and simple.

"I believe that whatever way I'm to die I will die," she said, "and I believe marriage and all the events of life are ruled largely in the same way. Regrets are useless and day dreams are a waste of time, but I do believe in romance and love. If love is not a fact then I have lived and reared my family in vain. After more than three-score years I can say that Lincoln was one of the best friends I ever had and one of the squarest men I ever knew. If he were alive to-day I'd be getting a bigger pension from the Government by reason of what my father and husband did for their country in the Black Hawk war."

The remarkable old woman who enjoys the distinction of having jilted Abraham Lincoln has blue eyes and silver hair, though it was once raven black. She is five feet seven inches tall, and is still active on her feet. The only defect from perfect health is an eczema that troubles her face and head, for which reason she always muffles her head and neck.

### A THINKER ON THINKERS.

Our good 'ol Elder Hombleton he said he thought I ought to get acquainted with the lords an' emperors of thought; He said I had sich nateral capacities of mind That I ought to git familiar with the thinkers of mankind.

An' so he fetched me Shakespeare's plays an' Milton's poems, too, An' ol' George Eliot's novels next for me to waller through. An' so I wallered through 'em all, read through the whole long shelf; An' all the more I read their stuff the more I loved myself.

W'y, now jest look at Shakespeare! poof! that foolish people praise.

He made a terrible mistake to go to writin' plays. The man couldn't think, he rambles on and jumps from this to that.

An' I dunno, an' he dunno, jest w'at he's drivin' at. I've thought more thoughts, out here to work; I've thought more in one day,

More genuine thoughts than he could stick in one whole rambling play.

There might be good plays written, sir; plays number one an' prime—

But I must carry on my farm, an' I hain't got the time.

Now there's John Milton's poetry that makes sich hullabaloo,

'Tain't sense, 'tain't rhyme, 'tain't argiment, an' I don't believe it's true.

They call him a great thinker, hey? His thoughts are great an' high?

If he's a thinker, Lord alive! Good gracious! w'at am I? He's got some gift for words, I know; but he can't string 'em. See?

Can't string 'em so they'll make a thought that holds up an idee.

There might be poetry written, sir, chockful of thought sublime,

But I must carry on my farm, an' I hain't got the time.

Now, there's George Eliot's novels, wall, I never saw the man.

An' I wouldn't hurt his feelin's, but the stuff he writ, I swan!

He tries to tell us stories, but he hain't got none to tell, W'y, I could tell 'em twice as quick, an' forty times as well.

But I've jest wallered through 'em all, read through the whole long shelf,

An' all the more I've read that stuff the more I've loved myself.

But there might be novels written that would be first-class and prime;

But I must carry on my farm, an' I hain't got the time.

—Sam Walter Foss in New York Sun.

### LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,  
There are souls that are pure and true!  
Then give to the world the best you have  
And the best will come back to you.

Give love, and love to your life will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,  
And honor will honor meet,  
And a smile that is sweet will surely find  
A smile that is just as sweet!

Give pity and sorrow to those who mourn,  
You will gather in flowers again,  
The scattered seeds from your thought outthorn,  
Though the sowing seemed but vain.

For life is the mirror of king and slave,  
'Tis just what we are and do,  
Then give to the world the best you have,  
And the best will come back to you.

From Demorest's Magazine.

### A BEAUTIFUL BANNER.

The spiritual banner of the universal republic of the coming Brother and Sisterhood of Humanity on Earth. A white banner, with sky-blue borders all around the outer edge—a golden dove in the center, with an olive branch in its beak, with the word, PEACE—in golden letters—under the dove.

The above described banner was materialized and shown to me in the daytime, as the banner chosen by the spiritual congress, where delegates met, from the various nations in the spiritual world, to counsel in regard to establishing peace on earth, between all nations. All spiritually unfolded people, of all creeds and nationalities, are requested to unite as one brother and sisterhood of humanity, to bring about peace on earth, under the above described banner.

A. C. DOANE,  
Summerland, Cal.



GRANT'S LOYAL SISTERS.

THEY DECLINED TO BE PRESENT AT THE DEDICATION OF THEIR BROTHER'S TOMB IF ARCHBISHOP MIKE CORRIGAN OR ANY OTHER PAPAL PRELATE WAS ALLOWED TO TAKE PART IN THE SERVICES.

Two weeks before Grant day the official program of the day was published by the New York papers. Particular stress was laid upon the part which Michael Augustus Corrigan was to play. The grand finale of all was to be a solemn benediction by the Roman Catholic archbishop.

When we saw this heralded in the press of the land we felt indignant that popery was to be introduced so glaringly upon an occasion which gave not the slightest possible reason for such action.

The crypt in the mausoleum was not part of a Romish cemetery, the people that were gathered for the dedication were a strictly American congregation, which in no conceivable way could refer even in the slightest manner to the necessity of a pontifical blessing indicated by ceremonies forever distasteful to a free people of a free state.

We could see nothing in the pre-arranged part which Archbishop Corrigan was detailed to perform but another intrigue of the Romish body of ecclesiastics to push Romanism to the front.

We felt incensed at the utter want of principle, at the criminal ignorance of constitutional usage among the weak-kneed politicians and public men, to whom had been assigned the task of planning the ceremonies of that great day.

We felt ashamed and humiliated as we pictured to ourselves the representatives of our people in the midst of that great assemblage of Americans, and representatives of the various foreign nations paying homage to the hireling of a foreign tyrant and bowing the knee to Baal.

Not a voice was raised against this contemplated outrage. The American people are so accustomed to swallow all sorts of insults from Rome and its propagators, that they are ready for almost anything coming from that direction.

But to and behold, it was left to two brave women, to vindicate honor and save the good sense of the American people from becoming stupefied by the subtle onslaught of un-American Rome. From insulting the memory of the great man whom Americans love so dearly and whom they sought to honor on that day.

Mrs. Virginia Grant Corbin of Newark, and Mrs. J. Cramer of Orange, N.J., both sisters of the General Grant, refused most emphatically to attend the ceremonies, if any Roman Catholic prelate should be called upon to bless the sarcophagus and utter any of his benedictions.

Then the great men of Washington and New York, the generals and the patriots composing the committee on ceremonies, exercised much diplomacy and cunning, animated into activity on account of their cringing fear of offending the popish politicians and their master, but it was all of no avail.

Those two American women held out; no compromise with their resolute stand that they had taken. The committee was obliged to concede the palm of victory to them and avert a national scandal, consisting of a most flagrant breach of trust, against the memory of the dead soldier, against his family and against the nation at large.

Michael Augustus Corrigan therefore was stricken off the program and was relegated to the confines of his own periphery. There has not been one paper in New York that has dared to give publicity to this matter.

Not one even has commented upon the dropping out of act of Archbishop Corrigan. The word has been passed around to keep muzzled tight and all the great independent newspapers in New York have faithfully crawled in to their hole.

So much for a press ruled by Rome. But all honor and glory to General Grant's two sisters; we pray that the Lord may reward them for their courageous stand, and we pray that the Lord may give us more women like them to relieve this part of the world of the fakes and wrecks of debauched manhood that stalk around in patriotic garb, and with words of patriotism upon their defiled lips and hearts, to the utter disgrace of American civilization.—C. P. D., in The Primitive Catholic.

### REGRET.

They come to us in the shadows  
That cover the dying day,  
They take their forms and substance  
Out of the twilight gray;  
They have no tangible features,  
Nor any form of speech,  
But they point their misty fingers  
To heights I can never reach.

They bring up out of the darkness  
Old-time hopes and fears,  
Till the shadow-faces are fainter  
Behind a mist of tears.  
The saddest things of a lifetime  
Are these shades of old regret—  
For the dear ideals that missed us  
And the joys that we didn't get.

The prayer that never was answered,  
The prize that never was won,  
Beautiful thoughts unspoken,  
Work that was left undone,  
The help that never was offered,  
The letter I didn't write—  
All life's reproachful faces  
Out of the gathering night.

And the finished work seems nothing  
Beside the work undone,  
And the given victory small and weak  
To that which I might have won,  
They fill me with vague longings,  
These sad ghosts of regret,  
For the only joys worth holding  
Are those I didn't get.

### False Realities and True Realities.

APPLICATION OF THE SUBJECT TO SPIRITUALISM—WHATEVER IS IS RIGHT, RIGHTLY UNDERSTOOD—WHAT IS TRUE TO ONE MAY NOT BE TRUE TO ANOTHER.

These sayings are accepted as truth. We admit the same, yet it sometimes seems a little queer that a wrong understanding establishes a truth. A few evenings ago I was talking with a neighbor. I asked him if there was reality in prayer.

"Oh! yes," he said. "When I was a boy my mother taught me a prayer, and if I forgot or neglected to say it I could not sleep. I had to say my prayer and then I felt safe, or saved. There was a reality in it."

I then asked him: "Do you pray now?" He answered, "no." I said, do you want to be saved? do you believe you will be saved? He answered, "yes."

Then is it not a little singular that having this reality in prayer which meant to you genuine evidence in the power of prayer to save you, that you should give up praying, and that you can now be saved without prayer? I go to church. I hear the members tell of their knowledge, their reality of the possession of Christ—they know they have received him—they know they are saved. If it is a true, living, existing reality, why do they backslide? If it was such, could they backslide?

Some time ago I read of some scientific men or doctors in France trying the experiment of killing a criminal by making him believe they were bleeding him to death, that they accomplished their object, hence we see the power of imagination, or false reality. It stands us well in hand to judge between false or real. The person who prays to or worships a stone, brass or wooden image; knocks out a tooth; inflicts cuts or bruises upon the body, or sacrifices burnt offerings, or throws a child into the water for reptiles to devour, does it with just as much sincerity, honesty—truth and reality, as the person does to-day, who falls upon his bended knees, closes his eyes, bows down his head, raises up his voice to his god and master, to guide and protect him.

What is the matter with God? Think for one moment of the idea of a little insignificant human being asking favor or interceding with an all-wise God—could he make a mistake? Mrs. Mattie Hull in The Progressive Thinker says that prayer is as natural to human beings as sleep, thirst or hunger. We admit it. Is it not also natural for the strong to oppress the weak? Are there not natural-born drunkards, criminals, fools, misers and thieves? Is it not time that naturalists or Spiritualists began to correct the evils of nature? The rites, forms and ceremonies of theology are as much the natural inheritance of our ancestors as many other propensities we possess. I am a farmer and raised a few calves this last winter. After feeding them their milk, with the pail, they would suck each others' ears, and then being wet they would easily freeze and they would suffer. It was a natural horror law which caused them to do so, but had they had reason and judgement; would it not have been better for them to have overcome that habit?

As believers in freedom and liberty is it not time we began to leave off the rites, forms and ceremonies of old theology? Some think, and I used to think, that mixing a little theology with Spiritualism made it easier for the skeptic to take, but it was a false reality. I gave it up. I have been attending Spiritual meetings for the last seven or eight years, and I thought I would try and figure up how many converts there had been made (that way). At the foot of the column there was a large cipher. Theology is dying to-day—why? Because they are mixing Spiritualism with it. If they want theology to live and exist, they must be honest, keep it pure, not mix it with liberalism, or it will surely die.

How about mixing the other way? I fear the same result. If Spiritualism is any higher, truer or better than theology, then let us not mix it with something not so high, not so true, not so good. We should overcome evil with good; not overcome good with evil.

Myself and family attended church on Easter. The little children were told and taught how Christ ascended into heaven, how the stone was rolled away from the grave, how he left his coffin and clothes there, and ascended bodily into heaven. Is that not intelligent and moral teaching? If he went to heaven bodily, it would have been more proper—reasonable to have kept his clothes on.

I am raising a family of children and I don't want any such stories, rites and ceremonies taught them. Such teaching instilled into them is hard to overcome and outgrow; that is the reason there is so much of it in our Spiritualism to-day. Mankind is full of it. Their systems are saturated with it—our religious systems and government systems also.

Theology, or our present Christianity, is weak and unable to check human greed, it is time that Christianity was founded upon human justice and common sense, instead of being founded upon old traditions which originated by men only just emerging out of animism. Dare we say that our present theology or Christianity of to-day is the highest, the truest, the best? Dare we say that the religious spirit of to-day is in favor of equity—human justice to all? Dare we say that it has not tried to check every scientific work, every progressive thought or word which could be detrimental to its power? Dare we say that if ignorance, superstition and the dollar—the three strongest pillars which support it—were knocked out from under it, it could stand for one moment? No we dare not—we all know better; there is a deeper truth, a living reality.

We all know that human justice, love and generosity have been choked and smothered by ignorance, superstition and greed, until it is dwarfed and blighted nearly out of existence; while under better conditions with more freedom and unfoldment of the mind, there might have been beautiful paths blazed out for us to walk in along life's journey, which now will not be discovered for thousands of years to come.

I am not satisfied with the old, the past, entirely. I am not entirely satisfied with the thought and unfoldment of yesterday. There is always a newer, a later inspiration being given to man, if he was only in a condition to receive it. I do not believe it right for Spiritualists to use the word God—law is a much better word to express our meaning and much more educational. The orthodox hearing us use the word God, they apply their interpretation to the word, and it means to them just whatever their education and teaching have caused them to believe God to be, whether it be a personal or a spirit God.

I believe that if it were possible for mankind to drop the ignorance, and superstition, which theology has established to-day, there might exist beauties and harmonies of life which our present language and words could not express. Whether the customs, or the education, or inherited laws may have established this condition of things to-day, it matters not; there is a deeper truth, a living reality, a higher inspiration. Let us search and find, then preach and protect it. Yours for truth and humanity.

F. G. WHITE,  
Dayton, Wis.

### MANSION IN THE SKIES.

Arouse, thou slumbering soul; thy fetters cast away,  
Nor longer find a resting-place in this polluted clay.  
Lo! I who bid thee wake, enable thee to rise;  
The hand that smites hath builded thee a mansion in the skies.

### NEW LACE MADE TO LOOK OLD.

To make lace turn yellow and look as if it came from grandamma's treasure-box, fold it away in white tissue paper, a layer of the paper under each fold of lace. This not only adds the desired creamy tone, but keeps the lace in good condition for future use.—New York Journal.

## Bubbles or Medals.

"Best sarsaparilla." When you think of it how contradictory that term is. For there can be only one best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is — . . . There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. If then you cannot test it? The World's Fair Committee tested it, — and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any brand can blow; but there are pins to prick such bubbles. These others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it hollow. We go to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

### ANGEL WHISPERINGS

For the Searcher After Truth.  
BY HATTIE J. RAY.  
All who love genuine prayer, of exalted moral and spiritual quality, should read this book. This work is abundantly illustrated and is printed on good paper. For sale at this office. Price 15c.

### MEDIUMISTIC EXPERIENCES

OF JOHN BROWN.  
The Medium of the Rockies, with introduction by J. H. Loveland. This is the history of one of the most wonderful mediums that ever lived. 127 large pages. 10 illus. Price, 50 cents. For sale at this office.

### IMMORTALITY.

A poem in five cantos. "If a man die, shall he live?" is fully answered. By W. S. Barlow, author of "Voices." Price 50 cents.

### The Devil and the Adventists.

An Adventist Attack on Spiritualism repulsed. By Moses Hull. Price, 5 cents. For sale at this office.

### AN INTERESTING BOOK.

The Candle From Under the Bushel, or Thirteen Hundred and Sixty Questions to the Clergy. By Wm. Hart. Price 40 cents.

### HOW TO MESMERIZE.

By Prof. J. W. Cadwell, one of the most successful mesmerists in America. Ancient and modern methods explained by mesmerism. An invaluable work. Price, paper, 50 cents.

### Psychopathy, or Spirit Healing.

A series of lessons on the relations of the spirit to its own organism, and the well-read mind will readily bring with reference to health, disease and healing. By the efficient, Dr. J. W. Cadwell. A book that every healer, physician and Spiritualist should read. Price 15c. For sale at this office.

### POEMS.

By Edith Willis Linn. A volume of sweet outpourings of a gentle nature, who has no thought of the blue crystal of earthliness. There are sweet, winsome and restful. Price 10c.

### Fifty Years in the Church of Rome

By Rev. Chas. Chittenden, priest. A remarkable book. Pages, 82. Price 25c.

### PAINE'S POLITICAL WORKS.

Common Sense, The Crisis, Rights of Man, etc. Illustrated edition. Post 8vo, 64 pages. Cloth, 15c; postage, 20c.

### LIFE IN TWO SPHERES.

Here you promised yourself the new pleasure of reading this beautiful book by the good, old-fashioned writer, Hudson Tuttle. Price, 50 cents. Contains a fine portrait of the author. For sale at this office.

### STANDING UP FOR JESUS.

Or what the editor of the Free Thinker's Magazine thinks of him. Price, 4 cents; twenty-five copies for 50 cents.

### The To-Morrow of Death.

OR THE . . .

### Future Life According to Science.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH BY S. R. CROCKEE.

### A VERY FASCINATING WORK.

This volume might well have been entitled "Spiritualism Demystified by Science." It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in subjects in which they are generally readers. The author is not a Spiritualist—he even mentions Spiritualism in his preface, and says: "There is no truth and respectable idea in Spiritualism, and regards as proved 'the fact of communication between superhuman and the subhuman of earth' and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the authorities, and the well-read mind will readily select and arrange the pros and cons, and out of the whole will come a good many of the most valuable information. The author holds the theory of reincarnation. Price \$1.50. For sale at this office.

### The Evolution of the Devil.

By Henry Frank, the independent preacher of New York City. The most original, the most scientific and philosophical analysis of His Satanic Majesty ever published. The book contains 66 pages, and is beautifully bound, with likeness of author on title page. Price 25 cents.

### Mahomet, the Illustrious.

BY GODFREY HICGINS, ESQ.

This work is one of the Library of Liberal Classics. No author was better qualified to write on Muhammad and his 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.

### THE REAL ISSUE.

By MOSES HULL. A compound of the two pamphlets, "The Irrepressible Conflict" and "Your Answer to Your Life." With important additions, making a book of 160 pages all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the times, that every one should have. For sale at this office.

### SPIRITUAL HARP.

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

By J. M. Peckham and J. O. Barrett. E. C. Bailey, Musical Editor. New edition. Collected from a wide field of literature with the most critical care, free from all theological bias, and imbued with the soul of inspiration, embodying the principles and virtues of the spiritual philosophy, set to the most cheerful and popular music, (many all original), and adapted to all occasions. It is doubtless the most attractive work of the kind ever published. Sixteen songs, songs, songs and quartets, with piano, organ or melodeon accompaniment, adapted both to public meetings and the social circle. Cloth, 25c. Postage 10 cents.

### THE SPIRITUAL BIRTH.

OR DEATH AND ITS TO-MORROW.  
The Spiritual Idea of Death, Heaven and Hell, by MOSES HULL. This pamphlet teaches giving the Spiritualistic interpretation of many things in our Bible interpretations never before given. Explains the heavens and hell believed in by Spiritualists. Price, 10 cents. For sale at this office.

### Romanism and the Republic.

By Rev. Isaac J. Loring, M. A. Every patriot should read it. Price \$1.00.



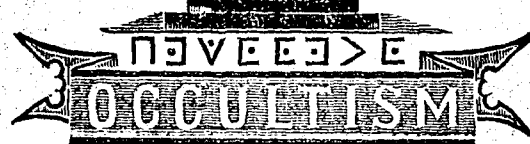




"GHOST-LAND, SPIRITUALISM, OCCULTISM," IS THE TITLE OF THE VALUABLE WORK TO BE GIVEN TO FORTHCOMING SUBSCRIBERS TO THE PROGRESSIVE THINKER  
The Progressive Thinker Enters on a New and Important Cycle, with a Divine Plan Fully Elucidated.



SPIRITUALISM



THE DIVINE PLAN

Fully Illustrated and Applied.

A New Cycle in the Life of The Progressive Thinker.

THE DIVINE PLAN AS INTERPRETED AND PUT IN PRACTICE BY THE PROGRESSIVE THINKER—AN EXCEEDINGLY VALUABLE BOOK TO BE GIVEN TO EACH FORTHCOMING SUBSCRIBER—THE WAY POINTED OUT TO RELIEVE THE WORLD OF POVERTY—THE EVILS OF CONTRADICTION—SPIRIT MESSAGES POINTED OUT—THE WAY THE GRANDDEST OF ALL TRUTHS IS OBTAINED.

The Progressive Thinker has been distinguished for its numerous innovations on established usages ever since it was started. In fact, its first issue was an innovation, announcing that the paper would be furnished at one dollar per year. Editors of papers already established drew a long breath—sawing in its nature—as if sounding the death knell of the new enterprise.

By and by old established papers, astonished at the tenacity of life manifested by The Progressive Thinker, announced that they would henceforth follow suit, and be furnished at one dollar per year. But they have either been compelled to reduce their dimensions to diminutive size—infantile in proportion—or else lose thousands of dollars in the vain effort to keep up with the procession we started. This is too bad, of course, but Spiritualists papers must conform to the strict rules of business, and if had management at the helm a reduction in size or the loss of money must take place.

LARGEST SPIRITUALIST PAPER. From time to time The Progressive Thinker has made various changes. With only four pages at first, it soon broadened into eight magnificent pages, and is now the largest Spiritualist paper published in the world. Such a paper cannot stand still; it must continue to progress along new lines, evolve new projects, and place itself occasionally on a modified platform of action.

THE PROGRESSIVE THINKER has survived all the opposition to its very life and existence, and has had continually a measurable degree of prosperity. It seems to be its destiny to make Spiritualism "bait" occasionally, knowing that stagnation means death. When it exposed the "inwardness" or bad management of the camp-meeting held here, what a "howl" was raised against it, the indebtedness would be paid, it was assured; but bills amounting to over \$4,000 are still floating around. Workmen were cheated out of their just dues; goods bought were never paid for, and the whole thing presented a disgraceful object lesson, which Spiritualists should keep in mind. Threatening letters were written, denunciations long and loud were hurled against us. Notwithstanding all this we still survive, and every thoughtful Spiritualist now endorses the course we pursued.

WHO CAN ESCAPE BLAME OR CENSURE. We have been criticised, and even cursed for doing what conscience defined as our plain duty; but what of that? Every public man who does his duty fearlessly, conscientiously, and candidly has that to contend with. Our congressman or senator who receives no criticism or censure from his constituents is a mere nunny. A mayor or a governor who is not favored by the two-edged sword of political, religious and social reformers is unworthy of the exalted position. Much less can an independent conscientious editor please all his constituents, his thousands of philosophical readers, by a straightforward, unswerving course, in the pursuit of even the highest aim by which man was ever inspired—that of working the greatest possible good to the greatest number of his fellows—receiving and dispensing the most ennobling, most uplifting and spiritually advancing knowledge of this grand world of ours and not become the respectable or target of considerable vituperation.

Our duty is made plain to us by "judging of the future by the past." It has long been our pride to know that the right will eventually win, and that alone inspires us to push forward in the advancement of the highest impulses of man—education into right living, right thinking here, and to the best aims for the highest possibilities in the life to come.

FRIEND OF HONEST MEDIUMS. The Progressive Thinker has been all the time the friend of honest mediums, but always opposed to sham, tricksters and frauds. Has it not been for its persistent, unswerving influence, there would have been a law on the statute books of this State abridging the rights of every medium living within its limits. It was mainly instrumental in defeating another odious law in Ohio.

A STARTLING INNOVATION. As stated above the starting of The Progressive Thinker was an innovation on established usages. The Spiritualist papers were published at \$2.50 a year, and the use of the highest impulse of the Progressive Thinker was to give every paper a gift of one dollar per year was a gift to everybody. It did not cost, but it was a gift of bonds upon a lot, suffering public; it

did not try to raise money by selling stock. It was started on purely business principles, as a person would start a dry goods or grocery store, and absolutely refused to receive any gifts of money from those benevolently inclined. Conducted along these lines it has proved the only successful dollar Spiritualist paper—the largest, the most comprehensive, and the most varied in its make up of reading matter, and can crowd any two of the other dollar Spiritualist papers into its columns. Such a paper cannot come from the very nature of things maintain one unyielding status all the time. It has got to be plain, ready to adopt new plans, and is far-reaching and far-seeing in its methods and the objects to be attained.

JOIN IN THE PROCESSION—AN ADVANCE MOVEMENT. A paper that has met with such unparalleled success as The Progressive Thinker, belongs in a measure to those who have contributed to its success. The co-operative plan is here fore-shadowed. Let the people have the full benefit to a certain degree, of all enterprises which they make a success. They make the merchant rich; they make the publisher prosperous, if he understands his business; they enrich the railroad, and every corporation owes its entire success to them, and they, the people should be considered.

IN THE PROFITS THAT HAVE ACCRUED. That is the plan of The Progressive Thinker—to give its readers, those who have contributed to its support, as well as others who wish to join the procession, the benefit of its prosperity, thus calling together a grand army of liberal thinkers who get an actual profit in what they invest in the paper.

WE SHARE WITH YOU OUR PROSPERITY.

The Progressive Thinker, as stated before, has been measurably prosperous. The very date of its birth was in a singular manner figured out by the present editor while temporarily sojourning in the spirit side of life, and its career in the then future fore-shadowed and every prognostication then made has been fulfilled to the letter. The prosperity that has accompanied us is simply the legitimate result of the patronage we have received from earnest Spiritualists, and through the help of more than given to each one "value received," there still rests upon us an obligation to them, to give them certain benefits in return for the prosperity which they may, in a measure, have imparted to us. This is one manifestation of the

HIGHER ANGELIC LIFE, and which if adopted in every branch of business would introduce the millennium down into the world.

THIS CO-OPERATIVE PLAN, or in other words, the plan by which the one prospered returns assistance to those who have his prosperity possible by their patronage, now receives full recognition on the part of The Progressive Thinker. Its present status makes its power for good, if directed in the right channel, very far-reaching and comprehensive, and promotive of most beneficial results. True, if the fire is to continue to warm you on a very cold day, it certainly must be replenished from time to time with the material required for that purpose. So if a paper is to continue in its benign purpose of doing good, its coffers, too, must be replenished, and in being replenished a reactionary influence blesses those who participate in the act, by a return of a certain part of the prosperity realized.

THE DIVINE PLAN ELUCIDATED. The Divine Plan is to do all that is possible for others; and though your generosity may be limited to the income, and though you may want a human serpent by your fireside, who may when restored to full life turn and bite you, yet the principle actuating you is no less divine, no less noble, with an impulse in it to raise the race to a higher plane, if it be possible to be accomplished.

The masses can only be elevated through the instrumentality of this Divine Plan. The Vanderbilts owe their unparalleled prosperity, their immense wealth, their commanding social influence, their ability to have palatial residences, the magnificent sailing yachts, and all the accessories to display that art can invent, to the people whose money has flowed into their coffers as they ride on their railroads or pass the interest on their bonds. The Divine Plan demands a return to the people, in some manner, for their benefit, of at least one-half of their colossal fortunes. This Divine Plan is inaugurated only in a small way by us at present by furnishing a few whom luck has not favored, with temporary assistance from day to day; by adopting one homeless little girl and educating her, and developing her into beautiful womanhood, and making her as happy as one can well be. This is the Divine Plan put in operation in a small way, with limited means, and which if carried out by others would be no tramps, no homeless waifs, no suffering among the poor, no beggars and the millennium dawn would commence at once.

THIS DIVINE PLAN, could not have been inaugurated even on this diminutive scale, without a certain degree of prosperity accompanying us. The residents of Chicago who

know us will tell you that we are a busy business so that the Divine Plan can be more fully inaugurated, more fully brought into play. The lazy man has never any tendency to be a philanthropist, and from the very nature of his make-up he could not adopt the Divine Plan in his methods of life. Ceaseless activity during the time not devoted to sleep seems to be absolutely essential

The Progressive Thinker commends itself to every Spiritualist, to every investigator, to every church member seeking light; to every honest man, to every scientist, to everybody, from the simple fact that it grapples with the evils inflicting our ranks; hence directs all in the right path, making each one a more critical thinker.



to those who are inaugurating a great reform in the world. Nature's processes are reciprocal in their action, as illustrated in the water that flows from the far West through its mighty rivers to the ocean, and then spreads over the earth as mist and is then precipitated as refreshing showers. In carrying out this Divine Plan, every house (owned and paid for) should be an asylum for some waif, for some poor unfortunate child stranded, and left without any means of support, and thus we contribute to the masses, and elevate them to a higher plane, and thus relieve the world of the great tendency to crime now prevailing.

EVOLVE NEW LINES OF WORK. A prosperous Spiritualist paper, in order to keep at the head of the procession, and maintain its position there, must ingeniously devise new lines of work, in order that those who assist in producing its prosperity may receive a substantial benefit in more ways than one, and thus feel especially interested in its welfare. But there is always danger in devising new lines of work, as they may signify fall in striking a responsive chord. The musician introduced to an untuned instrument cannot predict with absolute certainty what the note may be when he touches a certain chord, so an experiment along untried lines of business, may fail to strike a well merited response.

THE PROGRESSIVE THINKER has arrived at a prominent point in its career—a depot, for example—and in starting therefrom, an untuned line of work for the especial benefit of its subscribers, must be adopted. It proposes as it starts out at the head of the procession to distribute to each of its subscribers a most valuable book which has never been sold for less than two dollars. This book will be an actual gift.

A REWARD FOR OUR PROSPERITY. As The Progressive Thinker changed the whole status of the Spiritualist press when it was first established, compelling other papers to fall to one dollar per year, so now it proposes to lead in another revolution—in another line of work, for the especial benefit of its subscribers, must be adopted. It proposes as it starts out at the head of the procession to distribute to each of its subscribers a most valuable book which has never been sold for less than two dollars. This book will be an actual gift.

THE GRAND DEUFS OF SPIRITUALISM. Outside of the fraudulent and charlatanism in Spiritualism, THERE IS A VAST AMOUNT OF unvarnished truth, that brings peace, satisfaction and harmony to many seeking souls. Spiritualism is the true, loving messages that come through the well developed medium are a benediction, a blessing, a never-ending source of joy, and they bring immortal life more fully to light. It dispels the fear of death; it removes the dread of that great change; it brings a healing balm to weary souls seeking for the presence of spirit friends. Words are inadequate to clothe the idea to express the feeling—that silent sensing of the spirit of mortal-of the presence of an immortal spirit. Words are but explosions or soundings of thought-vibrations that reach us and pass on their endless journey—words are human; but the sweet thrill sensed when our dear ones come to us from the higher life through the true medium, and talk to us, tell us of the limitlessness of life, of love, of heaven—that we must earn and merit to possess—this is all in the Divine Plan and can only be sensed.

Spiritualists are often called upon to answer the question: "Granting all this to be true, what benefit can it be?" It is not the truth that has been presented for all these past centuries, regarding the communion with the departed spirits, instead of being smothered down by the dominant power of the animal in man, the advanced condition of the present generation would certainly have been greatly improved on from a spiritual and moral point of view.

If all this be true and presented to the world as it is and not as it is "faked" to be; if it could only be presented to the world in its true light, and by moral, intellectual, spiritual, mediums, the better and nobler part of humanity would see what good Spiritualism is doing. They must see it from their own sphere. On the other hand it comes—in truth—short of all semblance of fraud to the lowly, the poor, the outcast, the unfortunate, the mother whose sweet and innocent babe has gone, and she sees it not, and tells her it is not dead and in hell because she sinned, but out there where she will soon be,

and where she will again clasp its spirit form to her own. Are not these beautiful illuminations grand? Are they not good? Are they not emanations from the Great Divine? Are they not in the Divine Plan?

Realizing the great need of such a work, we got permission from that great author, "see," and lecturer, MRS. EMMA HARRINGE BRITTON, of England to republish "Ghost Land," a most remarkable production that impinges at all times on Spiritualism, and presents an explanation of many of the difficult problems that now confront the thinking, painstaking investigating mind. Mrs. Britton vouches most emphatically for its entire truthfulness, and coming with her full endorsement, it shall have, and yet it is to be sent to you as a gift, on conditions hereafter named to every subscriber of The Progressive Thinker.

DESCRIPTION OF THE BOOK. "Ghost Land," contains about 400 pages. It is neatly printed on first-class quality of paper, and bound in cloth in exquisite style; in fact but very few books to-day are so neatly and substantially gotten up, and yet it is to be sent to you as a gift, on conditions hereafter named to every subscriber of The Progressive Thinker. Its contents will be perused with avidity by all reflective minds, however much they may dissent from some of the opinions presented.

TERMS ON WHICH YOU CAN HAVE THE BOOK.

Remit to this office your yearly subscription, and eight two-cent stamps to pay for postage and mailing, and also have some one (and more if you can get them—the more the better of course) write with you on the same terms. This book will only be given to clubs of two or more. There must be a slight recognition of our services in your behalf, in the inauguration of this plan to give away to each subscriber a valuable book each year, thus in a measure giving each subscriber the advantage of such an acquisition. This is to us a costly experiment, and is based on the thought that our subscription list will increase to an extent to partly compensate us for the great expense we will incur, and enable us to carry out the same method each year, thus insuring the Divine Plan heretofore alluded to in our business.

THOUSANDS OF DOLLARS INVESTED. In order to carry out this Divine Plan, instituted by us, giving our readers the benefit of our prosperity and position, many thousands of dollars will be required. Whether the experiment will prove a success, depends on our subscribers, for they must, slightly reciprocate, thus enabling us to carry the stupendous burden, and make the plan devised a permanent success. Only a great increase in our subscription list will enable us to carry out the plan devised successfully, and perpetuate it from year to year.

"GHOST LAND."

A Study in Occult and Spiritual Forces.

A BOOK OF PROPHETIC INTIMATIONS—RICH IN INSTRUCTION AND SPIRITUAL TRUTH—SOARS INTO THE FINER REALMS OF THOUGHT—UTTERS NEEDED WORDS OF WARNING—IS OF INTENSE INTEREST.

To the Editor:—Next to the advent of a new book of value is the republishing of an old one. Ghost Land has been before the public quite a number of years. In its English edition, but on account of its high cost, it has had but a limited number of readers in our country—less by far than it should have had in virtue of its real worth. Virtually to the vast majority of Spiritualist readers as well as others, Ghost Land is a new book; in fact, with most readers, however, it is a new Spiritual literature, this book will lead them into nooks and corners, shady dells and groves, deep valleys, and higher Alpine summits of spiritual research than ever before have they traversed in their experience.

This is not to say that all that may be found in this book will meet with full acceptance by the general Spiritualist mind. In truth, there are things therein which will strike the mind as extremely visionary—the veritable thought-children of wildest imagination.

Wild, however, as they may appear—even as freaks of untamed fantasy run riot—no reader will fail to become deeply interested even in that which may appear most improbable and even wildly fanciful.

Throughout the whole, too, runs a thread of instruction in deep spiritual things and matters of vital import to all searchers into the realm of spiritual and occult forces, whether they be adepts, or unlearned and unskilled in these matters.

Some minds will assuredly meet with that which will present itself as the product of a mind given to free soaring speculation, rollicking in unhampered meadows of spiritual-transcendental thought. It is so, but it is an even through all this will be found a rich vein of spiritual truth and knowledge which the spiritual mind will gather into its garner of most precious gems and diamonds.

The skilled reader will find much "between the lines," to be brushed and brightened; for the book possesses in unusual degree the valuable quality of a thought-leader—it makes one not only read, but think, question and ponder. It may seem strange, but since the imaginings—as they may be called—of this remarkable book, have proved to be of scientific discovery and invention of the future, the author's statements as an occult or psychic happening seems now to be realized as a concrete fact—twenty-and-more years since it was written. Once more is proven the truth of the poet's line:

"Coming events cast their shadows before."

It may be cited as an instance and proof of spirit prevision. That the scientists of spirit-life have much to do with the scientific discoveries of our present world is an idea by no means new to Spiritualists. The minds of men are impressed with thoughts of those in the spirit spheres, and thus led by spirit influence or inspiration to the perception, discovery or invention of things of great importance to mankind on the material plane. Sensible, the captive minds receive the impressions of spirit inventors and scientists, and are thus enabled to bring forth into this material plane of existence, things that

and their first inception and perfection in the spirit-world.

The readers of this paper may have observed in the issue dated May 15th, last, an account of a wonderful discovery by Prof. Elmer Gates, of Washington, D. C., who has found a method of applying electricity in such manner that students, thinkers, brainworkers may be enabled to double their capacities for mental effort.

It certainly is a matter of decided interest to Spiritualists especially, that this was foreshadowed in "Ghost Land," published in 1876, twenty-one years ago. It is a remarkable fact that an inspired Spiritualist and medium should thus by many years antedate by prevision the precise achievement of the scientist whose wonderful effort is a decided sensation of the present day.

It may be further said that this very remarkable book contains the germs of many other wonderful achievements yet to be fulfilled by the research and genius of earth's scientists. Hence it is a book wisely worthy of the study of philosophers, and all students of the finer realms of thought, soul, and psychic science, and also of those whose predilections are in the line of material science having a cognate relation to the finer mental realm of man.

The dangers and evils liable to result from unwise or improper uses of occult forces are set forth in such manner as not only to enchain the interest of the reader in the absorbing account, but fasten the terrible lesson of warning in every mind.

OF EVIL AND OF DARKNESS; and the same forces that may work to uplift and beautify humanity, may be perverted to the soul's debasement, moral defacement and spiritual loss.

Of such absorbing interest has been this volume, which is complete in itself, one can but wonder why another and supplementary volume, suggested by Mrs. Britton, has not been republished ere this time.

Such are some of the thoughts that come to me while looking over advance sheets of the book as about to be issued from the office of The Progressive Thinker. I cannot say that I accept all that I find in these pages. I would not give much for a book which merely and only showed my own ideas—my own thoughts. Such a book would not instruct nor benefit me. Rather would I have something to pique thought, even antagonistic thought, and lead the mind into fields untrod before, even though not all should commend itself to my judgment as the veritable "inspired and infallible word of God." To me, no book man ever wrote is entitled to such precedence.

Wonderfully fascinating in many parts, of more than romantic interest, and with passages and scenes of intense dramatic and even tragic effect, together with deep and instructive thought along occult and Spiritualist lines, the combination of characteristics make up a book of unusual qualities, that will hold the reader's interest all through, excite thought, enliven the element of idealism and cultivate spiritual aspiration.

The style of binding is tasty and beautiful in design and effect.

J. C. UNDERHILL, Hammond, Ind.

A BEAUTIFUL SOUVENIR

HOW TO PROCURE IT. Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing—eight two-cents stamps for each book.



In order to make clearer thinkers of Spiritualists; in order to make investigators more careful; in order to put the too self-confiding on their guard; in order to beat back the tidal wave of fraud from both sides of life; in order to advance the cause of truth, and place our glorious philosophy on a higher plane where it will be commended by all classes, we shall occasionally present our readers with certain glaring evils in connection with Spiritualism.

THE DIVINE PLAN. It should enter into every life, and be a prominent factor in dealing with others. In spirit life it prevails to a great extent, and there, of course, the greatest degree of happiness exists. In giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it is carrying out the Divine Plan.



SPIRITUALISM



Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.	PAGE
THE NEOPHYTE	5
AUTHOR'S PREFACE	7-10
EDITOR'S INTRODUCTION	11-17
CHAPTER I.	
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES—ON THE THRESHOLD—AT COLLEGE—PROF. VON MARK—BERLIN BROTHERHOOD.	18-28
CHAPTER II.	
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM—MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.	29-37
CHAPTER III.	
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VICTIM.	38-50
CHAPTER IV.	
ZWINGER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-59
CHAPTER V.	
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCCULTISM—LETTER SHADOWS OF FATE—AMONG THE MAGICIANS—THE INNER LIGHT.	60-71
CHAPTER VI.	
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELEMENTARIES—PLANETARIES—KOBOLDS—FAIRIES.	72-85
CHAPTER VII.	
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS.	86-107
CHAPTER VIII.	
STRAY WANDERERS—THE FASTING GURU—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS.	108-128
CHAPTER IX.	
THE LETTER—THE LIFE TRANSFER—BREAVENTMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.	129-139
CHAPTER X.	
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARK—HIS GREAT ATTACHMENT TO LOUIS.	140-151
CHAPTER XI.	
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARN A LESSON.	152-161
CHAPTER XII.	
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARK'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.	162-182
CHAPTER XIII.	
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES—THE NINE DAYS' TRIAL—PROF. VON MARK'S SPIRIT.	183-190
CHAPTER XIV.	
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARK.	191-210
CHAPTER XV.	
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHEN—SEANCE.	211-218
CHAPTER XVI.	
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC.	219-227
PART II.	
THE ADEPT—INVOCATION—THE SOUL'S LITANIES.	228-232
CHAPTER XVII.	
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER—INCIDENTS IN THE LAND OF THE FAKIR.	233-240
CHAPTER XVIII.	
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN—ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS.	241-255
CHAPTER XIX.	
THE DHARMA SALA OF THE VAIDYA—DAWNING LIGHT—THE BROTHERHOOD—SUTHERLAND REVELATIONS.	256-271
CHAPTER XX.	
OCCULTISM—ITS USES AND ABUSES—LOVE—MARRIAGE—SPELLS—CHARMS—SPIRITUAL AFFINITY—SOUL LOVE.	272-282
CHAPTER XXI.	
THE ANGEL OF MORNING—ENVIRONED IN AN ATMOSPHERE OF FIRE—MIST—THE POTENTIAL TOUCH OF FORCE.	283-296
CHAPTER XXII.	
THE ENCHANTRESS—LADY BLANCHE—DEPARTURE FOR CALCUTTA—MR. DUDLEY'S ELEVATION—EVIL SPIRITS.	297-311
CHAPTER XXIII.	
BLACK MAGIC OR VAUDOUISM—THE ENCHANTRESS PROPOSES TO LOUIS—IS REJECTED—THREATENS—PARIKS.	312-324
CHAPTER XXIV.	
PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BLANCHE PREPARE TO DEPART—ENCHANTRESS' PLOT FOILED.	325-335
CHAPTER XXV.	
DIARY OF LADY BLANCHE—THE MARRIAGE—BLANCHE'S DEVOTION—FAREWELL TO LOUIS.	336-345
CHAPTER XXVI.	
CLOSE OF THE LIFE EPISODE—THE CHEVALIER'S RECONCILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION.	346-357

What the Author Says of Himself and Ghost Land.

We herewith append a few paragraphs from the author's own pen as a mere sample of the beginning of this grand work and to assist our readers in prejudging, or psychometrizing. This is a book that in every way will speak for itself—will commend itself to the careful study of the student in the many and varied phases of spiritual philosophy.

THE AUTHOR'S DISLIKE FOR FICTION. For many reasons unnecessary to detail, I have a special dislike to tales of fiction. Life is all too real, too thoroughly momentous, to be travestied by fictional representations. Truth appeals to the consciousness of true natures with much more earnestness than fiction; and Spiritualist narratives in particular, as pointing the way on a new path of discovery, and one wherein the eternal interests of the race are concerned, are simply degraded by fictional contrivances. Even the too common tendency to exaggerate the marvels of Spiritualist phenomena should be carefully avoided, for the sake of arriving at the heart of truths so important and unfamiliar as those which relate to the spiritual side of man's nature.

It is with these reverential views that I enter upon the task of narrating my singular and exceptional experiences. The only departure I have permitted myself to make from the line of stern and ungarbled fact is in relation to my own identity and that of the persons associated with me. My reasons for suppressing my real name, and in every possible way veiling the identity of those connected with me, are imperative, and if fully understood would be fully appreciated. In all other respects I am about to enter upon a candid history of myself, so far as I am connected with the incidents I am required to detail.

My father was a Hungarian nobleman, but having deemed himself wronged by the ruling government of his country, he virtually renounced it, and being connected on the mother's side with the most powerful native princes of India, from whom he received tempting offers of military and official distinction, he determined to prepare himself for his new career by the requisite course of study in England; hence, the belief very generally prevailed that he was an English officer, an opinion strengthened by the fact that for many years he abandoned his title, and substituted for the rank which he had once held in his native country that which was to him far more honorable, namely, a military distinction won on the battle-fields of India by services of the most extraordinary gallantry.



# ..GENERAL SURVEY..

## THE SPIRITUALISTIC FIELD—ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

Dr. T. J. Gile writes from Kansas City, Mo.: "We have been favored with eight valuable discourses by Wm. E. Bonney which were listened to with becoming attention by good audiences. The occasions were well attended with good vocal and instrumental music by Mrs. Bonney and others. Mr. Bonney's lectures are up to the present development of the age, and well calculated to uplift humanity in their onward march towards the infinite truth. He is open for camp-meeting engagements or work societies as a regular speaker. Address him at 301 E. 11th street, Kansas City, Mo."

Dr. J. H. Randall having served the Spiritualist Camp-meeting Association with satisfaction last year at Ashley, Ohio, has been engaged at the same place from August 13 to August 30, 1901. His lectures Sunday will be on the Religion and Philosophy of Spiritualism. During week-days and evenings he will give a series of lectures on chemistry, biology, and anatomy in such plain language that all who hear will understand the fundamental principles of these sciences as they are related to the maintenance of good health. The doctor will make other engagements where desired. Address him: People's Institute, Chicago, Ill.

Mrs. Clara Watson, the gifted lecturer, is now in England. Her address is as follows: 8 Ashburnham Terrace, Southdown Road, S. Lawrence, Ramsgate, Kent County, Eng.

Mrs. C. P. Lyons writes: "E. V. Sprague supplied the rostrum very acceptably for the Progressive Spiritualist Association of Waverly, N. Y., May 24, afternoon and evening. His subject for the afternoon was 'The Evolution of Religion.' His illustrations were thoroughly apt and his delivery was an evening lecture upon 'The Unseen World.' Although the hall was large, the perfect quiet maintained during each lecture showed the interest of the listeners. Mrs. Sprague gave tests after the afternoon lecture, and Mr. Sprague after the evening lecture. They were recognized and acknowledged in almost every instance. The speaker improvised poems after each lecture from subjects taken from the audience, which were fine. Mr. E. V. Sprague is a noble, energetic worker and will do good everywhere he goes. He is well known to your readers who are assured of a hearty welcome in Waverly."

Rev. Milton Merle Smith, D. D., pastor of the Central Presbyterian Church of New York, writes as follows in his defense of Dwight L. Moody, whom the Rev. Dr. MacArthur has recently severely criticized: "In my busy parish work I am surprised to find that there are evidences of noble Christian character outside of the churches. I find again and again Christians who love prayer and their Bibles who have no church home. The trouble generally is that our churches are too expensive. Many feel that they have too little money to dress too sumptuously after they have. If there is one thing I thank God for more than another it is evidence that the kingdom of God is far wider than the limits of church-membership."

Ellie P. Josselyn writes from Island Lake, Camp Grounds, Brighton, Mich.: "I would be thankful if you would allow me to say to your readers who are interested that the programs of the Island Lake Camp are up and are in the hands of S. H. Howell, Romeo, Mich., who has had the entire charge of them and of all the details of the camp work for this season. Therefore all letters of inquiry should be addressed to Mr. Howell, the president, as I am not in a position to answer the questions likely to be asked, for the usual work heretofore done by me has been delegated to Mr. Howell, and he is better qualified to explain his own work than I."

Secretary writes from Minneapolis, Minn.: "The Northwestern Spiritualist Camp-Meeting opens at Merivian Park Transfer, on the 3rd Sunday (the 20th) of the present month. Passengers on the Interurban Electric line step directly from the car on to the grounds. Thus obviating the necessity of waiting for transportation by transfer to other lines. From present appearances, the attendance is going to be phenomenally large. Those—wherever located—who desire programs will please address the Secretary, 2017 5th Avenue S. Minneapolis, who will immediately forward such number as may be desired."

L. D. L. writes from St. Louis, Mo., that their house will hold a "Memorial Circle," on Sunday night, May 30th and received many friends from spirit life and communications of greetings to their earth-friends. The circle reports several converts and asks for extra copies of 'The Progressive Thinker' to help make more converts. In other words, make the new converts spiritual philosophers and missionaries."

Mrs. Clara Watson sailed for England, June 2. Friends wishing to write to her will address as follows: Mrs. Clara Watson, 8 Ashburnham Terrace, Southdown Road, S. Lawrence, Ramsgate, Kent County, Eng.

B. writes from Pueblo, Colo.: "From Feb. 14 to April 18 on successive Sundays, the subjects of discussion taken from questions suggested by the audience, until anniversary exercises were held, March 28th. Among the tributes in flowers was a cluster of three Easter lilies within a wreath of green, in memory of the Fox sisters, and their work in proof of immortality. These original media for modern manifestations, had promised to participate in our services and the anticipated pleasure had attracted a large gathering. The lecture given by Mrs. Bullene was a review of the whole movement, and the effects resulting in religious, philosophic and scientific fields of thought. Names of many pioneer workers were given as being present, among whom were Prof. Mapes, Judge Edmonds, Dr. S. B. Britton, and Chas. Hartledge, all of New York. Prof. H. H. Phil, and the Fox sisters, of Hydesville, N. Y. When this instructive discourse was finished the medium was controlled by Mrs. Leah Fox Underhill—the elder of the Fox sisters, who gave a beautiful address full of pathos, touching herself and the young ones, Margarette, Margarette and Katie Fox. She related the wonderful honors and tender regard showered upon them in spirit life, from multitudes of grateful beings who recognized them as the heavenly instruments used to prove immortality and restore them to communion with their own ascended loved ones. It was a delightful occasion, and many tearful eyes in that large assembly attested the deep sympathy awakened. The spirit closed with a fine address to all media present. This meeting marked in Pueblo one of the most interesting and necessary 'I have known' of the Spiritualists."

Spiritual services will be held in Washington Hall, corner Washington Boulevard and Ogden Avenue, Sunday at 11 a. m. and 7:30 p. m. Dr. J. N. Magoon will lecture, assisted by his wife. Lecture will be followed by tests. Good music will be had.

The Outlook of Santa Monica, Cal., has the following: "Mr. and Mrs. Carvill, who are stopping at the Hotel, will give a grand spiritual and musical entertainment at the Steere Opera House on Sunday evening, May 30th. Mr. Carvill is known as one of the most prominent musicians before the public, besides being an author of distinction on Occultism. The program consists of grand high-class piano and vocal music, readings from Peter's Inspirational Spiritual books and the discerning of spirits spoken of in the Bible by the Apostle, St. Paul. Mrs. Carvill is one of the most powerful exponents of this phase of mediumship. Mr. Carvill, a native of the Holy Land, has been in the city for a month and will give a few piano and vocal lessons."

C. H. Horne writes: "Mrs. Elsie Reynolds, the California full-form materializing medium, will remain several days in Chicago, while on her journey to the Northwestern Camp, about the 20th of this month, and will advise definite dates in this paper as soon as dates and places can be determined, for holding several sances."

Dr. Fowler writes from Lynn, Mass.: "The Lynn Spiritualist Association, Lynn, Mass., J. M. Kelly, president, held the closing meeting of the season, May 30th, at its hall, 35 Market street, and drew a large audience. The evening sessions were incident to memorial day large audiences manifested their interest in and approval of the interesting exercises. The remarks of our president and speakers, recitations and original and other poems were all appropriate to the occasion. The exercises were interspersed with choice vocal and instrumental selections by Prof. Tyler and wife of the Jubilee Singers, and Thomas' Orchestra, who kindly volunteered their services for the occasion. The ladies prepared a bountiful repast. Our meetings now stand adjourned until the first of October, when we will have many engagements being already made with some of the best talent upon our platform. The Lynn friends of our cause with those of our neighboring city of Salem, unite in holding open air meetings on Sundays during the summer months, and must live on the main as Camp Progress, located between the two cities and upon the line of electric cars. They are ably presided over by Brother D. M. Milliken, being near Boston and other adjacent cities, vast crowds congregate here each pleasant Sunday enjoying the beauties of nature and the inspired utterances of some of our finest speakers, mediums and singers, while abundant refreshments are served by the ladies, making this a very popular place of resort."

Treasurer writes that spiritual meetings have been started in Orient Hall, Portland, Me., by the ladies, and from the first everything betokens success. Mrs. C. H. Clark, Orono, Me., delivered the opening and instituting address. They would like correspondence with mediums and speakers. Address Mrs. M. E. Brackett, secretary.

"Bodily Immortality" is the title of a strikingly original and interesting presentation of a subject, which forms the first number of a new monthly magazine published by The Temple Publishing Company, Denver, Colorado. The author of the article is Paul Taylor, whose lectures on "The Living Christ," in New York last spring, attracted much attention. The argument for the immortalization of the body of flesh, presented so fully in Mr. Taylor's lectures, is, in the present publication, summed up in a way which cannot fail to attract and hold the attention of thoughtful readers. This magazine will contain, each month, a complete lecture, sermon, essay or story, dealing with some one particular phase of spiritual, scientific and scientific thought which is remarkable the world. Its size is convenient, and it is printed in large, clear type on handsome paper and bound in a cover of artistic design. Subscription price, one dollar per year; single copy, ten cents.

This office is in receipt of a program of lectures and invitations to entertainments to be given at the residence and for the benefit of Mrs. L. Holton, 104 N. Harding Avenue, 2nd flat, June 18th. The program indicates a very interesting and entertaining affair, consisting of vocal and instrumental music, recitations, improvisations, etc.

Secretary writes from Hornellsville, N. Y.: "In our town Mrs. W. Sprague visited our town two weeks ago and gave us a spiritual and scientific treat, although their time was limited and only one lecture given, the result was shown by the fact of an organized society of twenty working members, and the prospect of many more joining with us in the near future. Our society is called the First Society of Spiritualists, of Hornellsville, N. Y., and we wish to invite through the columns of your paper, all Spiritualists and mediums passing through Hornellsville to stop over and visit us. We will try and make an interesting both in a social and scientific way."

Miss Annie Kingdon writes from Mansfield, Ohio: "Dear readers of 'The Progressive Thinker'—I am in need. I have a sister that is a cripple to support, and I have been sick three months, and the few Spiritualists here have kept us. If those that have plenty will send me what little they can spare to help us over the next two months it will be a great help. We can refer to hundreds as to our standing in society. To all who will send lock of hair I will give reading of past, present, and future. Now for the love of suffering humanity send what little you can spare."

Prof. W. M. Lockwood, the scientific expounder and illustrator of the spiritual philosophy, whose valuable labors have been for the past few months confined to the far East, is now at home, 88 Ogden Avenue, this city, for a needed rest for a few days. No one should go beyond their physical ability, but this grand philosopher should only be allowed the needed rest.

Mrs. Averill writes: "The Lynn Spiritualist Association, of Lynn, Mass., J. M. Kelly, president, closed a very successful season's work on Sunday, June 30th. The management have endeavored to present the best talent in the city, and for speakers, Mrs. H. H. Phil, Oscar A. Edgar, Sarah Byrnes, Tillie Reynolds, Lizzie Harlow and many other first-class speakers. The officers and members have worked together in harmony; a good degree of interest has been manifested, many new faces being seen at every meeting, and the financial prospects are very encouraging; all bills being promptly paid and quite a considerable balance remaining in the treasury, besides having made a purchase of new books."

## Items Suggested by, or Gleaned From, Spiritualist Exchanges.

When life's bowl is at last replete With all the bitter and the sweet Of experience—woe and weal— 'Tis then the soul steps out in space, From earthly trammels to find its place In the evolutionary busy wheel.

That which is false on earth is but the faintest shadow of the lasting and that in that boundless realm of space where the waters have fled.

Death has no longer a sting and the grave is but the cradle of victory. He who laughs at a fallen foe Himself may feel that brother's blow.

The mind is the mirror of the soul in the external form of being. The whole world is honest to an honest man, and to a thief all are thieves. The soul now, as in the past, offers its own facts as proof of its reality, identity, indestructibility.

The death-sleep of earth is the waking life of eternity. The spheres are not permanent, but the temporary houses of those who pass beyond them.

Nature is ever a wonderful page of revelation. Death is but the open door to a life beyond.

Life is made dreary and desolate by the mere thought that it must end if life is sweet of itself. Death, as taught in the past, is a great terror to the human race.

Man, fancying himself the epitome of conscious spiritual life in the flesh, often falls into the error of thinking that nothing else has consciousness, or even a spirit.

To sit and brood over affairs of life calls to us the brooding hosts from that other realm and endangers us to their obsessing influence.

However much the intellect may do for man, however grandly it may enlighten and lift him, it is not the realm of thought, there is a nature above the intellectual, that is tributary, and where science can only bend her knee in sacred reverence.

Pure science wrests from nature her most beautiful secrets. Man is not the only sentient being on earth. But few of the feathered kingdom mingle and interbreed, and but few animals are attracted outside of their own particular species.

There is nothing combustible or perishable in spirit, therefore Spiritualism cannot be annihilated by any power, though her progress may be greatly impeded by the burdens she must carry. All acts, all thoughts and feelings, springing as they do from the inner life have an everlasting effect.

The ill we breathe forth are poisonous to the world, and must be stamped upon our very spirits. The wonderful X-ray may reveal the bullet in the flesh, or show the entire bony structure in man, but finer than this is the eye of the spirit, that sees even the designs and motives of the mind.

One of the greatest wrongs of old theology toward the world contained and summed up in the fact of their projecting this gloom into the world to come, and lifting up the black flag of despair not only above so many tombs of earth, but over the eternities beyond.

The ethically sublime side of Spiritualism is governed by the measure of success attending its grappling with the profundities of psychic nature. The ornamental external denote the degree of taste, but to the soul the good thoughts and motives are the bright, sparkling gems of eternal light.

Spiritualism is willing, as stepping rungs in a ladder to higher knowledge, to profit, both by the experiences of men, as individuals, and as associates in the body politic of society for either scientific, political or religious purposes.

Spiritualism is young, and sometimes crude, but her thoughts and purposes are pure and noble. Excessive selfishness is a hateful principle, and perhaps it is better to be too generous or benevolent than too selfish or greedy.

Every faculty of man is capable of being cultivated, and therefore every human being, even the most degraded and fallen, is a child of infinite power, wisdom and love.

What a great and ennobling truth is revealed to us as a fact by Spiritualism. One grand result of the spirit influence wherever it touches the real man, is in producing an abominable disposition. The real man is not a creature of dust and clay, but a being of pure spirit, and therefore he is not to be degraded by the material.

To understand the laws of spirit control is to become proof against the low and the vicious from that realm. In the great fact of immortality there is a divine principle that knows no code of morals. Morals are human and belong to the realm of physical and intellectual association.

Religion should be defined as the highest aspirations of the human being—reaching out into the eternal for all that is high, good and grand. Nothing but time and eternity can wipe from the fingers of past religion the blood stains of cruel butchery. If Christ or the Infinite Father could, justice would be robbed of her mission.

The gardens of the Spirit-world are planted by good deeds, noble thoughts and aspirations, and destroyed by wrong actions, degrading and debasing thoughts and habits. Every thought or act here leaves its record imprinted upon the soul, to be read by every one there—a record that cannot be erased or hidden.

Spiritualism is the first step toward the breaking of the seals of that apocalyptic age—the death-warrant of materialism. The great, widespread idea of an immortal life in the past without knowledge was but the shadow of the present event in its coming.

Man is a spirit, and from the time of his birth is of the spirit world, but not until he has laid aside this "muddy vesture of decay" is he of the world of spirits.

Why not as well abolish spirit communications and acknowledgments of recognitions from the spiritualistic journals as from the rostrum?

If the snake is not a conscious entity why is he ever conscious of the approach of a possible destruction, which he exercises in the heavy plunge into a place of safety?

Spiritualism reveals the great truth that the divine life is inherent in man and each man has the attributes and capacities of every other human soul. No affection that has ever glowed in one human breast is ever wholly absent in any humanly organized being.

Noble deeds, good thoughts and kind words are the spiritual stock-in-trade. Money is a ready commodity here, but will not purchase a ticket to the beautiful hereafter.

Since the Christians have discovered That no infants are in hell, Every one has been uncovered, Every tongue now seeks to tell How good the God is.

## From Light, London, Eng.

### ANCIENT ORACLES.

Whoever reads the works of the ancient Greek philosophers understands that they have a profound knowledge of the phenomena of their attribution by the philosophers, not to natural causes, but to spirits, good or bad. Everybody knows the immense number of ancient oracles, but many do not know how they were given, or by what power. Whoever questions the history of discoveries concerning the oracles, absolutely to those of Modern Spiritualism.

THE PYTHIA OF DELPHI was a medium who operated by aid of the same means and under the same circumstances as the mediums of today, just the same as all the other priests and oracles of Egypt, Greece, Asia, and elsewhere. The learned are not ignorant of the question formerly debated between Fontenelle, the celebrated author of the 'Dialogues of the Dead,' and the Discourses on the 'Rarity of Worlds,' 'History of the Oracles,' etc.; and Van Dabie on the one side, and the learned Jesuit Bailus on the other, as to the causes of the oracles. Fontenelle maintained that it was pure quackery, and Father Bailus, in his 'Reply to the History of the Oracles by Fontenelle' (Strasbourg, 1708), refuted him so victoriously that Fontenelle confessed his error, saying, 'The Devil has won his case.'

THE DEMONS. To Paganism succeeded the splendid civilization of Christianity, governed by intelligences who left luminous traces in philosophy and every branch of science. Everyone knows that the Fathers of the Church taught as certain and known to all that magic, chamanism, necromancy, apparitions, etc., were the mundane plane of life. So if these divergent views were to constitute Spiritualism a religion, it would be an absurd medley of contradictions.

IN THE ACCOUNTS OF SEANCES held in all parts of the civilized world many of the spirits communicating still uphold the views of the particular sect to which they belonged when on the mundane plane of life. So if these divergent views were to constitute Spiritualism a religion, it would be an absurd medley of contradictions.

IN SPIRIT LIFE, as here, it is only when men and women exercise their divine faculties in regard to religion, as they do in every thing else, that they become aware of the falsity and absurdity of it.

THE PRIESTLY SUPERSTITIONS, which they have been taught to look upon as religion. In consequence of this the numerous sects in the spirit-world resemble so many lakes with a river constantly running into them at one end, a stream as constantly flowing out from them at the other, as the individuals constituting the various sects there allow the light of truth and reason to dispel the darkness in which mentally they have been enshrouded by the superstitious fancies which they have been accustomed to look upon, there as well as here, as being pure and unadulterated religion.

THE TRIALS OF WITCHCRAFT, sorcery, etc., conducted with the most able precautions by the learned judges of the Middle Ages have often made evident Spiritualistic facts inexplicable by natural causes. As for the most recent facts, we have seen in America and in Europe, amongst the most civilized nations, have acquired the name of Spiritualism, it must be recognized that one is overwhelmed by the number of narratives that one reads and hears every day.

### PROFESSOR LODGE.

In his admirable address delivered to the members and friends of the London Spiritualist Alliance, referred to the remarkable phenomena that were reported in Light concerning the transport of goods, fruit, etc., from New York to the Continent, and from London to England. He thinks that if they did happen they were wasted for humanity, and that the favored person receiving such a manifestation accepts a serious responsibility if he hides his light under a bushel. As one of humanity, and as a member of the human race, he is bound to let his light shine, and to let the world know that there is a power which can do what we cannot do, and which we are not worthy of the consideration of all evening after the report of the above phenomena was published in Light.

### MATTER THROUGH MATTER.

For several years a few friends and myself have sat in a private circle at least once a week for spirit manifestations and scientific investigation. Before sitting off the above-named evening, as we had read the report about the eggs, etc., the question of matter passing through matter, and the top of the conversation was on the subject of a great deal of wonderful phenomena, but I thought these eggs were too far-fetched.

### THE EXPERIMENTING CIRCLE.

We then took our places, five of us, in the room always used for seances, which is situated on an upper floor, so that there is no possibility of using the window for passing things in, and the room is only accessible by the one door by which we entered. A very familiar voice presently said: "Put the light out. They are going to do something new. Another spirit will be here, and we will have a very good seance. This showed that we had heard our conversation. Then a voice said: "Can you see the light under the door?" and replied, "Yes." The room being dark, a light from the landing outside showed through the crack under the door, so we can see if the door is opened. "Now," said the voice, "your chair, place its back close to the door and sit down." I did so, the door being locked from the inside. Then lights appeared about the room, and our friends spoke to us with many kind wishes. Presently a large dish,

### WITH A CHEESECAKE ON IT.

came into my hands. Plates were brought from a closet, outside, and placed on the table, with knives and forks. The cheesecake was cut, and a piece given to each person. A bottle of ginger beer was brought in, and the glass was passed around. My wife's mantle, which she had placed in a room across the landing, was given to her, and most remarkably the lace trimming seemed to be affected, and in a few days a part of it turned as if it had been scorched.

### A RUSHING WIND.

My umbrella, which I had left outside in a corner of the landing, was given to me. A large picture, taken from the staircase wall, was put on the table, which was now completely covered with the things which had passed through the locked door, the walls, or the ceiling. No light from outside showed in their transit—a noise was heard and a rushing wind was felt. No sort of trace as to where they had passed through, could be discovered. By what unknown law of Nature these things were done I cannot tell, but that they were done, and that unseen intelligences were at work, I know. There are other phenomena which I shall report, which occurred lately in the light, seen by four persons.

### MYSTERIOUS AGENCY.

I have also witnessed several other instances of things appearing in a room which were positively known to be outside when the door was locked. I know of two or three gentlemen who were desirous to investigate, and who saw the same phenomena, but they would not admit that it could be possible for matter to pass through matter, because it is contrary to all known science. Most stringent test conditions were used to avoid any possible deception, so that they could not say that the things were not brought into the room, but they considered that Dr. some mysterious agency, undiscoverable to them, the articles must have been somehow passed down the chimney.

### SOME SCIENTIFIC MEN.

seem able to agree to any explanation, however impossible—except the true one. The only advice that I can give to those who wish to know, is to not believe, is to take the counsel which was given me, and try in their own private circle, and they will be rewarded.

## From Harbinger of Light, Melbourne, Australia.

### SPIRITUALISM AND RELIGION.

It is the height of absurdity to call Spiritualism a religion, for the change called death, as I have observed, does not alter men's opinions all at once, it only alters the conditions under which they exist, consequently all phases of religious thought are represented in the spirit world.

### A QUESTION.

If Professor Renault, Archbishop Carr and Canon Potter were to pass to the higher life to-morrow, would you think it likely that Renault would turn Romanist, Carr turn Wesleyan, or Potter turn Presbyterian? Not a bit, they would each, with that stubbornness engendered by prejudice, stick tenaciously to their particular paganism Christian system of superstition, until they allowed their reason to be quieted in regard to religion as they do in all other matters.

### SUPERSTITIONS.

Superstitions cannot stand a rational analysis—like mummies they crumble to dust with exposure to the light—they require the one thing needful, namely, pious credulity, while true religion is based on knowledge derived from ascertained facts. The popular systems of superstition need not a Colossus, a Voltaire, or a Paine to expose their absurdities, common sense condemns them as being, when unblindedly considered, unworthy of credence and acceptance by rational beings. Priestly humbugs are their proper appellation.

IN THE ACCOUNTS OF SEANCES held in all parts of the civilized world many of the spirits communicating still uphold the views of the particular sect to which they belonged when on the mundane plane of life. So if these divergent views were to constitute Spiritualism a religion, it would be an absurd medley of contradictions.

IN SPIRIT LIFE, as here, it is only when men and women exercise their divine faculties in regard to religion, as they do in every thing else, that they become aware of the falsity and absurdity of it.

THE PRIESTLY SUPERSTITIONS, which they have been taught to look upon as religion. In consequence of this the numerous sects in the spirit-world resemble so many lakes with a river constantly running into them at one end, a stream as constantly flowing out from them at the other, as the individuals constituting the various sects there allow the light of truth and reason to dispel the darkness in which mentally they have been enshrouded by the superstitious fancies which they have been accustomed to look upon, there as well as here, as being pure and unadulterated religion.

### PRIESTLY SUPERSTITION.

It is not untrue that we are all of these priestly superstitions of earth that real advancement in spirit life can be attained and true knowledge acquired, for they act there as here as clogs to the understanding. The views only of those who have risen above the cramping influence of these superstitions, foolishly viewed as religion, are the only ones worthy of the consideration of all who are truly animated by the love of truth.

### FROM ADVANCED SPIRITS WE LEARN AS FOLLOWS: NAMELY, THAT RELIGION

IS A NATURAL INSTINCT of the human mind which prompts to righteous action. "That man being a free will agent with in the bonds of nature's laws, which are God's, he can either grow and cherish his holy instinct and thereby become worthy of being a son of his Spiritual Father, or he can ignore it and cultivate the degrading passions of his lower or animal nature, as unfortunately too many people do."

That religion consists of deeds not words, and that professions. That men's beliefs, a rule, depend on the circumstances of their birth over which they have no control, while their actions are their own, these forms their character which constitutes their deathless individuality. That faith, which is a special name for pure credulity, has nothing to do with true religion, except so far as it is the means of prompting to righteous action.

That mankind, in spirit life as well as here, being finite beings cannot comprehend the infinite, and having only finite vision cannot behold God, who being infinite, fills all space with His presence. "That in spirit life as well as on earth God is only visible through His works."

That the only service mankind can render to God in spirit life as well as here, is by doing acts of kindness to those less fortunately situated than themselves. Presently a large dish,

## From The Freethinker, London, England.

### A CURIOUS RITE.

of fasting is described in the laws of Manu, which all true Hindus regard with veneration. It consists in taking fifteen months of rice and being fasted. The Hindu belief in the absorption every day by one mouthful for the waning half of the lunar month, until the quantity is reduced to nil at the new moon, and then increasing it in like manner during the fortnight of the moon's increase. By so doing the devotee assimilates herself to Luna Metacholla.

A MISSIONARY IN BURMAH, sick of the vegetarian hospitality with which he was received, became subject to a great meat hunger. He sought to buy a pig, but the inhabitants would not sell one to be made food of. One morning, in desperation, he shot one. His interpreter said: "You've done a rare morning's work." "Yes," said he, "I provided myself with food for the week." "And," said the interpreter, "you've killed all hope of introducing Christianity into this district for the rest of your life."

### REVIVALIST SCHIVEREA

has been soul-saving at Winnipeg. In one of his exhortations he denounced bicycling by ladies, and the reason he gave is so filthy that we cannot pollute our pages with it. The wonder is that the fellow was allowed to leave the town without lynching. There is no dirt like that of a soul-saver when he gives his mind to the subject.

### SARAH BERNHARDT.

the great French actress, has been playing the part of the Woman of Samaria. They say she played it very naturally, but she has not the qualification of having had seven husbands.

### THE REV. P. REYNOLDS.

of the Strict Baptist persuasion, has published a lecture in which he complains that Nansen is godless. He serves that in all his account of Furber North there is not a solitary reference of thanks to God, and no mention of immortality; after that we have spoken of as Nirvana. In old days the deity was supposed to dwell at the North Pole and swing the planets round.

## Now-a-days godless travelers find no sign of his existence.

### THE BISHOP OF BANGOR.

was seized with a fainting fit while holding a confirmation service in Bangor Cathedral; and Mr. Alfred Augustus Allen, justice's clerk at Poole, died suddenly in Parkstone Congregational Church. The deceased was consulting the service, and was in the act of prayer, when he was observed to totter, falling before the deacons could render assistance. Death, no doubt, was due to heart disease, and there is no such "judgment" in the matter as would be the case with the sudden death of an invalid.

### INCITING MURDER.

Mrs. Viora, an Italian woman of New York, who was about to become a mother, prayed that her child might never be born if her husband did not kill Rocco Di Sio, whom she disliked. For the sake of the child, and under the stimulus of the prayer, Viora murdered Di Sio.

## From Two Worlds, London, England.

### "SEARCH AND YE SHALL FIND."

To gain knowledge should be one of the greatest pleasures of a healthy life. From infancy to old age, we are incessantly wanting to know the why and the wherefore of something or other. We are urged on in this quest for knowledge by an inward craving, which we cannot altogether understand, unless it be that the perfect ego within is struggling to express itself more fully through the imperfect machine at its present command.

He who, because of conventional ideas of right and wrong, refuses to encourage or satisfy this hungry inquisitiveness—or any of Nature's demands—shall certainly reap the PUNISHMENT OF DEVELOPMENT in the facilities so neglected or unmaterially restrained, and being stunted and undeveloped in any way, means being so much the less equipped for the real business. Life can be healthy only by bringing into use all our faculties to their fullest possible extent, and one or two only at the expense of the others.

### THE END WILL COME.

It is said that of all the sciences, the most perfect is that of mathematics, and that of two and two making four there is not the slightest shadow of a doubt or of a theory. But there is one other thing about which we are absolutely certain, and that is our life here upon earth, and in comparison to many of the aspirations, and our own aspirations, its near termination. We know not exactly the number of our days, but we do know with as much certainty as we know we live, that some day, sooner or later, and generally before we want to go, and long before we have done all we want to do, the end will come and we shall be changed.

### THE CHANGE WE CALL DEATH.

Now, of all the important things in life's fretful day which we are so anxious about, and which to us seem absolutely necessary we should know, can there be any thing of greater importance than to discover what the change we call death means? Does it mean an end to the incessant worry and care of this present day? "This strange disease called modern life, with its sick hurry, its divided loyalties, its constant struggle for a plunge into a state more vexatious still? Is it a change from bondage to freedom? Does it end all? or does it give us greater life with 'the glory of going on and still to be?'"

### IF WHERE WE COME FROM BE AS YET AN UNSOLVED RIDDLE, WHERE WE ARE

IS NO LONGER IN DOUBT, FOR IT HAS BEEN solved. And as so we must, surely it is of the utmost importance for us to know beforehand all that can be known about what awaits us when the change is completed. Like sensible men and women, we should want to know how to prepare for the journey which luggage













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

VOL. 16

CHICAGO, ILL., SATURDAY, JUNE 19, 1897.

NO. 395

## EYES BURNING HIS SOUL

Strange Confession Found on the Body of a Murderer.

A VICTIM OF HYPNOTISM—THE BLACK EYES OF A DETECTIVE FROM WHICH, GO WHERE HE WOULD, THERE WAS NO ESCAPE.

A special correspondent from New York sends the following to the St. Louis Globe-Democrat: "Officers of the law who have to do with desperate criminals are often surprised to find upon the person of a prisoner convicting testimony of crime which might have been thrown away or destroyed," said a retired Central office (N. Y.) detective.

"It happens so often as to cause little comment that a burglar, or even a murderer, when arrested, supplies the evidence that results in his conviction, because he had neglected for some unknown reason to throw away a weapon, a letter, a jimmy or a scrap of paper. The average professional criminal is more sophisticated than a generalist, but he is not so careful of his own ways. It is a matter of history that murderers, and even clever forgers, have written out full confessions of their crimes, and carried these incriminating documents about their persons until they were finally captured.

"Some twenty years ago a remarkable case of this kind came under my personal observation. Certain well known crooks of the highest class were under police observation in this city when they were joined by a stranger. The man was unknown to any of them, but there was a sort of freemasonry in the business by means of which a criminal will soon find men and women of his own class in a great city and without a formal introduction. This man was watched because of the company he kept, but it was a long time before we found out much about him. He followed did not take his new associates into his confidence, and did not appear anxious to engage in business. He seemed well supplied with money, and in conversation displayed a general knowledge of burglary, forgery and other crimes. He was a desperate character, following above the average criminal in education and intelligence.

"After this man had been in the city a month or more a rumor got abroad among his companions that he was an escapee from the penal colony of Australia, and that he had committed a number of desperate crimes on two continents. From that time forward he was known to his friends as 'the ticket-of-leave man.'

"We kept an eye on the fellow and tried to learn something of his history, but he found out that we were watching him and kept away from us. He seemed to have run out of money, and the next we heard of him he had disappeared completely. Shortly after his disappearance a series of daring house burglaries in a fashionable quarter were reported at headquarters. For a time we could not get any trace of the burglars, and as the crimes continued a score of men were sent out to patrol the locality at night.

"At 4 o'clock one morning while five of our men were standing on a street corner they saw a man slip out of the basement door of a fashionable residence near by and walk rapidly away. They were after him at once, and when he saw that he was pursued he broke into a run and led them a lively chase. Finding that the officers were gaining on him, the fugitive turned and opening fire on them, at the same time shouting a warning that he would not be taken alive.

"The officers were compelled to fire in self-defense, and at the second round the burglar fell dead. When our men got the body to the nearest street lamp they recognized 'the ticket-of-leave man.' In his pockets they found a note, a key, a watch and a small box. The note was a confession of the crime of the ticket-of-leave man, written at a time when he believed that there was no escape from the gallows. It was certainly a remarkable document, as the copy which I have preserved will show. The confession in full reads as follows:

"STORY OF MY CRIME AND CAPTURE."

"Written in the interest of occult science, of which I am a devotee. I am a man of science, and I am a man of the soul when the shadow of the gallows falls upon the rods of steel that bar my way to liberty, but there is a new science in the world which wise men may understand and wicked men should fear. Therefore, I shall write to aid the one and warn the other.

"My education has been neglected else I should have known the new power better and might have escaped the horrible fascination. As I am I can not write learnedly, so I shall not attempt to explain, but tell my own experience briefly.

"To begin with, I killed Marston! Why not? For the crime I offer no apology. He was rich, a spendthrift, a drunkard, a good-for-nothing, throwing away money he had not earned. I needed the money. True, I did not intend his death, but no matter; that was an incident of getting the money. It was after midnight when I saw him coming toward me along the deserted street. He was drunk, reeling and maddened. The night was dark, the fog hung low; there was no one in sight. I caught him and went through his pockets. He fought at me and I struck him down with my bludgeon. His

skull was soft. It broke, and he was dead.

"No one witnessed the deed, and I was going quietly away, when the gang from the river came up from the other direction. They saw the man lying there, easy prey, and they searched his clothes for what I had taken. They did not know he was dead until too late. They were discovered bending over the body, and ran like sheep when the police came. Fortunately for me, I thought. They would be suspected, caught and convicted on their records.

"I grew bold and joined the crowd that gathered quickly about the body. Pushing my way to the front I asked many questions. I even went so far as to help identify the body. I talked with the police and denounced the river gang, told how I had seen some of them running away. To the Sergeant I told all I knew of the records of the various members of the gang. I offered suggestions and busied myself in various ways, confident that no shadow of suspicion could rest upon me.

"I saw some Borden, the detective, with his evil eyes, black eyes, deep in his head under heavy lashes. He asked few questions, but listened closely to all that was said and looked over the ground carefully. He seemed so slow and deliberate in all his movements that I grew impatient. I spoke to him of the river gang and where some of them might be found. I asked if they would be taken that night and

into my soul. The wretch suspected me, and it looked as if he had set out to draw my secret from me by this weird occult fascination.

"In time the tiny rays of light from his eyes that were flashed upon me seemed to my tortured vision to take the form of letters and to be slowly spelling out words. At last I looked him full in the face one day. Then a mist seemed to form in front of me, and I saw the words, 'You killed him' pass before my eyes like a flash.

"I stopped and reeling in every limb and a cold sweat standing in beads on my forehead. When I looked around for the detective he had disappeared. I lost flesh and strength under the weight of this horrible spell. My nerves were completely shattered in a month, and the very time Borden came and I could see written in letters of fire in his black eyes the words, 'You killed him.'

"I broke down under the strain and the haunting dread and was ill for weeks. When I was able to go out again, some impulse carried me to the coffee house where I had first felt the eyes of my Nemesis upon me. I looked around as I entered the place, rather expecting to find him there waiting for me. But the faces I saw were all new to me, and selecting a table in a remote corner, I ordered a light supper.

"I had brought a newspaper with me, and I tried to read, but I was too weak and nervous to take much interest in

"Well, Brother Francis, I judge a paper's circulation from the answers I get from advertisements. I would say that I GET FIVE ANSWERS TO AN ADVERTISEMENT IN THE PROGRESSIVE THINKER

Where I GET ONE FROM ALL THE OTHERS. HOW DID YOU DO IT?

"DR. C. E. WATKINS.

"Ayer, Mass."

the news. Before my supper was served I put down the paper.

"An old man at the next table asked if he might glance at the market reports. I gave him the paper without a word. A moment later I felt the spell of those black eyes stealing over me again. I would not look up, but kept my eyes fixed on the table in front of me. A few minutes later I was disturbed by the old man handing back my paper with a word of thanks. By that time the detective, I felt, was well fairly burning into my head.

"I caught up the paper and held it in front of my face.

"A moment later I threw the paper from me with a wild cry of terror and rushed from the house. When I had rushed the paper to shut out the dreaded gleam of the detective's glance, I saw upon the front page of it in letters as large as the sheet the words, 'You killed him.'

"As I rushed out into the night air in a paroxysm of terror I realized that the old man who sat at the table next mine was Borden, the detective, in disguise. I did not go to that coffee house again, but a week later, while drinking in an obscure saloon, I felt the eyes of the detective upon me again. This time I did not cry out or run away. I turned and faced the man, looking squarely into his eyes. He smiled faintly the smile of a man conscious of a victory won.

"Without a word I turned and staggered out of the place, weak and sick of terror of the man and his eyes. But this time the spell seemed to follow me wherever I went, and in less than an hour I was back in the saloon. I dropped the chair and shattered a glass of liquor without looking up.

"My hand trembled when I attempted to raise the glass to my lips. I sat the glass down and gazed at the red liquor like one in a dream. Then a faint flash of light fell across the table, and out of the glass, in letters that seemed to move and breathe and beat at me, rose the words, 'You killed him.'

"I buried the glass of liquor to the floor and then sank back into the chair, helpless to flee from the spell. A moment later I felt a hand on my shoulders and heard the voice of Borden say, 'Yes, I killed him!'

PHENOMENA—STRANGELY ABSTRACT—UNINTERPRETED ITS INFLUENCE IS QUESTIONABLE—MEDIUMS CONSTANTLY PERPLEXED BY LACK OF EXPLANATION—HORRIBLE ORGIES IN A DEMONIAIC ARENA.

"Many phenomena," says the Cincinnati Enquirer, "called mediumistic are rarely unaccountable and rarely supply anything in the way of explanation." I remarked a Cincinnati seer, and I account for this fact on the supposition that spirits take it for granted that mortals understand some conditions in their life of which we are profoundly ignorant.

"We witness the manifestation of part of a human face, showing perhaps one part of a month and a complete neck above perfect shoulders, and this combination dances around before the mediumistic sight for a short minute and disappears, never to return. If such a vision is sent for a purpose wholly undefined it is natural to say that it was a better of it, and not sent at all, but that the power expended upon its presentation would have been better applied to something likely to produce practical results. Perhaps it is not wise to so declare, for these incomplete manifestations may give the spirit a chance to show itself in better and perhaps in complete form elsewhere, but I insist that a reasonable explanation should accompany all such phenomena. It is due the medium, who at the best is sufficiently perplexed.

"In order to give fair expression of my ideas under this, I am forced to the relation of a personal grievance. In the summer of '94, '95 and '96 I spoke, and in the same condition, gave tests at several camp-meetings, sometimes acceptable, but frequently there were failures. I'll tell you why the slips occurred. In the first address I ever made at a camp I saw before me, pointing directly into my eyes,

TWO ENORMOUS FINGERS,

apparently unattached, but they had movement and therefore the life principle was in some way involved. At first I ascribed the strange presentation to a temporary delirium of the eyes, but turning aside, the fingers followed and continued to point before me, and as I chose they were constantly before me in the same position, as if they were connected with my organism and compelled to act in unison with its motions. I could feel the glance, I knew of the effort was confused, incoherent and injurious to the reputation of the speaker, and I was compelled to excuse myself from tests on that day, promising to do my best in this line on the day following.

"A great deal—quite too much—was heard from this promise, for rather a startling reputation as a seer had been my behalf found its way to that camp. Fame should be nursed for more material pursuits. However, a fair measure of entreatment followed the proper conditions and I gave five of the best tests it was ever the good fortune of my mediumship to produce.

"Then entered my atmosphere something which would make the best powers of description. At first the form was that of a man minus the head, but above the shoulders, as if sprouting from the spines, was a large white flower, nearly closed, projecting from which was a tiny red hand. It came to an abrupt stand a few feet from me and for a moment stood motionless, then the hand was pressed upward, disclosing an arm of the same color, followed by a head and shoulders, and finally the complete form of a crimson sprite full of life and motion. This little fellow at once celebrated his release by dancing about the camp, and going through a long series of gymnastics in honor of the event. Several times I started to tell what I saw, but every effort was interrupted by a warning finger and shaking of the head from my tiny enter-tainer. My audience was doubtless becoming impatient, and yet I could say nothing without the consent of this ruling factor in my aura, who seemed intent upon monopolizing me regardless of the others in waiting. Finally, with a spring, he shot upward, just as an intently black spook caught one of his feet from below, and was in turn drawn and thrown out of the spirit vortex and greeted me with courteous obeisance. It was a young girl so radiantly white that frozen crystals on the driven snow would appear dull in comparison, and the curves of her form were perfect lines of beauty. I cannot describe the effect of this vision, but those who suggest of purity in the nude figure was such as to banish unworthy thoughts. Wherever she stepped upon the soft and yielding mass of the great white flower other blossoms immediately sprang into life, and they were of hues more varied than those of the stars. Many of the spirit voices instantly when one was gathered from its stem another bloomed in its place with more intense hues, as if to:

A HIGHER RESURRECTION.

Such was the comparison hinted on the spur of the occasion, and when it entered my mind that the dear little angel looked up with an approving smile and a gesture, as if to bestow upon me her benison.

"Then you read my thought? I queried.

"She bowed assent.

"Am I at liberty to ask questions?"

"Yes," she answered, in a voice like

## Occult Manifestations.

PHENOMENA—STRANGELY ABSTRACT—UNINTERPRETED ITS INFLUENCE IS QUESTIONABLE—MEDIUMS CONSTANTLY PERPLEXED BY LACK OF EXPLANATION—HORRIBLE ORGIES IN A DEMONIAIC ARENA.

"Many phenomena," says the Cincinnati Enquirer, "called mediumistic are rarely unaccountable and rarely supply anything in the way of explanation." I remarked a Cincinnati seer, and I account for this fact on the supposition that spirits take it for granted that mortals understand some conditions in their life of which we are profoundly ignorant.

"We witness the manifestation of part of a human face, showing perhaps one part of a month and a complete neck above perfect shoulders, and this combination dances around before the mediumistic sight for a short minute and disappears, never to return. If such a vision is sent for a purpose wholly undefined it is natural to say that it was a better of it, and not sent at all, but that the power expended upon its presentation would have been better applied to something likely to produce practical results. Perhaps it is not wise to so declare, for these incomplete manifestations may give the spirit a chance to show itself in better and perhaps in complete form elsewhere, but I insist that a reasonable explanation should accompany all such phenomena. It is due the medium, who at the best is sufficiently perplexed.

"In order to give fair expression of my ideas under this, I am forced to the relation of a personal grievance. In the summer of '94, '95 and '96 I spoke, and in the same condition, gave tests at several camp-meetings, sometimes acceptable, but frequently there were failures. I'll tell you why the slips occurred. In the first address I ever made at a camp I saw before me, pointing directly into my eyes,

TWO ENORMOUS FINGERS,

apparently unattached, but they had movement and therefore the life principle was in some way involved. At first I ascribed the strange presentation to a temporary delirium of the eyes, but turning aside, the fingers followed and continued to point before me, and as I chose they were constantly before me in the same position, as if they were connected with my organism and compelled to act in unison with its motions. I could feel the glance, I knew of the effort was confused, incoherent and injurious to the reputation of the speaker, and I was compelled to excuse myself from tests on that day, promising to do my best in this line on the day following.

"A great deal—quite too much—was heard from this promise, for rather a startling reputation as a seer had been my behalf found its way to that camp. Fame should be nursed for more material pursuits. However, a fair measure of entreatment followed the proper conditions and I gave five of the best tests it was ever the good fortune of my mediumship to produce.

"Then entered my atmosphere something which would make the best powers of description. At first the form was that of a man minus the head, but above the shoulders, as if sprouting from the spines, was a large white flower, nearly closed, projecting from which was a tiny red hand. It came to an abrupt stand a few feet from me and for a moment stood motionless, then the hand was pressed upward, disclosing an arm of the same color, followed by a head and shoulders, and finally the complete form of a crimson sprite full of life and motion. This little fellow at once celebrated his release by dancing about the camp, and going through a long series of gymnastics in honor of the event. Several times I started to tell what I saw, but every effort was interrupted by a warning finger and shaking of the head from my tiny enter-tainer. My audience was doubtless becoming impatient, and yet I could say nothing without the consent of this ruling factor in my aura, who seemed intent upon monopolizing me regardless of the others in waiting. Finally, with a spring, he shot upward, just as an intently black spook caught one of his feet from below, and was in turn drawn and thrown out of the spirit vortex and greeted me with courteous obeisance. It was a young girl so radiantly white that frozen crystals on the driven snow would appear dull in comparison, and the curves of her form were perfect lines of beauty. I cannot describe the effect of this vision, but those who suggest of purity in the nude figure was such as to banish unworthy thoughts. Wherever she stepped upon the soft and yielding mass of the great white flower other blossoms immediately sprang into life, and they were of hues more varied than those of the stars. Many of the spirit voices instantly when one was gathered from its stem another bloomed in its place with more intense hues, as if to:

A HIGHER RESURRECTION.

Such was the comparison hinted on the spur of the occasion, and when it entered my mind that the dear little angel looked up with an approving smile and a gesture, as if to bestow upon me her benison.

"Then you read my thought? I queried.

"She bowed assent.

"Am I at liberty to ask questions?"

"Yes," she answered, in a voice like

the solution of all sweet sounds, 'but they must be few and brief.'

"Who are you? Why do you come to me? What is the lesson of this manifestation?"

"Who I am I know not, for to me it is not yet declared, and I have no recollection of a previous state of life which I am assured was once mine. In that I must have lacked individuality, and this is notably hinted at as the reason why I am to draw a new motive from a more resourceful brain, which is at present my occupation. Why I appear to you is because your aura is easy of entrance and very wholesome to one striving for spiritual advancement. Our short association is likely to result in mutual benefit. If I could give you one of these flowers it would be sure to result, but I know you are not in condition to receive and care for it. The lesson of the manifestation is to myself illustrative of the resurrection of the spirit—not of the body—for in the ordinary sense nothing here is material beyond that instantly assimilable by the atmosphere, which above the smoke and din of earth is literally teeming with spirits, but capable of receiving innumerable additions. As you understand the 'aura' space spirits do not occupy it in the sense of crowding, but they cannot, whatever their number, on the principle that one breath of atmospheric air in its natural condition cannot crowd another. So far as the lesson applies to you it is your duty and privilege to find the explanation, that result being beyond my power to give."

"What do you mean by the resurrection of the spirit?"

"It is transit to the final abode prepared for it. Millions of spirits are earth-bound during hundreds, perhaps thousands, of generations in a purgatorial state of preparation for advancement."

ETERNAL PUNISHMENT.

In this earth-bound condition, where the unceasing effort at purgation from sin is the most exquisite torture imaginable. These poor creatures have to light (ill) they earn it, and are properly called dark spirits. Those who are re-vengeful pursue mortals with dire intent, but upon spirits who have any light it is impossible for them to work harm. Upon mortals they bring much ruin, death and suicide.

"The great white flower expanded, forming a magnificent head, with pose majestic, and within it the maiden was enfolded, a fact I had not comprehended till I saw sparkling from one of the great window-like eyes—the outlook of the soul—her own organs of victory. There is a distinct in the Romance of Sir Launfal which comprehensively describes her looks in that view:

"She was as white as lilye yn May, Or snow that snoweth yn wynter's day."

"But soon she went from that point of vantage and I never saw her again. The entire vision followed her, and I became aware that no more tests were possible to my mediumship that day, for my eyes snapped open with a shock, and, notwithstanding the little work done I was greeted by loud applause.

When I undertook to apologize for the long wait to which the people had been subjected I was met by looks of surprise, and the chairman remarked that the tests, although few in number, were so complete that criticism was impossible, and the time consumed was remarkably brief. Looking at my watch I learned I had been entranced less than fifteen minutes, and concluded that my vision could have occupied time scarcely appreciable, but this did not assist in accounting for any of its phenomenal aspects, and they are yet a mystery. They are incredibly impressed upon my brain, and at some time or in some phase of eternity will be explicated.

"I was giving tests in the same camp more than a week afterward, when, having met with fair success in what I saw and interpreted, there came across my sight a great number of forms in human shape, which seemed to take flight at my presence, for immediately upon resting their eyes upon me they hastened into hiding. They came in droves with evident purpose, but whatever the intent may have been they abandoned it at sight of a weak and nervous mortal, and passed beyond the range of her eyes with certainty and promptly by their fears. The number of these forms increased continually, and it seemed that the greater the mass the more were their fears appreciated and the swifter their exodus.

"This pantomime was long drawn out, and the scene was changed to a wood so thick that it was impossible to see beyond the range of the vision. A woman struggled one with another to enjoy the few rays of the sun which pierced the gloom, when there was a break in the stampede occasioned by the pause of one who was about to join it, but seemed to reflect that it might be better to first examine the cause of so much demoralization.

"NOTHING BUT A MORTAL."

"Said he, after gazing at me intently, 'but with a power to see and read all kinds of spirits and report them for punishment if they do anything wrong.'"

"Instantly at these words all the space around and the trees were thronged with curious beings who gazed at me with interest, some with a questioning expression, others with emotions of dread, still others with mischievous leers, and then, with affairs in this unsatisfactory shape, the vision passed.

"I have given you these typical incidents to show the embarrassments occasioned by spirit manifestations which fail to interpret themselves; and in the same category may be arranged a regiment of headless and legless men and women heads rolling about without bodies, and even half heads similarly befit; men halved, each half leading the other in an interminable circle; men with horses' heads and horses with men's faces; dragons, giants, dwarfs and hermaphrodite monstrosities beyond all power of illustration. Hundreds of mediums are forced to see

these things without rhyme or reason, simply because they are in the demanic or spirit realm, and some inexplicable power desires their exhibition to weak and helpless mortals.

"As you know many are forced into mediumship against their will, and a larger extent is this true of women than of men. What is the result? So far as I am informed the testimony is concurrent that the danger to women in this vocation is many fold more than that which besets the opposite sex, and that demons are happy whenever they are able to make unseemly demonstrations in the sight of women who strive to lead virtuous lives. Without giving particulars I may relate an adventure which befell me last year when I was entranced contrary to my own volition. I did everything in my power to avoid it."

"Controlled by adverse influences, I was carried into a dark valley with the most somber environments, and there, in an open arena where millions of devils were seated, compelled to witness orgies unequalled by any celebration of the vilest of the human race. Lewdness, rudeness and dirt were exhibited in every imaginable phase, and quite unaware. Murder and rape were in the repertoire of the clowns and supplied them the matter for innumerable jests, while honesty and cleanliness were denounced as moral weaknesses. Whomsoever on account of their special gifts must be forced to witness an exhibition like this is a thing wholly unaccountable. I was unconscious of mortal things for about four hours and returned to earth exhausted, weak and sick of mediumship, and in the physical attack which followed I came near losing the spirit host. You have heard similar complaints before, and they will continue to reach your ears as long as evil predominates on earth."

T. P.

SLEEP, TWIN OF DEATH.

Death the Renovation of Life.

"Tired Nature's Sweet Restorer, Balm of Sleep."

Alexander the Great affected the philosopher. Aristotle was his preceptor. On arriving at Athens, and questioning Aristides, as to what he could do for him, the Great ruler replied, 'Stand between me and the night.'

The world's Champion, on arriving in India, determined that Grecian civilization (since never surpassed in art, philosophy or ethical standards) should be enriched with the mystical lore of the Brahminical and Buddhist Gymnosophists; and it was Alexander, who first introduced Oriental philosophy, mysticism and theology to the people around the Western Mediterranean, and especially to its literary center; where it became established and infused into Hellenic Judaeistic Philosophy, in the city which he had founded and within which he now bore his sunlit and flower-mouth of the Nile. That this warrior, was also a philosopher, as well as a lover of mystic speculations, is in evidence from one reflection, with which he is credited; that:

"SLEEP WAS THE TWIN SISTER OF DEATH."

The half-opened door to the inner house of life during sleep is frequently flooded with "the daylight of the soul." Jamblach said: "The light time of the body is the day time of the soul. It is a positive reinforcement of life, spiritual and physical, at its source of renovation."

The chrysalis of the moth or butterfly, is the dormant inactive form from which the image emerges, from a transitory stage of existence to a full development of its real life, and sunlight and flowers, on wings, as variegated beauty and hue.

Sleep is the ebb of the tide, as the curtain of night first falls; but the renovation of physical and mental energy disclosed on awakening, is the return of the tide, from the fountain of life, to the depths. "Nature is, and God the Soul."

Buffon, the great naturalist, has said: "Sleep is a species of death, because an apparent purely passive state—but on the contrary, sleep is the first state of the living animal, and the fountain of life. We exist in this state before existing in any other."

The period of hibernation, precedes the animal—vegetable activity of spring. Thus sleep is the primary source and the elemental sign of all life. Our wakeful hours, are the loss, and sleep the recovery, the incoming tide from the sea which our souls have floated out to meet. The mystery of sleep, which has thus ever been the mystery of creation, becomes—as Alexander philosophized, "the twin sister of Death," as Death is the last touch of "Tired Nature's sweet Restorer," from which the weary soul is released, and the antechamber of the illuminating universe, the inertia of matter forever thrown off and the renovation of energy, as when arousing from sleep, the conscious activity of immortal youth.

The above thoughts are inspired on this Decoration Day, and dedicated to those fallen brave of both "the Blue and Grey," who

"Have slept, their last sleep And fought their last battle; Whose forms no sound shall awake To glory again;"

but whose now renovated souls, fraternize in rejoicing, that the floral incense ascending from a million graves, South and North, are from as many altars; which have received the consecration of their lives to results that could be achieved in no other way—viz, the restored Brotherhood of States and hearts; no longer "discordant, disordered and belligerent," but now and forever, "One and inseparable," their sleep is the renovation of a renewed National Life. "Their spirits walk abroad to conduct the world at last to freedom," and Brotherhood.

W. H. PARSONS.

Decoration Day, May-30, 1897, Washington, D. C.

If you would be loved be lovable. Hating others is like pinching ourselves and expecting them to feel the hurt.

## ORGANIZATION.

Report of the New York State Organizer.

A VERY ENCOURAGING STATEMENT OF WORK ACCOMPLISHED.

To the Editor:—Having been busily engaged in the work of organization in the State of New York for the past three months, perhaps a few lines regarding our work may be of interest to your readers.

We began the work as missionaries for the N. S. A. in that State, March 1, and in three months have visited thirty different towns, held seventy-six meetings, organized and chartered eleven societies, three of them with the National Association and eight with the New York State Association.

The first six weeks of this time was not devoted to organizing societies; it was spent in visiting societies and communities in the interest of the State Convention, encouraging them in sending delegates, etc.

We organized and chartered the last eight societies in just six weeks. They are composed of excellent material, and their officers are all of worthy and well qualified. We shall hear of their good work in the future.

Wherever we have been, as soon as the people are made acquainted with the objects and purposes of our association, they are ready to organize.

I found many communities where there once existed flourishing societies, but some of the old pioneer leaders having passed to spirit life and others having moved away, there seems to be no one to take the lead. A little earnest work will set the ball rolling again and new societies will rise on the ruins of the old.

What we need to do now is to organize every town and hamlet where seven Spiritualists can be found, then send out speakers and mediums to build them up, encouraging and enlisting the old Spiritualists to give their services free. In this way our mediumistic speakers may be more fully employed, and our cause more rapidly advanced.

Where societies are located near enough together, quarterly meetings should be inaugurated and carried on regularly. This would create enthusiasm and give cause for the growth of the cause. As fast as societies are organized, circuits should be formed, and speakers and mediums of all phases placed upon them, that the people may hear the beautiful truths and witness the wonderful phenomena of our beloved Spiritualism.

In this way many may be brought to the light, a new impetus given to our movement, the mediums now idle employed and our exchequer enlarged."

I am satisfied that the State of New York can be well organized and the Association placed on a practical paying business basis in the short space of two years, if funds can be raised to carry on the work as it should be carried on. If this is true of New York, it is true of many other States.

Let all who are interested and can contribute funds to help carry on this work of organization do so. Let us thus help the spirit world to establish "the kingdom of heaven on earth."

There is scarcely any opposition to organization now, and it is a strange fact that some of the workers who do oppose organization are the first to apply for our newly organized societies for lectures.

Let me once think that we are in favor of organizing Spiritualism. We would not if we could, and we could not if we would, for Spiritualism was organized in the spirit world, long before we knew anything about it. What we want is to organize Spiritualism in the real life, and sunlight and flowers, on wings, as variegated beauty and hue.

Sleep is the ebb of the tide, as the curtain of night first falls; but the renovation of physical and mental energy disclosed on awakening, is the return of the tide, from the fountain of life, to the depths. "Nature is, and God the Soul."

Buffon, the great naturalist, has said: "Sleep is a species of death, because an apparent purely passive state—but on the contrary, sleep is the first state of the living animal, and the fountain of life. We exist in this state before existing in any other."

The period of hibernation, precedes the animal—vegetable activity of spring. Thus sleep is the primary source and the elemental sign of all life. Our wakeful hours, are the loss, and sleep the recovery, the incoming tide from the sea which our souls have floated out to meet. The mystery of sleep, which has thus ever been the mystery of creation, becomes—as Alexander philosophized, "the twin sister of Death," as Death is the last touch of "Tired Nature's sweet Restorer," from which the weary soul is released, and the antechamber of the illuminating universe, the inertia of matter forever thrown off and the renovation of energy, as when arousing from sleep, the conscious activity of immortal youth.

The above thoughts are inspired on this Decoration Day, and dedicated to those fallen brave of both "the Blue and Grey," who

"Have slept, their last sleep And fought their last battle; Whose forms no sound shall awake To glory again;"

but whose now renovated souls, fraternize in rejoicing, that the floral incense ascending from a million graves, South and North, are from as many altars; which have received the consecration of their lives to results that could be achieved in no other way—viz, the restored Brotherhood of States and hearts; no longer "discordant, disordered and belligerent," but now and forever, "One and inseparable," their sleep is the renovation of a renewed National Life. "Their spirits walk abroad to conduct the world at last to freedom," and Brotherhood.

W. H. PARSONS.

Decoration Day, May-30, 1897, Washington, D. C.

If you would be loved be lovable. Hating others is like pinching ourselves and expecting them to feel the hurt.

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

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



## A FORTUNE SAVED.

Returned From the Other World to Accomplish a Purpose.

A PRECIOUS YOUNG LIFE PRESERVED IN THE FACE OF BRIBERY, TREACHERY AND LIES—WHAT GOOD HAS SPIRITUALISM DONE?

There is a chapter in my life which has never been told; one brief year that left my heart broken and my hair white as snow.

But why keep this strange tale locked in my bosom? Even while we doubt or disbelieve, we may read with more than passing interest:

My maiden name was Mai Elliott. I was born and reared in a quaint old New England village. At the age of eighteen I was a simple country girl, unmindful of any world beyond the distant green hills.

I had decided in my innocent young heart that I should never wed. But how little did I know the stuff of which young girls' hearts are made. One day I felt soft, brown eyes looking into mine, the hot blood rushed to my cheeks and I turned away, for I knew that I was loved.

We were married in a few short weeks, and I accompanied my husband, Harry, Bourne, to his beautiful western home.

The few years of my married life seem now like a blissful dream, so happily and quickly did they go by. I made no friendships, and cared for none. The outside world was so big and strange, and Harry's love was all I wanted. The only cloud on my life's happiness was the reception given me by my husband's family. They seemed to regard me as an inferior and one who had no right to share my husband's wealth. Especially was this the case with Robert, Harry's elder brother. He was cold, scheming and mercenary; I disliked him from the first and instinctively shrank from his presence.

After five years of happiness I became very ill with a fever. For weeks my life hung by a thread, but at last the doctors pronounced me out of danger. Many times since then have I cried in my loneliness of heart, "Oh, why did I not die?"

One day my husband was by my side, gently fanning me and relating some amusing incident, when he suddenly gasped and turned deathly white, even to the lips. "Harry," I cried in alarm, "what is it?—speak to me, darling!"

His lips moved as though trying to speak, but without uttering a word he fell to the floor. I tried to spring from my bed, but the shock was too much for my weak condition and I fell back upon the pillow. Life was a blank to me for many hours.

There came to my senses a sound of singing birds and rustling leaves. How rested and happy I felt; this must surely be heaven, I thought. I opened my eyes; a wave of memory swept over me. My first thought was of Harry—why was he not with me? I loudly called his name. A nurse glided into the room; she tried to soothe me, coaxing me to be quiet. I paid no heed to her words, but cried aloud:

"My husband; where is he? Is he dead?"

"No, he is better," she answered soothingly; "in fact he has almost recovered. Be quiet, now, and you will soon be well."

I closed my eyes with a deep sigh of relief, and yet something in her voice made me doubt her words.

"I want my husband. Send him to me," I cried petulantly.

"My dear lady, do not excite yourself," she urged. "Take this and I will send your husband to you."

I closed my eyes; a drowsiness came over me. She had given me a sleeping potion. I tried to fight it off—I must stay awake until Harry came. My senses kept slipping from me—a sound of rushing waters, and then oblivion.

After a time—it may have been days or only moments—I was conscious of arms being clasped about me and some one murmuring my name with endearing terms. I knew that it was Harry. I threw out my arms and clasped them about his neck, then slowly opened my eyes.

If I lived a thousand years I could never forget the look on his face. A gray, deadly pallor was over all his features; his eyes were like coals of fire—his whole expression was one of hopeless misery and passionate love. I buried my face on his shoulder and began to sob. He stroked my hair and said in a quiet, sad voice: "Listen, Mai, I have something to tell you. You were always a brave little girl and you must try and be strong now. I am not yet well, dear one; there is something wrong in my brain and the doctors say there must be an operation or I cannot live. They have sent for a noted specialist and he will be here soon. I hate to go through with it, but I am confident that it is all that will save my life—and I want to live for your sake, darling. But if anything should happen, I have only one thought to console me—I will leave my little wife wealthy."

As Harry ceased speaking a heavy, choking sob shook his frame. I was not weeping now; my nerves were strung to their utmost tension; my heart seemed bursting and yet I had not fully comprehended the meaning of Harry's words.

Some one rapped sharply at the chamber door, and without waiting for a reply, entered the room. Before looking up I knew it was Robert. I shuddered; I knew not why. He advanced toward the bed and said in a nervous, impatient voice: "Harry, I should think you would have better sense than to endanger your life in this way. You know the doctor's orders were to keep perfectly quiet. I really must insist upon your going to your room at once."

While speaking, his gaze was fixed upon me and there was an evil, half-triumphant gleam shot from his eyes. He took Harry by the shoulder and half led, half dragged him from me. He arose to obey, like a little child, and walked away as though in a trance. On reaching the door he turned suddenly, rushed back and again clasped me convulsively to his breast, pressing burning kisses upon my lips.

"Good-bye, my darling—my wife," he sobbed, then staggered to his feet, and Robert led him from me—away out of my sight—forever.

After this it must have been days that I was oblivious to all that transpired about me, but at last my fevered brain became quickened with the power of suffering. I looked about the room and there were the old familiar objects—the little stand with its bottles and glasses, the nurse dozing by the grate, my dressing case with Harry's photograph—where was Harry? Why was he not with me? Then I spoke aloud: "Where is my husband? I wish to see him."

The nurse arose with a start, regarded me a moment with a frightened stare, then hurried from the room. I had forgotten my husband's illness, and thought she went to fetch him.

I heard some one approaching—my heart leaped for joy and my breath came in half-smothered gasps; I started to call his name, but it died on my lips, for instead of Harry, it was Robert who entered. His face looked drawn and white, which only seemed to intensify the haughty sneer which it habitually wore. He approached my bed and said in a tremulous, impatient voice: "Now see here, you must really try and be more patient; Harry is very ill and must not be disturbed. If you persist in sending messages to him you endanger his life. I trust you will bear this in mind, and not cause any more annoyance."

Without waiting a moment for me to reply he turned and left the room. As he spoke his eyes shifted nervously about, never resting for a moment on my face. Villain that he was, he could not look in my eyes and utter the horrible falsehood.

How I endured the next few hours I never knew. One thought seemed to have control of my whole being: I must be perfectly silent to save Harry's life.

It was morning. There seemed to be an unusual com-

motion about the house; as the day advanced, the noise, though subdued, seemed to increase in volume. There was tramping of horses' feet on the pavement in front of the house. Men were giving orders in low tones. What could it mean? Was Harry worse—perhaps dying? I called aloud, but no one responded to my cry. I became maddened—my brain was on fire. At last I could bear it no longer; desperation gave me strength; I sprang from my bed and rushed to a window overlooking the street; I tore the drapery back, to see—what!

Winding slowly out of the house was a funeral cortege—a black casket trimmed heavily in gold, borne by six of Harry's friends; this was followed by many people.

I sank to the floor, but still kept my eyes riveted on the casket. I knew what it contained, and yet I did not cry out. The men halted and gently lifted their burden and slid it into the hearse; the horses started. Then I realized they were bearing my loving husband away—never to return.

I rushed to the door—it was locked; I tore at the latch, but it would not yield; I staggered back to the window and fell prone upon the floor. There I lay, my hands clenched in the folds of the curtain, insensible to all except my agony.

I recovered after a time, and people marveled at my living.

I received word one day from my husband's lawyer that he would like an interview, as there was urgent business calling for my attention. What business could it be, I wondered; Harry had left me everything in his will, and he was wealthy. Perhaps it was something in connection with my relations with Robert; if so, it could not be done any too quickly, I thought; so I sent word that I would see him the next day.

I met him in the library. He was an affable man, with gray whiskers, and cold, piercing gray eyes. After seating himself in the hardest, most uncomfortable chair in the room he rubbed his hands briskly together and began: "I asked for this interview because Mr. Bourne is anxious for a settlement with your late husband's estate. I have looked carefully into the condition of their business relations and I find that your deceased husband was worth practically nothing when he died; even the house you live in is heavily mortgaged, and as Harry Bourne left no will, you can claim but a certain share of any properties he may have left."

"But my husband left a will," I broke in excitedly, "and he told me but a short time ago that he was wealthy."

"Can you produce this will?" he asked with a slight smile.

"Certainly I can; it is in his private safe. I have seen it there many times."

I crossed the room to the safe and swung back the heavy door; it was empty; the will was gone, with all other valuable papers. "I have been robbed," I cried in dismay. "Send for a detective."

The lawyer smiled. "It would be quite useless, madam, even though you have been robbed, which I doubt very much. Your husband, knowing he owned nothing, undoubtedly destroyed it himself, if such a document ever existed."

"He did not—I know he did not," I exclaimed. I went to Harry's private desk; there was nothing as he had left it; the papers had all been sorted over and stuffed carelessly back into the pigeon-holes.

The lawyer was intently watching my movements. "I fear," he went on after a few moments, "I fear that your husband, believing he would die, has destroyed certain papers that would perhaps be of value now. But we are wasting valuable time in idle speculation. Your husband certainly had nothing when he died; and as I spoke of this house—it is heavily mortgaged, and you will have to vacate as Robert Bourne is very anxious for a settlement. I must leave now, as I have an engagement at this hour. Before going, however, I wish you to sign some papers I have with me."

He spread the papers out on the table and placed a chair for me to sit down. My first impulse was to obey, but something seemed to restrain me, and I told him if he would leave them I would read them over and if they were all right I would not object to signing them. He tried to persuade me and even threatened, but the more he insisted the more I refused. At last he became impatient, and with a short "good evening" he strode from the house.

I stood as one dazed, listening to his footsteps dying away in the distance. It never occurred to me that I was being deceived. I had never known a care in my life, and knew nothing of the deceptions and falsehoods of the world. They had deceived me when Harry died, but they told me it was through kindness, and I believed them.

What was I to do? I could not go to my old village home; my parents were old and not able to care for me, and then my pride kept me from going back to my childhood's home, poor. No, they must never know! It was hard enough to bear before, but to have to leave all—to part from my home. I had never before realized how dear it was to me.

I became feverish and restless; I wandered about the house for hours. At last I found myself in my own room gazing fixedly out of the window. The moon was shining bright as day; the wind sighing and moaning through the tree-tops; the dismal surroundings found an echo in my own heart. "Oh, if Harry were only here!" I wailed in my misery.

An awful thought shot through my brain: Why could I not go to him; why endure this living death, when the rest of the dead might be taken?

I walked over to my husband's dressing table. There was his pistol still, where he had carelessly left it after target shooting with some friends. My fingers mechanically closed over the deadly toy; it had a strange fascination for me; I sat down and examined it in all its parts. A joyous, exultant thrill ran through my being. I lifted the weapon and pressed the cold rim of its steel tube to my brow—one moment more and there would have been a flash; a momentary blindness—then oblivion.

Something seemed to paralyze my arm and permeate my whole being. The pistol dropped to the floor unheeded; I could hear strange, far-off music. I was powerless to move a muscle although I could feel great drops of sweat pouring from my face. The sensation was so unexpected and so strange that I thought I must be dying. Some mysterious power made me look up, and there, coming towards me, with arms outstretched, was one returned from the grave—my dead husband.

I tried to cry out, but could utter no sound. He came quite near, but did not touch me. He appeared to be clothed in garments he had usually worn about the house—gray trousers, smoking jacket and slippers. There was an awful look of misery on his face—the same that had been there when I had seen him the last time. His eyes were a look of yearning tenderness. "Mai," he said in a queer, strained voice, "all is not lost—look over my heart—under the stone."

His voice died away in a whisper, and with his arms still outstretched he slowly faded from my view.

I came to myself with a start and ran screaming from the room. I met the housekeeper in the hall and fell into her arms, weeping hysterically. She tried to comfort me and ascertain the cause of my unusual agitation. I told her the best I could. She shrugged her shoulders and looked frightened. She thought I had gone mad, and I did not blame her. I could scarcely make myself believe it was not a dream.

When I had become somewhat quieted I returned to my room. There was the pistol as it had fallen from my nerveless fingers. I picked it up with a shudder and laid it away. I gazed at the spot where I had seen Harry standing such a short time before, and tried to calmly think over what had happened. One dreadful thought was burning in my brain: I had been saved from a suicide's grave. In spite of my trying to disbelieve it, I knew that Harry had returned from the other world, and for what? Why was he so troubled—so sad? What

had he meant by the words, "Over my heart—under the stone"? He could not mean that dead, pulseless heart in the grave. There was no stone there. I had expressly demanded the privilege of placing a monument on my husband's resting place. It was the last I could do.

I pondered over these things many days, until other matters came to claim my attention. Robert began to press me to leave home and go and live with my people. He assured me that he would send all that was due me after settling up the accounts of the estate. I felt so lonely that I believed I should have gone had not something within me urged me to stay. With bitter tears I decided to rent a small house in keeping with my income, and leave my beautiful home with its costly surroundings to be sold to the highest bidder.

It was evening. I had retired to my room, weary and heart-sick. I was not yet strong, and I had been about all day collecting the few things I thought I could really call my own. How my heart ached and how I wished I could die. "Harry, come and take me!" I cried in my loneliness and despair.

Suddenly there came over my senses that same strange feeling as before, with the same faint, distant music. I tried to rise, to flee from this awful, nameless fear, but I was held as in a trance. Looking in the direction of the music, the walls of the house seemed to have been swept away or become transparent; and I could see Harry approaching in the distance. His hands were outstretched as before, and he looked the same except that the sorrow on his face had deepened. He drew quite near and beckoned me to come. I was powerless to resist; I was drawn away—away to his side. "Come," he said, and he led me on; out into the streets and away to the north-west. We swept across the city at an angle with the streets and yet we met with no obstruction. On we sped as an arrow in its flight, and were soon on the outskirts of the city of the living and into the city of the dead.

We went more slowly now, and Harry going ahead still beckoned me on; over ancient, unmarked graves; through dank, tangled weeds, and at last paused over a sharp knoll which, on approaching, I noticed was capped with a massive, flat stone, on which was chiseled my husband's name and age.

"Mai—my darling—my wife," he said, "there is the stone—look, there. Trust no one—obey me—and all is yet saved."

He spoke as with a great effort, and his voice, as before, died away in a whisper. I darted through space like a rocket—a moment's blindness, and I was lying on my bed, my whole frame convulsed in a deep shudder; there was a cold, clammy sweat all over my body. I arose to a sitting posture and gazed about me, then sank back upon my pillow with a sigh, and fell into a sound, dreamless sleep.

I awoke with a start—it was broad day. Memory of all that had happened swept over me like a flood. Was I a victim of nightmare? No, it seemed too real. I would prove it—I would go to Harry's grave, and if it were as I had seen it, all must be true.

I rang and ordered our old servant, Simpson, to have the carriage ready in half an hour.

The whole house was astonished when I went down to the carriage, as I had not yet been out since my illness. I wrapped myself in a long cloak, and giving orders to be taken to my husband's grave, we were soon spinning through the city streets. I leaned back in my seat, trembling with expectancy that was more than half dread. What if I should find the grave as it had appeared to me?

We were not long in reaching the outskirts of the city. Passing through a small grove and turning to the right we entered an old, rambling cemetery. I had never been there before, and yet I shook with excitement, for I recognized the place.

The horses came to a halt; the door of the carriage opened and Simpson reached out his arms to help me alight. He led the way, between sunken graves and broken and tumbling down head-stones, and soon stopped, with the remark, "Here we are, mam."

I drew up to his side. My limbs were shaking so I could scarcely stand. I grew faint and dizzy—everything swam before my eyes, but through it all I could see that great, flat stone.

Simpson noticed my agitation, and becoming alarmed, asked anxiously: "What's the matter, mam—are you going to faint?"

"No," I gasped; "but why did they put him in this awful place?"

"If you don't know, mam, no one does—leastwise I don't. You see it were this way: When Mister Harry died, I thought things were going mighty queer, so when Mister Robert came here with me and told me to dig the grave on this little hill, I axed him if you wanted it here. He told me it were none of my business—to do as I were told and then I went to the office and get my pay as I wasn't wanted no more. I told him I would go when I was bid by them as hired me, and no sooner; leastwise not for him."

"The day of the funeral, folks thought it were kind of queer as this graveyard is never used any more, and Mister Robert was telling them as how you wanted him buried here. He said it was an odd notion of yours. Then folks spoke about the stone, and he said that was a notion of yours, too."

I began to realize how I had been duped and outraged, and it made me almost frantic with rage. I told Simpson to leave me a few minutes and I sat down at the foot of Harry's grave to think. A strange spell came over me—I could now look about as coolly as though I were in no way interested in my surroundings.

The stone was about six feet long and four feet wide, and how thick I could not tell as it was partly buried in the earth; near the head of the stone was the simple inscription: "Harry Bourne—Aged 34 years."

There was a steep bank on the left of the knoll, and this ran down into a ravine that was filled with a dense growth of small trees and bushes. As I was making these observations, again the voice whispered in my ear: "There is the stone; look there. Trust no one—obey me, and all is yet saved."

"Trust no one?" this was the thought that echoed through my brain until it took possession of my senses.

What mystery was hid deep down under that huge block of marble—for surely it was placed there to guard a secret—a secret that I must unearth, and I alone.

Before I returned to my home, I had planned a course of action that would have tried the heart of the stoutest man.

Night after night I stole away, to return with the soft, warm earth that was reeking with all manner of loathsome things clinging to my garments and hands, to drag my fltering lips up to my room, there to stay all day in a heavy, delicious sleep.

At last my hour of triumph came. My hair and garments were soaked in fog, my hands were torn and bleeding, yet my feet seemed to be winged, for I had in my possession that which I had thought was lost—that which proved all—my husband's will.

I did not enter silently this time, but laughed and cried and shouted in a mad frenzy, until the whole house was aroused. They tried to hold me, thinking me mad, but I threw them off as though they were children. At length I was overcome by exhaustion.

After days of darkness I awoke to life with my precious document still clutched in my grasp. They did not know what it was—I had fought for it like a demon when they attempted to take it from me. It proved that I was a wealthy woman.

Knowing my simplicity and ignorance they had bribed my lawyer, in that way successfully deceiving me.

Why had they not destroyed the will? I do not know; perhaps Harry's hand restrained them.

I saw him once again; he descended on steps of light; his garments were white and beautiful—his face shone with happiness and love. He waved me a last farewell—and was gone.

GENEVIEVE JORDAN.

## ABOUT VIBRATIONS.

Their Inadequacy to Interpret the Cosmos.

To the Editor:—In my second article this broad statement was made: "That there has been no discovery by science in the realm of higher physics, or new readings of natural forces in recent years that was not anticipated by spirits." I was aware of the full scope of the declaration, and it was not made to round out a sentence.

There is no hypothesis of science so universally accepted as "the law of gravity," yet the very best thinkers in scientific ranks hold it to be insufficient for resolving all cosmic facts. One of the elements of doubt has come from what we call "motion." We are told that life is motion, and again that motion is life—but still gravity does not answer all the facts of motion. Cosmic motion is unthinkable. To the human mind motion is objective phenomena—we must sense it or it is not, to us, motion.

The planets occupy certain positions to each other and to the sun—or to us—at stated periods, and we say this change of position comes from motion—or movement. Thus the earth is in one position relative to the sun on December 24, and an opposite one June 24, and we say it has moved in that time at the rate of 1,110 miles a minute, or 183 miles a second. And comets have been estimated to move 300 miles a second. Such movement, to us, is simply inconceivable—only words. That I may not be set aside as crankish on this subject, I may refer to a recent paper by the highest American authority in astronomy, Prof. Newcomb, which questions the entire theory of astronomic distances and makes the stellar lines of distance much shorter—which of course reduces cosmic velocities. And I do not refer to it for the purpose of discussion, but to illustrate what thinkers have long understood, that aside from mathematical astronomy all else is merely hypothesis.

## THE FAD OF VIBRATION.

But my purpose was in regard to the proposition stated, and I return to it for one example—enough for one article. Take the almost new fad of "vibration." It is only in very recent years—after Edison and Tesla had upset orthodox science—that we have heard of vibration at all, and its alter ego, "the ether." Even the Spiritualist platform has caught the vibration story and with almost equal iteration discourses of it to the world. Is it a truth?

Yes and no. It is a better working hypothesis than we had from the schools for phenomena, but it is not the all of knowing. It harmonizes better with materialistic science and thought than another and truer definition, but after all it does not descriptively describe. What does the word mean? Vibrate comes from the Latin "to shake, to swing, to brandish, to wave to and fro." These cover the etymology and entire meaning of the word. Does it then cover the case as to the problems of cosmic physics and the thousand and one things it is applied to? The answer needs no assertion here—it answers itself. It is not a word that the spiritual principle ought to use for it is essentially materialistic in its etymology. To shake, you must have an object to be shaken—and a shaker.

But the basis of the theory is from mediumistic teaching—of record twenty years old. It is not the vibration of the pendulum, the tuning fork, the "sound wave," or any of the forms of scientist speculation, but from the law of atomic balance and crystallization—fast or slow—as the development of "form" may demand. You cannot by gravity, by wave motion or by vibration do what materialistic science has ever tried to do, make of nature a thing of automatic origin and persistence. How science could ever have so attempted while reading the geologic record as one of its chapters, has always been a wonder—for the forms of life registered in its pages demonstrate change to be the fact of planetary life.

## ATOM AND MOLECULE.

The inherent quality of the atom is to man the unknowable—but all this side of that may be known. The action of the atom is independent, self-potential, but that of the molecule and thence to a world is within the knowing of the human intellect. I use "atom" as a mere mental tool or unit from which to reason—not etymologically, as that is like vibration, essentially material.

One thing that school science has never seemed to grasp—that form and life manifestation is chemical—all of it—from the germ in the egg to the materialization of a "resurrected Jesus," or—as we may say—a spirit form. All form lies within the domain of the chemical forces, and as form is all we know or can know, why not go to its mother at once. Let us recognize as fact that without form knowledge has no existence—even God cannot express himself to another intelligence save objectively.

## ATOMIC AFFINITY.

If, then, we are to look to the chemist for our solutions as to life and all it presents to our knowing, we need only know the method of chemical action to have the key to the temple of knowledge. What is it? "Atomic affinity." I have said the atom was the one thing unknowable—so far as human experiment or spirit perception have been able to see the atom is simply potentially, unassociated and undistinguishable. But out of this undistinguishable comes a thing to be cognized—a molecule we call it. It obeys certain fixed conditions we call laws, as appears to us, and we can follow it on and on to its ultimate. This molecule we ascribe to a combination of atoms, drawn together by their affinities, polarities or potentialities. Thus for example: An atom is an independent potentiality, having affinity for or repulsion to other atoms. In motion an atom is independent, free, self-directing, but when combined with another each surrenders a part of its independent movement and imparts its potency to the movement of the combined body—or the molecule. This motion is necessarily restricted and obedient to the impulse resultant from the union. And thus, to us, is born motion—planetary motion in its incipency. This movement as its original atomic aggregation may decree is fast or slow, as the form under creation may demand—a snail or a swift, a saurian or a man—all the processes simply what we chemically call crystallization. Atoms, then, in their ultimate character may be said to be creative, rather than created, and so far as mind has yet been able to see, must stand in the systems of form life as the creative power—or the last analysis of being comprehensible to the human mind.

Is "to shake" a solution of the creative action of the atomic elements? What do they shake?

Perhaps some may call this hypercritical, but in basic thinking words are absolute. A false god concept begets false ethics, and false ethics impose unhappiness and ultimate destruction of society. When the progress of the race had outgrown the ethical systems of paganism, the liberal thinkers—Thales, Plato, Apollonius and others—were overthrown by the so-called fathers of the church, who with assumed revelations from heaven, like Joe Smith, of our century, enslaved mankind again by labeling their schemes religion. That is what they are after to-day—and science, now crystallized into a text-book profession is abetting the tendency.

Have you, Mr. Editor, ever had occasion to note the fact that discovery, invention and the utilization of nature's forces comes from the masses—the so-called uneducated? Not a factor in these directions were its origin to a college or an ecclesia. Why? Because they are founded to teach other people's thoughts, as printed in text-books. The very first rule in the curriculum is not to think originally. It is nearly a century and a half since the discovery of electricity as elemental by Franklin, yet with the teaching profession filling "chairs" of endowed institutions to tell the youthful mind all about the Greek and Latin for amber, and "shocking" students with the Leyden jar; the discovery of the printer was not utilized until after a hundred years. The painter Morse applied it to practical affairs, and the rustic Edison made it almost as ubiquitous in use as it is in presence. The same parallel exists in every advance in human progress.

## Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION accurately and clearly stated in this volume of 364 pages is amazing. The title, as above given, fails to convey an idea of the fullness and completeness with which the subjects are treated. The Matriarchate, or Motherhood, is the feature of the first chapter, in which much lore, quaint, queer and curious is brought to view in elucidation of the subject. This is followed by chapters on the Matriarchate, the Patriarchate, the Monarchy, the Republic, the Empire, the Church, the State, the Future, and the End. There is not a chapter in the book that is not based on the most trustworthy authorities, and the quality of information, is not worth the full price of the volume. It is packed with knowledge well arranged, and interesting to read. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind.

Price, \$2.00. For sale at this office.

## IMMORTALITY,

... OR ... FUTURE HOMES AND DWELLING PLACES.

BY DR. J. M. PEEBLES.

## AN INVALUABLE WORK!

This admirable work contains what a hundred lifetimes good and evil, say of their dwelling places, five or six details—details and accurate delineations of life in the spirit-world—of the constant appeal of thoughtful minds. Death is approaching. Withdrawing? Shall I know my friends beyond the veil? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they may, are allowed to speak for themselves. No man is better qualified to speak for the spirits than Dr. J. M. Peebles. He has placed a work of this kind before the people. He treats of the Matriarchate, the Patriarchate, the Monarchy, the Republic, the Empire, the Church, the State, the Future, and the End. There is not a chapter in the book that is not based on the most trustworthy authorities, and the quality of information, is not worth the full price of the volume. It is packed with knowledge well arranged, and interesting to read. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind.

Price, \$2.00. For sale at this office.

## JUST PUBLISHED! AUTOMATIC WRITING

[SO-CALLED] WITH OTHER

PSYCHIC EXPERIENCES

—BY—

SARA A. UNDERWOOD,

With Half-tone Portrait and Specimen Pages of the Writing.

Randomly Bound in Cloth.

Price, \$1.50. Postage 10c extra.

## AN EXCELLENT WORK.

The Rationale of Mesmerism

BY A. P. SINNETT.

This excellent work treats of the following subjects:

I. Old and New Theories.

II. The Mesmeric Force.

III. The Real Literature of Mesmerism.

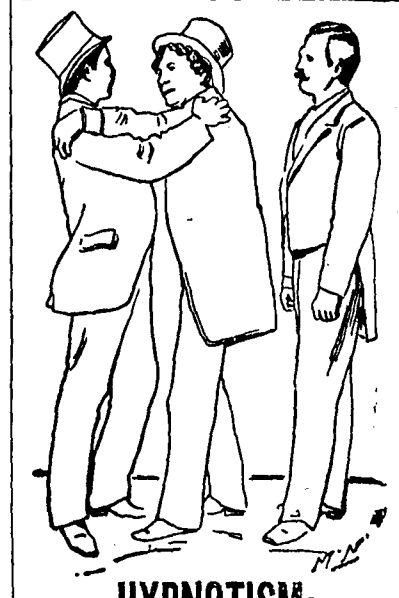
IV. Side-Lights of Mesmeric Phenomena.

V. Curative Mesmerism.

VI. Anesthetic Effects and Rig



**THE TALMUD.**  
Selections from the contents of that ancient book its commentaries, teachings, poetry, and legends. Also brief sketches of the lives of the great rabbis.













## THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

A. A. Abbott, resident, writes from Wayland, Mich.: "It is not very often that you hear from our society—the Barlo Lake Spiritual Society—but we are yet alive and have been holding some very successful meetings with Mrs. C. C. Padawan, of Barlo Lake, Mich., as our speaker. She is giving the best of satisfaction; her lectures have been of a high order and delivered in a pleasing and forcible way. We have had with us Mrs. A. Finney, of Detroit, a true medium, who has given several sances, and the manifestations are of a very high order, as many as three voices being heard at the same time. We think Mr. Finney an honest, true medium."

Nellie G. Markley, president, writes from Detroit, Mich.: "The Spiritualist Society of this place had the good luck to procure the services of Will C. Hodge June 5 and 6, and we wish to heartily

as society as yet, but hope to have some time. We are so near the Mount Pleasant Cemetery that we can have a service a year. Have felt the want of help in this line. Have been taking the study with J. C. F. Grumblue; will say that I have been well paid, and would recommend it to others that are seeking light."

E. Crisier writes from Elmore, Ind., renewing his subscription for The Progressive Thinker, and says: "I cannot do without it, it is simply a spiritual feast every week. While I am in business here, I do not hide my light, nor do I fear the Progressives. I am a basket measure, but fight a battle with orthodoxy every day or so, in so much that I wind them up on their own argument. The Adventists are the most curious to believe, and won't know anything by demonstration wherein if they

(Continued on page 7.)

in evolution's whirl.

E. D. Babbitt, M. D., LL. D., A. trustee of the great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, well-bound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid \$5. It is a wonderful work and will be delighted with it.

tory of the origin of many of the important books of the Bible." By Moses Bull. The well-known gleaned and arranged by the author, and the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable storehouse of information on this subject. Price \$1. For sale at this office.

By the end of the present century when the proofs of spirit-return will have become so numerous and so powerful as to silence denial and shame skepticism on the subject, people will no longer hesitate to avow their honest convictions on the subject; and then we believe the number of Spiritualists in the world will be found to exceed one hundred millions.



CONTENTS.	
Sustaining a Theolog.	Bloody Joshua.
Some Giants.	The Campaign of Deborah and
The Adventures and Work of Noah.	Against Jabin and Sisera.
A Spiritual Seed.	General Gideon.
Abraham, Christ's Great Ancestor.	Jephthah and His Human Sacrifice.
A Queer Family.	Samson the Strong.
Isaac and His Sister.	Sam and Hosea.
One of Twins.	Unstable as Water, God Shall Not Be
Isaac and Esau.	David, God's Favorite.
Isaac and His Son of Dreams.	Seven Stories from the Book of Kings.
Isaac's Sons.	Adventures of the Prophets.
Isaac and His Diviner.	Jonah the Truthful Sailor.



## SPIRITUAL PHENOMENA.

Faces Etherialize at a Public Meeting.

FEATURES OF MAJOR HOW APPEAR IN THE FOLDS OF THE STARS AND STRIPES DURING PUBLIC MEMORIAL SERVICES BY THE CHILDREN'S LYCEUM.

I enclose a report of physical phenomena occurring Sunday, May 30, at Brittain hall, Haverhill, Mass., the nature of the manifestations being etherialized faces.

To those who may not be familiar with spiritual phenomena, I would say that an etherial face bears the same semblance of a human face. We can see them distinctly, but they are so etherial that we can distinctly see objects behind them. We can pass our hands through them, for they are only semi-material shells, yet sufficiently dense to be perceptible to our mortal vision—but to none other of our material perceptions.

This event was of historic moment to the Spiritualists the world over, for I believe it is the first instance on record wherein these manifestations have occurred in such an independent manner. As history records the fact that the little Fox girls received the first spirit rappings at Hydesville, N. Y., nearly fifty years ago, so it will be recorded that the children of the Haverhill Progressive Lyceum received the first etherialization of spirit faces in broad daylight, with the sunlight streaming in through the windows, without a cabinet, a circle, or any known medium for that phase being present. To those who had the opportunity of seeing these phenomena, it proved to be a beautiful exemplification of the continuity of life; that our loved ones who are called dead do live, and can return and manifest their presence under certain favorable conditions.

I have so far received the names of sixteen adults and of eighteen children who had a good view of the manifestations, and who have certified that they saw the faces. Anyone desirous of learning more about these manifestations will be cheerfully received and the desired information willingly given at any session of the Lyceum at Brittain hall, Sunday mornings at 11 o'clock. The following statement has been prepared and will be forwarded to the Spiritualistic press throughout the country: On Sunday, May 30, 1897, at 11 a. m., the Haverhill Children's Progressive Lyceum held a Memorial session with exercises appropriate to the occasion.

During the exercises my attention was attracted to the children in one of the groups who were intently gazing at the flags on the platform.

Mrs. Hattie E. Jones, the assistant guardian, informed me she understood that spirit faces were visible.

I requested Mrs. Jones to sit amongst the children and report to me what she observed.

Mrs. Jones took her seat amongst them and in about five minutes returned and reported that she had seen three different and distinct faces, and described them; one was that of a man, the other two were women.

The spirit faces appeared amidst the folds of the flags (using them as a background), and after remaining there for some time, would come forth a little and then dematerialize.

The other members of the group corroborated the statement made by Mrs. Jones; although they were not personally acquainted with Major How, their description of the face seen, confirmed his statement.

Mrs. Martha A. Kimball, a member of another group, who knew Major How personally, recognized his face, at the same time that Mr. Jones did.

About this time Mrs. Jones, who sat next to me, became controlled; the controlling intelligence purporting to be Mrs. Carrie Frost (our one member of the Lyceum now passed on to a higher life), she manifested her presence by extending her hand to me, and I immediately requested that if spirit faces were visible she should try and manifest in that way. After the session five members of the Lyceum informed me that they had distinctly seen her.

The phenomena lasted nearly an hour and was visible to nearly all those present and had a view of that side of the platform where the manifestations took place.

OTTO HENCKLER, Conductor Haverhill Children's Progressive Lyceum.

The above facts come attested by sixteen adults and eighteen children who were witnesses to the phenomena, and more can be had if necessary. Conditions were most favorable, and the phenomena accepted by the spirit friends to show their faces, as they will always do if invited and the right conditions can be had.

A NEW SPIRITUALIST CAMP.

The friends of Spiritualism will be pleased to learn that a new spiritualist camp-meeting is being organized, and will be held for the Northern friends at Brainerd, Minnesota, beginning August 1st and closing August 10th. The meeting will last over three Sundays.

The camp is under the direct supervision of able Northern workers, and will be held at the summer resort of James W. Holmes, on the banks of the beautiful Gilbert Lake. Prominent and good talent have been invited, and all good mediums are invited, even though special invitation should fail to reach them.

The addresses of all Spiritualists and seekers after spiritual truth of the North and Northwest are very much desired, and if any should be sent, please forward same to Mr. Emma L. Holmes, box 1745, Brainerd, Minn. She will be pleased to send a program of the meeting and information regarding the camp.

Come to the Northern Cassadaga Camp and enjoy the cool, refreshing breeze from the lake, and spend a pleasant and profitable season of recreation, and study the truths of Spiritualism, and meet the co-workers for the uplifting of humanity.

Brainerd is a large city of over 15,000 inhabitants, with accommodations; 150 miles northwest of St. Paul, midway between Duluth and Fargo, on the Northern Pacific. Persons visiting the camp can be accommodated in the city, at almost any price they wish to pay. Those bringing tents will be provided with ground free of charge. Mediums can have their location in the city, which will be bulletined daily at the meetings on the lake. Admission to the grounds free to all. Committees will meet the incoming trains. The camp and lake are accessible by street cars.

EMMA L. HOLMES, Box 1745, Brainerd, Minn.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

## IMPORTANT!

DR. G. E. WATKINS,

—THE—

FAMOUS CHRONIST, OF AYER, MASS.

QUICK CURES! SMALL DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC NO DRASTIC MEDICINE! DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D., AYER, MASS.

DR. G. E. WATKINS'

FAMILY REMEDIES.

OWNED AND CONTROLLED BY THE VITALITY MEDICAL CO.

EVERY HOME SHOULD HAVE A BOX OF THESE REMEDIES.

NO.	PER BOX.
1—Tablet for Constipation.	50
2—Tablet for Dyspepsia.	50
3—Tablet for Indigestion.	50
4—Tablet for Liver.	50
5—Tablet for Stomach.	50
6—Tablet for Bowels.	50
7—Tablet for Headache.	50
8—Tablet for Neuralgia.	50
9—Tablet for Rheumatism.	50
10—Tablet for Gout.	50
11—Tablet for Gravel.	50
12—Tablet for Dropsy.	50
13—Tablet for Asthma.	50
14—Tablet for Difficulty of Breathing.	50
15—Tablet for Spasms.	50
16—Tablet for Convulsions.	50
17—Tablet for Epilepsy.	50
18—Tablet for Hysteria.	50
19—Tablet for Melancholia.	50
20—Tablet for Mania.	50
21—Tablet for Insanity.	50
22—Tablet for Dementia.	50
23—Tablet for Paranoia.	50
24—Tablet for Schizophrenia.	50
25—Tablet for Psychosis.	50
26—Tablet for Neurosis.	50
27—Tablet for Hysterical Blindness.	50
28—Tablet for Hysterical Deafness.	50
29—Tablet for Hysterical Stuttering.	50
30—Tablet for Hysterical Paralysis.	50
31—Tablet for Hysterical Contracture.	50
32—Tablet for Hysterical Torture.	50
33—Tablet for Hysterical Blindness.	50
34—Tablet for Hysterical Deafness.	50
35—Tablet for Hysterical Stuttering.	50
36—Tablet for Hysterical Paralysis.	50
37—Tablet for Hysterical Contracture.	50
38—Tablet for Hysterical Torture.	50
39—Tablet for Hysterical Blindness.	50
40—Tablet for Hysterical Deafness.	50
41—Tablet for Hysterical Stuttering.	50
42—Tablet for Hysterical Paralysis.	50
43—Tablet for Hysterical Contracture.	50
44—Tablet for Hysterical Torture.	50
45—Tablet for Hysterical Blindness.	50
46—Tablet for Hysterical Deafness.	50
47—Tablet for Hysterical Stuttering.	50
48—Tablet for Hysterical Paralysis.	50
49—Tablet for Hysterical Contracture.	50
50—Tablet for Hysterical Torture.	50

OR 50 CENTS EACH.

But to introduce these remedies at once, for the next thirty days we will accept of 25 cents a bottle. This is less than 25 cents a bottle. We do not wish anyone to understand us that these remedies will cure stubborn chronic diseases, for though they will benefit in some cases and also cure, yet we would advise all chronic cases of a stubborn nature to consult Dr. Watkins. These are family remedies.

Everyone should see the importance of keeping a family medicine chest. These remedies are made with the greatest care, and are made according to Dr. C. E. Watkins' prescription. They are not drastic drugs in toxic doses. They are mild, eclectic, but effective remedies. They not only often ward off a severe case of illness, but have frequently saved life. Every spiritual family should have a box of Dr. Watkins' Family Remedies in their home. Most of all these remedies have received the highest praise from the medical world. Dr. Watkins' psychic power mediumship. Always mention the numbers you want.

VITALITY MEDICAL CO., AYER, MASS.

CATARH INHALER FREE.

I will for a short time mail any reader of The Progressive Thinker my new improved Aerial Catarrh Inhaler, much improved, and catarrh for one year, on three days' trial. If it gives satisfaction, send me \$1. If not, return it to the original package. Catarrh, asthma, headache, partial deafness, roaring, colds or pain in the head immediately relieved and speedily cured. Address DR. E. J. WORET, Ashland, O 385

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

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

## DRS. PEEBLES & BURROUGHS.

SUCCESSFUL SPECIALISTS.

Any good medium can correctly diagnose your case; but very few of them know how to cure the diseased organs which they see. They must be acquainted with the medicines and their action upon the system, or they will do great injury to your body.

WE GUARANTEE A CURE

of every case which we pronounce curable. The following letter is like thousands of others which we receive each month:

Silver City, N. M., April 8, 1897.  
Dear Doctors—I write you to night to let you know how little patient is getting along. As I write this I am sitting up in bed, and feel much better. I cannot find words to express my joy to you. The doctors here say I cannot live 24 hours, when a box of medicine came. But from the first dose of medicine I have been a happy improved man. I have a good appetite and sleep well now, especially after your psychic treatment.

MRS. ARTIE GALLAWAY.

Do not endanger your life and throw away your money on unproven medicines, give mine and see a leading symptom and receive by return mail absolutely correct diagnosis and medical advice free. No guess work, no experiment, no poison drugs.

Dr. Peebles & Burroughs, INDIANAPOLIS, IND.

730 Lemeke Building.

DIVINE HEALER DEAD.

Francis Schlatter, Wrapped in His Blanket, Starves to Death.

BONES OF THIS STRANGE MAN FOUND IN THE SIERRA MADRE HILLS, WHERE HE HAD DIED WHILE UNDERGOING A LONG FAST.

The Progressive Thinker has on former occasions made record of the marvelous healing power of this man, who is said to so much resemble the portraits handed down in ancient mythology as being a veritable likeness of Christ. Of this it matters not. The man, if one-half the newspaper reports were true, was a wonderful spiritual healer, and for the free use of which the medical fraternity bounded the poor sensitive out of notice and into seclusion.

No doubt, imbued by the Biblical history, of which he was a great student, of the man he was to represent, and the spirit gained from a personal of the same, this man Schlatter undertook to fast and pray away all these obstructions regardless of the laws governing the physical, and really fasted himself to death.

But here is the newspaper account of his death and the finding of his bleached bones:

El Paso, Texas, June 6.—A week ago last Friday two American prospectors found in the foothills of the Sierra Madre, on the Puetas Verdas River, thirty-five miles southwest of Casa Grande, in the State of Chihuahua, all that remains of Francis Schlatter, who, a year ago, was the subject of much wonderment throughout the western States, principally in the southwest.

The prospectors' attention was attracted to his camp by their spying a saddle astride a limb in a dead tree high up in a gorge, through which the river runs. His skeleton was found lying stretched out on a blanket close to the tree. The bones were bleached white, and alongside lay the copper rod, a miniature baseball bat, weighing about forty pounds.

Piled up alongside the trunk of the tree were saddle bags, a large memorandum book, a package of letters bound by a rotten rubber band, some blankets and six suits of underwear. A Bible and canteen of water were alongside the pile, and the canteen was full of milk. His saddle, rug and some extra clothing were directly over the skeleton on a limb of the tree. In a knothole in the tree were found needles, thread, buttons, etc. In the inside cover of the Bible was inscribed the name Francis Schlatter, and also under two verses in prayer, followed by the signature, "Clarence J. Clark, Denver, Colo."

STARVED HIMSELF TO DEATH.

There were no signs of violence, and the prospectors believe Schlatter died of self-imposed starvation, as there were no cooking utensils of any kind in camp.

The Jefe Politico at Casa Grande was notified May 30, and on June 2 the skeleton and effects were brought to that village, where authorities held them awaiting a claimant. Casa Grande is situated fifteen miles from the present site of El Paso. The Sierra Madre and Pacific Railway, a new line, for the last year under construction from this city to Casa Grande.

Americans at Casa Grande examined the letters and other effects and pronounced them undoubtedly those of Schlatter. An Indian informed the authorities that some months ago he came upon a gray horse in the neighborhood where the camp was found. The horse was hobbled. A Mormon cowboy stated that during the month of November last Schlatter rode up to his camp, fifty miles west of Casa Grande, on a gray horse. He was unarmed, carried no provisions, and cooking utensils, refused to eat anything, and said he was fasting. The cowboy said his visitor seemed strange and preoccupied, and during the few hours at his camp cured the cowboy's horse of a swelling on the back and forelegs by rubbing his hands over them. He identified the saddle at Casa Grande as that of his visitor. The saddle bears the mark of a Denver manufacturer.

Francis Schlatter three years ago was a shoe cobbler in Denver, and earned a precarious living at his trade. He began to hear "silent" voices, as he said, and in obedience to their commands gave away his tools and began a pilgrimage to the Pacific Coast. He was several times arrested as a vagrant and thrown into jail.

He footed the entire distance and returned to New Mexico, where he was heard of among the Indians as the Messiah in the early part of last year near Albuquerque. The newspaper reports discovered him being followed by mobs of Indians, among whom he cured the sick, paralytic and blind by touching the afflicted with his hands.

He fasted forty days, laboring continuously, and went to Denver, where he was besieged daily by immense throngs of people from all parts of the country. He suddenly disappeared from there when some Indians were arrested for selling handkerchiefs blessed by him, against whom he was summoned as witness. He was soon arrested in New Mexico, traveling through the most uninhabited part, going southward. He was last seen by a cowboy on a horse, some months ago, going toward the Mexico line.

## ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of . . .

Mrs. Dr. I. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex and lock of hair, with full name and plain address, and be convinced of the wonders of spirit power by having her DIAGNOSE YOUR CASE FREE.

Address all Mail to Mrs. Dr. Dobson-Barker, Box 132, SAN JOSE, CAL.

CALIFORNIA PHILOSOPHER.

The Divine Plan Meets His Approval.

To the Editor:—Your magnificent article on "The Divine Plan" has reached down into my soul. I especially rejoice that I am working so exactly on the line of your thought which we both see to be all essential to spiritual progress, and without which Modern Spiritualism will presently die out as valueless to humanity. Your appeal to charity is also grand and touching, and yet, I suggest, rather a waste of effort, since if the spirit consciousness become one alive to the God within, it is simply impossible for that mortal to be lustful, grasping or uncharitable. He has entered the sphere of divine harmony, which means love to all. The effort to make others happy is an effect of the previous cause. Your experiences, like my own, would almost suggest that we are but played upon by destiny. Step by step you first gained the requisite experience and then founded The Progressive Thinker, making it as a first essential, commercially successful. Since that connection you have used your position to give forth higher and higher thoughts as you could grasp them and make them practical. And you notice that at each step forward you find your readers all ready and waiting for the new thought. You can now see that your position of today was shaped a score or more of years ago, and that is the position of every growing mind.

The truth you and I are both after is surely an emanation of the sphere open to the higher consciousness. But, alas! so far, speaking for myself, I have been kept too busy closing, barring and bolting doors into the past that I know not yet what lies beyond the door. I am not denying the fact that I believe I have found a "joy unspeakable and full of glory," but I realize as never before that the mortal brain needs long preparation before it is able to receive a higher truth. But I believe I am sensing a tremendous fact in the article you are about publishing on "The Power of Man." I feel assured that the power of human thought is so out-reaching that it performs creates one or more entities to each active-minded mortal. I further believe that (for these) entities or entities become, in a majority of cases, the communicating intelligence upon whose appearance Modern Spiritualism has been founded. I am not denying the actual spirit return of the higher ego of our loved ones takes place under favorable conditions, usually absent from public scenes. I think that presently I shall grasp this truth more clearly, and therefore present it more plainly than is possible to me to-day. I am sending out more thoughts of this kind, and I believe will presently be blown upon by the breath of truth till it breaks into a flame. Possibly that is to be the work of other minds.

I remember reading "Ghost Land" some years ago. It was very interesting, but left me with the feeling that it specially emphasized the fact that no matter about the desire, the seed or the learning, it was after all, only the born sensitive who could act as a "go-between" the visible and invisible worlds. I think it will prove a very attractive gift to your readers who choose to earn it. I hope they may count by thousands. CHARLES DAWBARN, San Leandro, Cal.

BANKSON LAKE CAMP, MICH.

This is the second year that these grounds have been used for a Spiritual camp-meeting. The one held last year was a success, and the proprietor of the grounds has felt encouraged to make such improvements as were needed to further beautify the place. Not many are aware of the fact that this location is thought to be the aid of which a progressive yecum, a spiritual or liberal society may be organized. The grounds are situated on a lovely lake, in a beautiful grove of trees. It has an auditorium large enough to seat 500 people, and hotel, cottages, etc.

The meetings opened Sunday, June 6, with B. W. Sprague as chairman, and Anna L. Robinson of Fort Huron, as the first lecturer. She gave four lectures, and to say that it was a treat to us all is to say the very least we can. Words cannot express the high regard and affection that is held in the hearts of all for Mrs. Robinson. She left Wednesday night with the regrets of all that she was so short. She goes back to the Minneapolis camp. Mrs. A. B. Sheets and Mrs. Marion Carpenter are the next speakers to follow, and Mr. E. W. Sprague, our worthy chairman, closes the camp on Sunday, June 27, as well as fills in the intervals between the other speakers in his splendid way.

Mediums on the grounds at present are: Mrs. A. B. Sheets and Mrs. Mattie Woodbury, clairvoyant and test; also A. A. Finney, of Grand Rapids, trumpet medium and physical manifestations. He is giving splendid satisfaction and is a gentleman in every sense of the word.

All are working in harmony, and appear to be enjoying themselves as well as they could expect to on this side of life. C. GOODRICH, Marcellus, Mich.

MELTED PEBBLE SPECTACLES.

B. F. Poole, Clinton, Iowa—Dear Sir and Brother:—The Melted Pebble Spectacles came in due order, and are exactly right. I am very much pleased with them. A. N. LEATHERS, 35 Pleasant St., Wakefield, Mass.

Dr. J. S. Loucks, of Shirleyville, Mass., is making many very astonishing cures with his magnetic remedies. See his "Address in another column of this paper. Prices within reach of all. 583

## MT. PLEASANT PARK.

The arrangements have been completed for the after-noon camp-meeting of the Mississippi Valley Spiritualists' Association at Mt. Pleasant Park, Clinton, Iowa, August 1 to 29 inclusive.

Many improvements have been made since the last camping season, which will add greatly to the comfort and pleasure of campers as well as to the beauty of the grounds. The "city condition" has been completely renovated and greatly improved. The grounds will be connected with the city of Clinton by telephone.

Every camper will rejoice to learn that through the generosity and enterprise of N. G. Olmstead, of Tama, Iowa, one of our trustees, the old speakers' stand in the grove has given place to a splendid amphitheater and speakers' stand, with easy seats and good ventilation, which will make our outdoor exercises a delight to all. This has been a necessity for a long time, and N. G. Olmstead realizing it generously offered to advance the money necessary to erect it, and the management accepted the loan, believing that the patrons of the camp would so thoroughly appreciate the improvement that there will be no difficulty in repaying him. This splendid building, which has been secured for the association at less than one-fourth the usual cost of such buildings, will be dedicated Sunday morning, August 1. In addition to his generosity in advancing the money for this work, Mr. Olmstead has spent weeks at the park directing the work of improvement, and has by his energy and excellent business management saved the association a large amount. Too much cannot be said in praise of such enthusiastic and unselfish workers.

Negotiations are in progress for other improvements and every effort is being made by the management to make this the best meeting in the history of the association.

Our speakers and mediums are among the best known in the country and comprise such workers as Moses and Mattie Hull, Mrs. Edith Nickless, J. C. F. Grumbine, J. Frank Baxter, as speakers, with Mrs. Georgia C. Cooley as lecturer and test medium.

Among the mediums who will be present are Mrs. Edith Nickless, J. Frank Baxter, Mrs. Cooley, Bangs Sisters, Mrs. J. M. Tripp, Mabel Abernethy, C. E. Whinnis, Mrs. M. A. Barkaloo, Max Hoffman, Dr. Willis Edwards, Prof. W. J. Way, Mrs. Frances Adick, and others, who is a sufficient guarantee of an intellectual and phenomenal treat for all.

The best of vocal music will be furnished by a choir of our experienced singers, and the instrumental music will be greatly improved over former years.

The circulars are now ready for distribution. Correspondence solicited.

MARTIN H. McGRATH, Sec. Mt. Pleasant, Clinton Ia.

SPECIAL READING NOTICES.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

PUBLICATIONS

HUDSON TUTTLE.

A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to do the work of man and ethics of science.

RELIGION OF MAN AND ETHICS OF SCIENCE.

Not service to the gods, but knowledge of the laws of the world, better in the divinity of man and the ethics of science, is the foundation of this book. Price, 41.

LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and in the spirit-world presenting the spiritual philosophy and the real life of spiritual beings, and the medium of this book are answered. Price 50 cents.

ARCANA OF NATURE.

The History and Laws of Creation. Revised and annotated edition. "The Cosmogony of Spiritualism." Price, 41.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT-WORLD.

English edition. Price, 41.

THE ORIGIN AND ANTIQUITY OF MAN.

Containing the latest investigations and discoveries, and a thorough presentation of this interesting subject. English edition. Price, 41.

THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an object, and has been pronounced as such in the exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." Price, 25 cents.

HERESY, OR LED TO THE LIGHT.

A thrilling psychological story of evangelization and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholicism. Price, 30 cents.

WHAT IS SPIRITUALISM?

How to investigate. How to form circles, and develop and cultivate mediumship. Names of eminent Spiritualists. Single copies, 5 cents; 100 for \$1.25.

FROM SOUL TO SOUL.

By Emma Rod Tuttle. This volume contains the best poems of the author and some of the most popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, 50 cents.

THE LYCEUM GUIDE.

For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. By Emma Rod Tuttle. 128 pages, 25 cents. Price, 50 cents. Price, 50 cents. Price, 50 cents.

ANGELL PRIZE CONTEST RECITATIONS.

For human education, with plans of the Angell Prize Contest. Single copies, 5 cents. Price, 50 cents.

All Books Sent Postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

Your Friend

Kenwood Bicycle

A Wheel You Can Depend Upon.

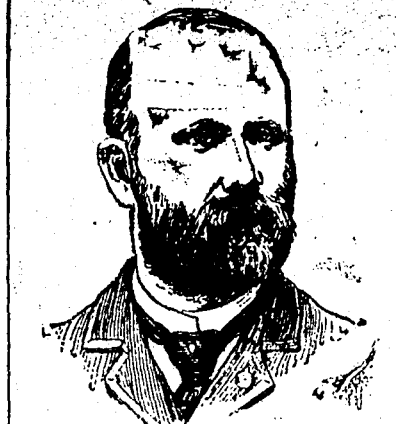
For Lightness, Swiftness and Strength it is Unsurpassed.

You can learn all about it by addressing:

Hamilton Kenwood Cycle Co. 203-205-207 S. Canal St., Chicago.

HEALTH AND POWER.

A handbook of Cure and Human Upholding by the aid of new, reliable, and modern methods. By Dr. J. S. Loucks, of Shirleyville, Mass. Price, 50 cents.



FORSTER, DR. W. M.

THE NOTED MEDICAL CLAIRVOYANT

OF THE PACIFIC COAST.

Will send a free diagnosis of treatment to all who will send their name and address in the all handwriting—with postage stamp for reply. "The Pacific Coast Spiritualist," Dec. 1892, says of Dr. Forster:—

"Dr. W. M. Forster, California's noted clairvoyant, is receiving commendations from far and near for his successful success as a healer."—Philosophical Journal.

DR. W. M. FORSTER, 1059 Market Street. - San Francisco, Cal.





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

VOL. 16

CHICAGO, ILL., SATURDAY, JUNE 26, 1897.

NO. 396

## LIGHT OF THE WORLD.

Modern Spiritualism—Its Inception and History.

WHAT SPIRITUALISM IS DOING FOR THE WORLD OF LIFE AND RELIGION.

Spiritualism has its foundation in the demonstrated continuity of life. Spiritism is claimed as a fact of all ages—hence "ancient" Spiritualism typifies these facts proven in the histories of all races of people, but not understood and properly applied until "modern" Spiritualism grew from simple facts that occurred in the year 1848. Since then a phenomenal development of the occult force necessary to produce the phenomena, has occurred. It is now claimed that several millions of persons in the United States alone, have received indubitable proof of communion with the spirits of their loved ones who have passed to the great beyond—that bourne from whence it has been popularly supposed "no traveler returns."

But men have gravely erred with many suppositions, and it is questionable they may have done so with regard to the afterlife and its environments and possibilities. We have looked at death as a cold and cruel embrace of a mysterious power—instead of as the loving touch of Mother Nature divinely expressing the wise and merciful care of God the Father. The horrors of death and the grave have been magnified into such horrors that humanity have recoiled from its appearance. Any possibility of spirit return has been relegated to the uncanny and the supernatural. The "ghosts" have been admitted only of "haunted houses" and "yawning graveyards" at the witching hour of midnight.

Only restless, wronged and avenging spirits were supposed to manifest their presence. Crude ideas yet exist regarding the loved ones gone on to the higher life. Many are afraid of the loved ones who have passed to the higher life, and have obtained to be with us and to hold sweet communion.

"And ever near us, though unseen,  
The dear immortal spirits tread;  
For all the boundless universe  
Is life—there are no dead."

Poets are the inspired seers and have always foretold great truths. The supreme fact is that in all the boundless universe of life there is nothing outside of nature. Hence, our loved ones do not inhabit a supernatural world. There is no such thing or condition as the supernatural.

The raps that occurred in 1848, caused men to reason along the lines of intuition. Another dimension of space has been proven other than the known ones of this earth. Occult forces, not resultant from either earth matter or human mind, have been made manifest. The material laws of ponderability have seemingly been upset. The development of sense perception beyond the recognized has resulted. Expressed intelligence has resulted from crude phenomena.

The earliest investigator in 1848 did not have these guide posts. For some time the little cottage occupied by the family of Mr. Fox and his wife, Mrs. Fox, in Hydesville, Wayne county, N. Y., was disturbed by noises that were not accounted for. The night of March 31, 1848, the family retired early, determined to obtain a good night's rest. But that night was to be made memorable! All possible searching had been made, and every effort to cause the raps to stop, they continued to occur. There were three daughters, named Catherine, Margaretta and Leah. The youngest two, aged respectively twelve and fourteen years, at that time, tried to make a similar noise by snapping their fingers. The mysterious raps repeated the number of snaps and stopped when the girls stopped; then one of the girls said: "Now do just as I do. Count one, two, three, four," etc., striking one hand in the other. The number of raps were repeated by the raps. The mother then said, "count ten," and ten raps sounded. She then asked the ages of her different children successively, and it gave a number of raps corresponding to the separate ages. The mother testified further: "I then asked if it was a boy, man saying that was making the noises. If it was to manifest it by the same noise. There was no noise. I then asked if it was a spirit? and it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken. I then asked if it was injured in this house? and it manifested it by the noise. If the person was living that injured it? and got the same answer. I then ascertained by the same method that its remains were buried under the dwelling, and how old it was. When I asked how many years old it was, it rapped thirty-one times; that it was a male; that it had left a family of five children; that it had two sons and three daughters, all living. I asked if it left a wife, and it rapped. If its wife was dead, and that rapping was distinctly heard. How long she had been dead, and it rapped twice."

The little girls created that night the "spirit alphabet," or mode of communicating. They said to the raps: "One rap will be 'no'; two raps, 'don't know'; and three raps, 'yes.' Afterward, they agreed that the raps meant that the spirit desired to communicate. This system of the children yet exists as the mode of interpreting spirit raps. Besides, they instituted the calling of the alphabet and at the call of a necessary letter, the rap would occur and that letter be set down, and the rap would be repeated until words and sentences were obtained.

These simple facts were the beginning of Modern Spiritualism. The cottage yet stands in Hydesville, over its door being a painted sign, as follows:

SPIRITUALISM  
Originated March 31, 1848,  
In This House.

The Fox girls were soon induced to (Continued on page 7.)

## KNOWLEDGE OF TRUTH.

Suggestive Thoughts on the Meaning of Life.

THE SOUL A PILGRIM OF THE INFINITE—SAILING UPON THE FATHOMLESS SEA OF SPIRIT.

"Cold, inexorable law" were the despairing words that fell from the lips of a kind and loving mother, as she stood in the sunlight of a dying day and saw the inanimate form of her child, whose earthly existence had been the sunlight of her life, lowered to rest in the silent grave. The cold earth, falling upon the coffin lid, consigned to dissolution the earthly form that once embodied an immortal soul. The feeble vision of faith alone cannot penetrate the gloom that enshrouds the portals of a new-made grave, wherein lies the mortal remains of a loved one; nor will it lift the veil of the soul and survey the glorious realm of life in the immortal spheres beyond. But a knowledge of truth illumines the vision of faith, dispels the shadows of doubt, gives wings to hope, and leads the soul to the radiant place of the human to the eternal radiance of the divine. Through the dark valley of sorrow and suffering, the bereaved mother was finally led to the bright mountain of truth; and, reaching its summit, there was revealed to her inner vision the realm of paradise; and in the celestial sphere she saw her loved one, mingling with a group of illumined souls. Then she believed in the wisdom and justice of law, and was led to feel and know that the supreme power whose divine intelligence guides the harmonious worlds with magnetic rays, directing each soul in its eternal progression, through successive spheres. Then she realized fully that the soul of her child had passed from the discord of earth to the harmony of the immortal worlds with magnetic rays, directing each soul in its eternal progression, through successive spheres. Then she realized fully that the soul of her child had passed from the discord of earth to the harmony of the immortal worlds with magnetic rays, directing each soul in its eternal progression, through successive spheres.

When the soul becomes conscious of the all-pervading presence of life, the whole being is thrilled with a new impulse, and there arises a longing to express the true nature of the soul within. The sleeping consciousness is awakened from the dream of bondage, the horizon of life begins to expand, and the soul years to go forth into the world of humanity, to illumine with the light of truth the millions who grope in darkness about in the material realm of ignorance. Many who arrive at the blossoming stage of the soul's progression and are given glimpses of a new and more glorious realm in the immediate beyond, become impatient with the environments that impede them, and desire to enter the new realm of light. But untold ages have elapsed to evolve the present conditions which surround the awakened soul, and it should not grow impatient, for the fruitage will come at the appointed time, and it will be abundantly blessed as merited.

When the soul becomes conscious of the all-pervading presence of life, the whole being is thrilled with a new impulse, and there arises a longing to express the true nature of the soul within. The sleeping consciousness is awakened from the dream of bondage, the horizon of life begins to expand, and the soul years to go forth into the world of humanity, to illumine with the light of truth the millions who grope in darkness about in the material realm of ignorance. Many who arrive at the blossoming stage of the soul's progression and are given glimpses of a new and more glorious realm in the immediate beyond, become impatient with the environments that impede them, and desire to enter the new realm of light. But untold ages have elapsed to evolve the present conditions which surround the awakened soul, and it should not grow impatient, for the fruitage will come at the appointed time, and it will be abundantly blessed as merited.

The earliest investigator in 1848 did not have these guide posts. For some time the little cottage occupied by the family of Mr. Fox and his wife, Mrs. Fox, in Hydesville, Wayne county, N. Y., was disturbed by noises that were not accounted for. The night of March 31, 1848, the family retired early, determined to obtain a good night's rest. But that night was to be made memorable! All possible searching had been made, and every effort to cause the raps to stop, they continued to occur. There were three daughters, named Catherine, Margaretta and Leah. The youngest two, aged respectively twelve and fourteen years, at that time, tried to make a similar noise by snapping their fingers. The mysterious raps repeated the number of snaps and stopped when the girls stopped; then one of the girls said: "Now do just as I do. Count one, two, three, four," etc., striking one hand in the other. The number of raps were repeated by the raps. The mother then said, "count ten," and ten raps sounded. She then asked the ages of her different children successively, and it gave a number of raps corresponding to the separate ages. The mother testified further: "I then asked if it was a boy, man saying that was making the noises. If it was to manifest it by the same noise. There was no noise. I then asked if it was a spirit? and it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken. I then asked if it was injured in this house? and it manifested it by the noise. If the person was living that injured it? and got the same answer. I then ascertained by the same method that its remains were buried under the dwelling, and how old it was. When I asked how many years old it was, it rapped thirty-one times; that it was a male; that it had left a family of five children; that it had two sons and three daughters, all living. I asked if it left a wife, and it rapped. If its wife was dead, and that rapping was distinctly heard. How long she had been dead, and it rapped twice."

The little girls created that night the "spirit alphabet," or mode of communicating. They said to the raps: "One rap will be 'no'; two raps, 'don't know'; and three raps, 'yes.' Afterward, they agreed that the raps meant that the spirit desired to communicate. This system of the children yet exists as the mode of interpreting spirit raps. Besides, they instituted the calling of the alphabet and at the call of a necessary letter, the rap would occur and that letter be set down, and the rap would be repeated until words and sentences were obtained.

These simple facts were the beginning of Modern Spiritualism. The cottage yet stands in Hydesville, over its door being a painted sign, as follows:

SPIRITUALISM  
Originated March 31, 1848,  
In This House.

The Fox girls were soon induced to (Continued on page 7.)

## NATURE'S LESSONS.

A Philosopher Hunting the Inevitable.

DEDUCTIONS FROM THE TEACHINGS OF NATURE AND SCIENCE.

To the Editor:—We beg to suggest that even the most illiterate actually know some things, while the more fortunate—the better educated—know even a little more. But alas, how very few of us keep the little we do know asserted and stood up in a row, so as to readily find and apply it as evidence pro and con to that which we hear or read?

By failing to do so we lose the benefit of that which we have learned, as a ruler to our cargo of knowledge. Therefore we are like a ship without sail or anchor, drifting hither and yon before the trade-winds of political and credal sophistry.

In this short paper we wish to combine the claims of many of our most eminent scientists, and work in facts known to all of us as evidence of their correctness, and ascertain if possible whether or not we have any foundation through nature's laws or forces for continued existence after the change called death.

Theologians have been assuring us for thousands of years past, that God created the world and all therein, less than six thousand years ago, in six days' time, all out of nothing; and people believed them. Some believe them still, notwithstanding the earth itself stands a living witness that it has been evolving animated beings for perhaps millions of years.

Our materialist brethren talk fluently in the middle of evolution, but ignore the need of raw material at one end to keep it going—or a place at the other end, to store that which has been evolved.

Even the admission of evolution as absolutely implies or demands a supply of raw material at one end and a place for finished work at the other, as the word thrashing-machine implies unthreshed grain at one end of the machine, and a place for grain and straw at the other end. However, the bug or worm inhabiting and living in the machine, isolated from the industry of the thrasher, ignorant of the commerce in grain and breadstuff, might, like our materialist brethren, feel justified in believing it, as it looks from its standpoint a thrashing of the same grain, straw, chaff, and dust over and over indefinitely.

But the admissible evidence gleaned from the different branches of science verge to demonstrate that the universe is one vast elemental electro-chemical laboratory—a laboratory warmed and illuminated by millions of planets, ignorant of the commerce of the electric and ponderous dynamos whose electric lightning and sparks awaken the eternal latent principles of energy and matter and sends them broadcast throughout infinite space.

Planets, the soaring, whirling magnets, whose rapid revolution involves the law of attraction and repulsion, and whose atmospheric whirlpools and there by law of attraction holds and evolves them into reasoning, conscious entities. Humanity is as absolutely the product of eternal elemental principle and forces as are the lines of the field.

We will pick the line of life-force, or energy, as at its point of evolution expressed in the tornado or cyclone and follow its line of evolution up through electricity, magnetism, the vegetable and animal kingdom to humanity.

First we find the rudimentary attention to the structure of electricity, and further along the line note how it is being thrown off through poisonous vegetation, poisonous reptiles and insects.

Science informs us that life-force as it reaches the human plane has been evolved from the intellectual domain by the schooling and experience gained through animating the lower forms of vegetable and animal life. Thus we find a something in the earth's magnetic current which causes the needle of the compass to always settle on the same line of attraction.

We find a force in the magnet which chooses between metals and wood; an intelligence in the blade of grass which causes it to bend its form from the dark and dreary recess, out into sunlight's genial rays. There are many varieties of growth so closely allied to both the vegetable and the animal kingdom that eminent naturalists fail to agree as to which kingdom they properly belong.

The weak force doled out to the worm directs in building its cocoon; the higher force given to the eagle makes it soar; and the force given to the human mind directs it in building its intellect.

Scientists do not claim that man is a blood relative of the ape, the dog, the squirrel, the worm, or the blade of grass; but they do claim that at the death or dissolution of the body, of all forms of vegetable and animal life, the life-force which had animated said body, disintegrates (as the matter of life) into a component part of the next higher grade of force—and so on up the line until it has reached the human plane—the last, the highest, the only material organism endowed with all the complex anatomy of brain, cell and nerve structure had substance, copy, give to thinking, reasoning, remembering, gathering, and storing away knowledge sufficient to cope with the forces and environments of ethereal realms.

Scientists also claim that life-force, as it reaches the human plane, is more or less tainted with the traits and passions peculiar to the different species of lower life which it has once animated. This claim is verified in everyday life, for we meet persons whose passions are those of the tiger or panther, others whose traits are those of the swine; some who are as obstinate as the donkey, others (Continued on page 7.)

## IS HE A SPIRITUALIST?

EDITOR OF THE ARENA, JOHN CLARK RIDGPATH'S REMARKS UPON THE AFTER LIFE—MEMORIAL DAY EDITORIAL.

The present editor of the Arena, Prof. John Clark Ridgpath, is no doubt, like the previous editor of that valuable periodical, B. O. Flower, a Spiritualist, if we may judge from his recent Memorial Day remarks relative to an after life. He writes as follows:

OUR DEAD.  
Where, after all, have our brave dead?

The traditional belief of the world has been that they live. But very vague faith is the faith of mankind with respect to where the departed dwell or in what state. On this theme conjecture has been rife in all ages. Certain it is that human beings have never been content to die without a hope.

Of all the arguments that have been presented on this subject that of Henry Thomas Buckle is the best. His own mother passed away. He was at that time composing a review of "Mills' Essay on the Shock of the Shock." The great historian and thinker was almost unbearable, but he rallied and inserted in the essay which he was composing that remarkable paragraph on the survival of the dead—he was able to see it and hope for it.

Buckle's argument is this: There is in human affection and desire an equation the first part of which is here and the other part "there"—where? That is his great thesis reduced to a syllogistic suggestion. He alleges what is true—that life without the after life is the equation of hope and desire is a reduction ad absurdum.

Our brave dead, who went from us in the fiery ordeal of war—either exist or they have ceased to exist. There is no middle ground. The broken equation between here and there, dividing certain which the poetical language of mankind has called "the veil." We choose to believe, or at least to think, that our heroes are living somewhere in a happy fruition of patriotic joys, unclouded with sorrow, unquarrelled with, and happy as we are. We say of them, "The sleep." Rather let us say of them, "They wait."

If immortality be a dream, it is indeed a generous and beautiful dream, tending ever to make itself more real in the hands of those who do not know that death does not end all, but that they are not sleeping, but that they are both living and free; that they go forth and know and rest and are happy and assured. We will be sure that they are able to clasp the brazen volume of the Backward Look and to see in our selves and our work the happy results and beautiful hopes, and joys which they so unselfishly procured and consecrated by their life for the people.

JOHN CLARK RIDGPATH,  
Editor of The Arena.

Whether the foregoing was spoken or written I am not prepared to say; but from what class of people could a more appropriate selection of a speaker for Memorial Day exercises be made than from the Spiritualists? How I would have been pleased on our recent Decoration Day in our beautiful cemetery, to have heard a speaker to hear such a speaker as Mrs. Cora L. V. Richmond, Mrs. Jennie E. Hagan Jackson, Mrs. Nellie T. Brigham, H. D. Barrett, Lyman C. Howe and many others I could easily mention. But it seems that these memorial exercises are still in the hands of those who do not know that death does not end all, or our orthodox friends who are still leaning upon the broken staff of "faith and hope."

H. V. EVERGREEN.

DREAM PREVENTS A WEDDING.  
The attempt of an Atlanta, Ga., couple to get married has resulted in a rather remarkable trial in that city recently. Benjamin Powell is the name of the would-be groom, while the lady's name is Laura Powell. The wedding did not take place because the prospective bride had a dream. And in that dream she claims the Lord showed her that Powell would not make her a good husband.

The motion on trial was one made by Powell to revoke a former order granted by the ordinary withholding his marriage license and certificate from record. This motion was denied by Judge Hulsey, and so the matter stands. Some interesting testimony was given by Mrs. Laura Powell, who told the court of the wonderful dream in which the Lord spoke with her. It was indeed a remarkable affair and the recital of it caused quite a deal of amusement among the spectators in the little courtroom.

"Will you not marry Powell?" was asked the witness.  
"Because I found he would not make me a good husband."  
"How did you find all this out?"  
"Well, I fasted for two days and nights, and then I prayed to the Lord that he would show me whether or not Powell was the man to marry, and he showed me."

"You mean to say that you got a revelation from on high that he was not the man you wanted?"  
"Yes, sir."  
"What do you do when you seek a revelation? What process do you go through?"

"I prayed and asked the Lord that he might show me in a dream whether or not Powell would be a good husband or not, and he showed me."  
"Many other young ladies might profit by consulting their dreams as the spiritual friends are often able to answer prayers in this way, upon the subconscious self."

"I prayed and asked the Lord that he might show me in a dream whether or not Powell would be a good husband or not, and he showed me."  
"Many other young ladies might profit by consulting their dreams as the spiritual friends are often able to answer prayers in this way, upon the subconscious self."

"I prayed and asked the Lord that he might show me in a dream whether or not Powell would be a good husband or not, and he showed me."  
"Many other young ladies might profit by consulting their dreams as the spiritual friends are often able to answer prayers in this way, upon the subconscious self."

"I prayed and asked the Lord that he might show me in a dream whether or not Powell would be a good husband or not, and he showed me."  
"Many other young ladies might profit by consulting their dreams as the spiritual friends are often able to answer prayers in this way, upon the subconscious self."

Heaven must be in me before I can be in heaven.—Stanford.

## HOW SHE DOES IT.

Anna Eva Fay's Methods of Performing Her Tricks.

Enclosed is a clipping from the Hypnotic Magazine relative to Miss Anna Eva Fay, whose seances we see much cracked up by the Spiritualists papers. She is one of those conjurers with whom Mr. Parvell regales his society with a scientific name. He may be honest, but we are sorry for him. Let all take the hint.

ARCADIA, ILL.

Some short time ago a "Miss Anna Eva Fay" billed our town for a week's engagement. Her show was mostly mind-reading and that ancient cabinet trick. She, or rather her manager, each night would say to the audience, that the gentlemen (three in number) would pass among the audience and distribute paper, pencils and pad. You were to write your questions, hold them in your right hand and think of the name of the gentleman who would do the rest.

After the pencils, pads, etc., were collected they put on some minor act, such as violin playing, impersonations, etc., consuming about twenty minutes. The men who collected these pads, would pile up a great quantity of them, and I did not use the little innocent-looking and also a number of others who did not use them met with the same success as I. This I watched very closely.

She worked her scheme fine; her confederates never once came upon the stage during the time she was mind-reading. But Miss Fay had a bundle of something in the bosom of her dress, and it was very plain to a close observer, sitting as close as I, that Miss Fay's arm was moving in such a way that it was plainly evident that she pulled one of the pads out and read it each time she answered a question; and she would replace it and draw another, etc., etc. Her engagement here was a great success financially, but I would like here to tell you if I have not related herein the key to mind-reading.

Think your offer of \$50 for a genuine case of mind-reading will be moss-covered before it will be won on the fair and square plain you offer it. Let us hear from you often on this subject, especially if it is ever actually accomplished.

ROXIE.

"Roxie's" theory is probably correct as to the manner in which this particular piece of "mind-reading" was accomplished. A better plan, and one which I am given to understand Miss Fay made use of in Peoria, Ill., was that of a small tube to connect a speaking tube from the cellar to the stage. The "mind-reader" sits at a table, securely blindfolded. The audience write burning questions upon slips of paper, and fold them carefully. These are collected and placed on the table before the "mind-reader." The sack is buttonless; that is to say the floor flutters through a hole cut in the floor to the cellar, where they are pounced upon by stage hands and their assistants in the mental work of befuddling the audience. The answers given are generally of small importance; the point which especially appeals to the imagination of the questioner is that his question should be exactly repeated. There is a pocket in the sack which contains a number of blank pieces of paper folded like notes. When a sufficient number of questions from the audience have been received, the mind-reader stoops down and dips her hand into the pocket of the sack. Slowly she raises that hand, tightly clenched, and the audience can feel the mental work of befuddling the audience. The speaking-tube runs up the leg of the table close to her ear. The whisper which comes from the tube is inaudible, save to her. Then begins this lightly entertaining performance. "The question which comes to me from this piece of paper, is, 'Shall I see J. L. to-morrow?' Signed 'G. B.' My answer is that it will depend upon how G. B. conducts himself. Is that correct? Is the question correct, please? Will the writer inform me if I have correctly read his mind?"

There is an embarrassing pause. Finally, after much shuffling, a young man with a red face rises to admit that he wrote the question, and he sits down again, amid the laughter of the audience. And so the game goes on. As fast as the stage hands in the cellar can decipher the messages they may be repeated by the "mind-reader" on the stage. Of course, a number of questions are not answered at all, but a little practice in this work makes the "mind-reader" amazingly proficient in ambiguity in the event of failure, and the general opinion is that perhaps the strain on her mind was becoming too great.—Editor Hypnotic Magazine.

The punishment suffered by the wise who refuse to take part in the government, is to live under the government of bad men.—Plato.

There is a remarkable difference between master and mind, that he that doubts the existence of mind, by doubting proves it.—Colton.

In nature there is no blemish but the mind; none can be called deformed but the unkind.—Shakespeare.

A good laugh is sunshine in a house.—Thackeray.

Free will is not the liberty to do what one likes, but the power of doing whatever one sees ought to be done.—G. MacDonald.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.—M. H. Chaplin.

Heaven must be in me before I can be in heaven.—Stanford.

## A WORKING SCHEME.

For an Industrial and Co-operative Home.

NEW PLAN FOR THE EDUCATION, DEVELOPMENT AND TRAINING OF MEDIUMS AND TEACHERS OF SPIRITUALISM.

My dear co-workers in the vineyard of eternal truth: While glancing over a recent number of The Progressive Thinker I learned that some of our workers are in for founding a school for the purpose of educating our mediums.

I cannot refrain from sending you some suggestions upon that line. "He who educates the masses, must educate himself." Confined to study and experimental work, I make no pretense at the art of knowing anything but what I have learned from my own experience. I think and almost know, that a medium never went before the public successfully without some education.

I contend that the sooner we can do to establish schools where the future worker for the truth may be trained and developed, the sooner we will be in shape to teach the masses.

The questions that I want to throw some light upon are such as have been on my mind for some time. How can we found a college for the education, training and development of mediums, and how can such a school be made permanent and self-supporting?

What line of work should be accomplished by students in attendance?

In solving the first question, I would suggest that we form and maintain an association to be known as The National Spiritualists' Educational Association.

That the members of the said association shall pay an annual fee of \$1 per year, to be paid quarterly in advance, and used as a fund to meet the expenses of any work required. That the association shall secure a location, build what buildings shall be required and transact all business of the institution.

HOW IT CAN BE MADE PERMANENT, ETC.

Out of the funds raised by the association there shall be purchased not less than 1,000, nor over 2,000 acres of land, said land to be located in a good farming region, all in one piece and not divided by lands belonging to other parties.

The said land having been secured, 100 acres out of each 1,000 shall be set aside for building purposes, the buildings to be used on the plans set forth in Part I of Dr. Babbitt's work on "Human Culture and Cure." That all cooking can be done in a common kitchen, all meals served in a common dining-room, and all washing and accessorial work can be done in a common room. That all work of caring for the various departments of the institution can be done by the co-operation of the students.

All lands not used for building purposes shall be used for cultivation of poultry, vegetables, fruits, bees, etc., by the students, and the produce of the land of winter and without the aid of artificial heat. In this manner we can raise food to feed from one to five thousand persons the year round; since the only maintenance to good healthy systems can be had from the poultry, the dairy, the expense of beef and pork could be done away with; and by having a tailor's shop and dressmaking establishment in connection with the institution we could save about one-third the cost of living. By having the co-operation of the students, all the work necessary in the different departments could be done.

While giving the students the double advantage of learning some trade, and at the same time to develop and educate themselves, the work of running the college would cost the association nothing after the cost of buildings, etc., has been paid for.

The buildings necessary for this work would be: One to contain sleeping rooms, kitchen, dining rooms, wash rooms, store room, cellar, bath rooms and other conveniences.

Another to contain a lecture hall, library and reading room, science room, rooms for physical and chemical study and demonstration—in connection with this a department for the study of the medical sciences, including the course of study that is taught in the College of Fine Forces, founded by Dr. Babbitt.

All these rooms can be lighted and warmed by electric power at a very small expense to the institution, and a saving of time and trouble.

Of course there are some who will say that this is more of an ideal than a practical view, but I think that I know what I am talking about. Here in Joplin, Mo., I can get my room lighted by an incandescent light that costs me 50 cents a month and burns all night; the lights are furnished by a company that makes over one-third profit on the price, and that after all expenses are paid.

Again, if we can secure to the individual a better education and development, the more students there will be; especially if we give them more than they can get at other universities, or by themselves, and at less expense of time and trouble.

WHAT LINE OF WORK STUDENTS SHOULD PURSUE.

I am in no way disposed to lay down any set lines of work for students to accomplish, at the present time. I would advise that a committee be chosen to look after that line.

I think that a course of instruction in what Dr. Babbitt has termed the "Har-

(Continued on page 7.)

## THE BROCKWAYS.

THEY CREATE GREAT INTEREST AT PUEBLO, COLO.—INDEPENDENT WRITING IN A PURSE—REMARKABLE BOY.

Mrs. A. Brockway, the independent state-writing medium, and her son Charles, the seven-year experienced boy clairvoyant and platform test medium, opened their meeting before asking their audience to rise and sing "Nearer, My God to Thee" after which prayer was offered by Mrs. Brockway appealing to the God above and the spirit-world. "The Sweet Bye and Bye" was then sung, after which followed a brief speech by Mrs. Brockway, which was in substance to the effect that Spiritualism was a true religion, full of truth, reason and splendor, more so than any creed. "As one lives and dies so shall they be." An appeal was made to the present to live honest and pure lives if they desired a grand and noble success in the future.

She is a very earnest speaker and her whole soul seems to be in her work. She has a sweet voice and pleasant manner.

On the blackboard was seen the following inscription: "When your names are called, please answer promptly as we will be able to answer more of the questions."

Tests were then made by the unrivaled Charles telling people all over the house about their past husbands and wives, and when a test was being made if the person did not answer the name (as the request on the blackboard stated), Charles, with the question in his hand, would go all over the hall trying to find the person who had written the question, it requiring much time, but with success. When Charles would become exhausted his mother would give a test. She called the name of Laura and asked her if she had a bill of sale of furniture. The reply came from a lady that she had. "You have a locker with a small chest attached to it in a pocket-book." The lady said she had. "Let me have it?" said Mrs. Brockway, and ran down after the purse, and held it in her hand so everyone could see that she did not open it, and held the lady come to the platform, take the purse with the small chest attached to it from the spirit.

The lady, with trembling hands opened it, found the writing and read the same amid great applause. She called another spirit and a lady by the name of Lena Lee. Don't throw away your money; you will go to California this fall." A short poem on flowers was rendered by Mrs. Brockway while she was in a trance.

Charles took an envelope off the table and laid it down again. A voice from the audience called out, "Why don't you proceed with the questions?" He replied that the spirit would not come and that he had no power alone.

He next took a sealed box and told the person that it contained questions relative to money, etc., which he answered. Many were the names called and questions asked. He answered only a few examples of the wonderful power possessed by the mother and her son. It is more than worth one's money and time spent to spend a few hours in the company of the celebrated family.

GHOST LAND.

This remarkable book only needs to be read to be appreciated to the extent of a second perusal—in fact a study. Spiritualism has been the real theme of hundreds of books along different lines of scientific research. Right nobly have the great and enthusiastic minds of our cause flooded the whole world with literature, but no book of its size has yet been published that will compare with

GHOST LAND.

In enchanting its readers with solid, profound logic, and style of recital. It is a book that is new in the record of real facts and can but fill the mind with higher aspirations and grander and nobler thoughts, and coming as it does as a gift to every two or more subscribers, the first edition of it should exhaust in at least the next three months.

If you cannot find a neighbor who will club with you on a year's subscription, send one to a brother or sister or some other relative whom you would like to convert to the beautiful principles of Spiritualism.

Only think what you get in the way of literature for the money: The book contains 357 pages and The Progressive Thinker in one year contains equivalent to 6,824 pages of the same dimensions, and being sent to your homes free of postage, at 2 cents a week. Is the proprietor doing this for the money and that alone? Don't you get your 2 cents worth in this deal? These are







# A PSYCHIC PRODUCTION.

Which is the Result of Angelic Culture.

A BOY OF SIX WISER BY FAR THAN THE AVERAGE MAN OF FORTY—HE ANSWERS QUESTIONS THAT WOULD PUZZLE OLDER HEADS—HE IS A WONDERFUL MUSICIAN, AND IS INCLINED TO BE PIOUS—HOW GENIUSES AND PRODIGES ARE PRODUCED.

To the Editor:—Occasionally the world is startled by a genius being ushered into existence. Such an occurrence is not an accident, but is the systematic result of the favorable workings of nature's forces, assisted by wise angels who wish to make a deep impression on the earth by some special work which they have in view. There never was a genius like Beethoven who was not the direct and specific outgrowth of angelic care and culture. The subject of this sketch is no exception to the general rule. Whatever his environments, he is a medium nevertheless, and by the painstaking care of the angels, he is ushered into the world and is regarded as a genius. As set forth in the Chicago Herald, Florizel Fabrice Valdane Reuter—this is the name of a wonder child. Children of extraordinary talent have appeared so rapidly of late years that they have ceased to be a novelty or attract especial attention. The world, once so charitable in its judgment of the solo efforts of childhood, is growing critical of even the divinest genius in youth, and any talent save that verging upon the uncouthly is deemed ordinary. It is an era of smart children. The present decade has witnessed the flashing into view of more marvelously talented children than the previous 100 years. Joseph Hoffman, Otto Hegner, Gussie Cottlow, Elsa Breidl, Huberman, George Bass, Norman Trumpour, Ernest Wagner and Blatchford Kavanagh are but a few prominent examples. To-day little Duffense, a 10-year-old violinist, and Henry Kartun, a tiny Russian tot of 6 years, pianist, are astonishing Paris, and a Russian baby pianist of 4 years, named Altschuler, is exciting wonder in the czar's dominions. Scarcely a week passes but some child of unusual talent is brought to me for an opinion, and not a few of them promise to achieve rank with the world's greatest child wonders, and would achieve it, were it not for two serious obstacles nearly always present—the lack of means to cultivate their gifts, and a lack of good, common sense on the part of the parents. I verily believe that more divine talent among children is blighted and comes to naught through the senseless and incessant exploiting of their embryonic gifts by their parents than from all other causes combined.

**MOST VERSATILE OF CHILD WONDERS.**  
But of all those who have achieved or might achieve distinction, their gifts lie in one, or at most, two directions. In versatility of talent Florizel Reuter eclipses them all. In six years ago he opened his blue eyes to this big world, but what wonders he has accomplished! He is first a violinist. Three years ago he began practicing upon a tiny quarter-sized instrument. Only recently has his hand grown large enough to use a half-sized violin. To-day he plays with astonishing facility such pieces as De Beriot's first and ninth concertos; "La Melancolie" Prume; twenty-third concerto, Viotti; "Petite Tambour," David, and Alard's "Faust" fantasia, and he plays them with a correctness of intonation, accuracy and artistic abandon that leaves the hearer speechless with amazement. Violin obligatos to songs he likewise plays with sympathetic and artistic feeling. To Max Bendix is he indebted for his knowledge of the violin, for this master loves him as his own child. He studies piano with Fanny Bloomfield Zuisler, who is also deeply interested in him. On witnessing his marvelous gifts I was only too happy to join my talented conferees in their labor of love, and undertook the development of his voice and his instruction in harmony and musical analysis. This afforded exceptional opportunities for study of the child's rare powers of mind in many directions, and each interview only added to my wonderment.

He composes for the violin little pieces which shows his grasp of ideas. One is a "Kaiser March," describing the approach and passage of the German army; another is "The Witches Dance," in which he imitates many of the instruments in the orchestra—the violin, viola, cello, piccolo, flute, clarinet, oboe and bassoon—all in their proper pitch and key. "Mosses in the Burmushes" is the name he has given to a cradle song evolved from his own little head. These pieces betray no evidence of imitation or reminiscences of other compositions.

**REMARKABLE HISTORIC GIFTS.**  
He draws with remarkable accuracy pictures of ships, birds, butterflies, animals, trees and ideal heads. He recites with a fire and intelligence incomprehensible in one so young "Barbara Frietche," "Sheridan's Ride," Scott's "Lady of the Lake," Eugene Field's poems and whole scenes from Shakespeare's tragedies. In recitations he has had no instructions. The flash of the eye, the quivering frame, the imperious gesture, the ringing voice and the stamp of the foot or the whispered pathos are merely untaught nature. Developed on this line he might take high rank as an actor, for his histrionic gifts are undeniable.

He knows the names of more of the bones of the human body than many boys who have been through their physiology. This knowledge he acquired by studying skeletons with the parts properly labeled. He delights in machinery, and knows by name the parts of both stationary engines and locomotives. Nature is an open book to him. The natural history departments of the Field Museum are favorite resorts, and a wondering crowd often follows him, astonished at his uncanny and seemingly intuitive knowledge of zoology. He knows the correct Latin names of nearly all of our native birds, and can describe their nests, eggs and habits. He has an exceptional knowledge of the strange animals of Africa and South America, saying nothing of those more familiar. He goes butterfly hunting and can give the name, both Latin and popular, of forty varieties of the gorgeous beauties, their haunts and habits. Some one asked the name of a mounted bird in my house, and I replied that it was a yellow hammer. "No, that's a flicker," said he, "another name for it."

The more one inquires into this child's mental gifts the more is one astonished at his knowledge. It matters little upon what subject he is questioned, he has an amount of information that defies analysis. In geography, zoology, mythology, history, local and foreign, machinery, music or literature, he is widely informed. Not but that there are branches upon which he has not yet read, but the reach of his information is amazing.

## WIDE SCOPE OF HIS KNOWLEDGE.

His answers to questions, put at random, are prompt and accurate. Here are a few:  
How many bones have you in your body?  
How many in your trunk, and how many ribs?  
When and where did the Mayflower land?  
When and where was the first battle of the revolution fought?  
When did the great Lisbon earthquake occur?  
When and where were the following composers born, and when did they die: Mozart, Mendelssohn, Rossini, Chopin, Bach, Beethoven, Wagner, Gounod, Brahms, Paganini, Handel, Haydn, etc.?  
How many ships were given Columbus and by whom?  
Which one did Columbus sail in?  
Who discovered the Mississippi River, and when?  
Name the capitals of the foreign countries and of the states in the Union.  
Name the cities where there are catamounts.  
Give the stories of Mercury, Pegasus, Jupiter, Clytie, Icarus and Leander, Endymion, Pan, Nemesis, Mars and the nine muses.  
Where is the largest bell, the oldest lighthouse, the

longest iron bridge and the longest tunnel in the world? What are the highest mountain ranges in Europe, Asia, Africa, North and South America?

What is the largest city in the United States, founded by whom, and when?  
Name and locate the largest river, ocean and lake in the world.

Who invented the sewing machine, steamboat, steam engine, telephone and phonograph?  
Where did Grace Darling live and what did she do?  
Give dates of birth and death of Napoleon and the Duke of Wellington and principal incidents in their lives.  
Name a dozen generals of the civil war.  
What is the largest cataract in the world, the largest city, the highest mountain peak and principal volcanoes?  
Name the animals peculiar to Africa and South America.

Describe the difference between an Indian elephant and an Asiatic.  
Give the names of the signers of the Declaration of Independence and the Presidents of the United States, with dates of their birth and death.

Name the justices of the United States Supreme Court, the rulers of foreign countries and forms of government.

All these questions he not only correctly answers and hundreds more, but correctly spells all answers when requested. Memorization and spelling are but one mental operation. "But how did he acquire all this?" the reader will ask. Principally by reading. He forgets nothing that he reads or hears, and he is always asking questions for information. There is no mental effort expended to remember these thousand and one things. Once read or heard the facts stick, with no apparent effort. There is no cramming or coaching for show purposes. In fact, his mother needs constantly to take his book from him and drive him out to play for needed exercise and mental rest. For children's play he cares little. He is the happiest in the society of his elders, for of them he is always expecting to learn something new.

His book is his constant companion. Sometimes it is Greek tragedies, sometimes Shakespeare, again the story of the "Ring of the Nibelungen." When his mother objected to his taking his book always with him when leaving home, this Dr. Faust of 5 years replied: "Why, mamma, I waste so much time on the street cars!"

Here is a specimen of the literature this marvel reads from choice: First of all, the Bible; Murray's "Manual of Mythology," Bennett Johns' "Among the Butterflies," Bunyan's "Pilgrim's Progress," Hawthorne's "Tanglewood Tales," Irving's "Sketch Book" and "Wolfert's Roost," Scott's "Tales of a Grandfather," Musgrave's "Birds and Butterflies," Hudson's "British Birds," Upton's "Standard Operas and Symphonies," "Poem of the Ring of the Nibelungen," by Dippold; Scott's "Lady of the Lake," Byron's "Child Harold" and "Prisoner of Chillon," Tennyson's "May Queen" and "Locksley Hall," explorations of Livingstone and Stanley, Shakespeare's "Macbeth," "Merchant of Venice," "Julius Caesar," poems of Poe, Holmes, Whittier and Eugene Field, and biographies of musicians, artists, statesmen, great generals and characters in history. Each month he reads McClure's, Scribner's, The Century, Cosmopolitan, Harper's, Atlantic, Munsey's and Lippincott's. Studer's immense illustrated work, "Birds of North America," presented to him by Lyman J. Gage, is his special delight.

When asked what he wanted for Christmas, his answer was characteristic: "I want books and books, some nice china and bric-a-brac, a bust of Wagner, a statue of Mercury, a cuckoo clock, a new box to put my violin in, a Christmas tree and some more books and a choir badge, and a pretty new blanket to wrap my violin baby in." Florizel is also an interested reader of the daily papers. He first notes the leading events, then turns to the musical and dramatic columns and reads them entire.

The little midget talks with a dignified and stately utterance that makes one want to pinch him to see if he is really flesh and blood. He never says "Yes," "No," "Huh," and the various degrees of grunts with which most children express their affirmatives and negatives. His answers are couched in irreproachable form, such as "I do," "I think so," "It is, indeed," etc. Grammatically, his speech is intuitively correct, and he is quick to correct others in slips at variance from Lindley Murray's standard. Once when he had begun to read "Paul Revere's Ride" in his Fifth Reader, I asked him to tell me the story. "Tell it in your own words," I said, almost unconsciously using simple words adapted to the primer age of childhood. I shall never cease to be amused at the implied reproach of his reply that I should simplify the request to suit his tender age, when he said with great dignity, "I do not think I can repeat it in my own language."

## EXHIBITIONS OF HIS GENIUS.

One of little Florizel's best friends and admirers is Chicago's first citizen, Lyman J. Gage, secretary of the treasury. Mr. Gage never wearies of the company of the wonder child, and has had him at his house many times. On one occasion, a year ago, a number of prominent men in different professions—doctors, lawyers, clergymen and newspaper men—were invited by Mr. Gage to see him. A three hours' test was given him, questions being asked upon every conceivable subject. All were answered in a way that amazed the savants present. Medical examination immediately after betrayed neither mental excitement nor physical fatigue, pulse and temperature being normal. The questions and answers were stenographically reported and written out and now form a part of permanent record of the Society of Psychical Research in London.

He cares absolutely nothing for money, only so far as it may bring comforts to his mother or advance his musical aspirations. Of his adored friend, the secretary of the treasury, he said: "I'd like Mr. Gage just as well if he lived in a little flat as I do, and I should not be afraid to say so then." In disposition he is dutiful, and worships his mother with a faith and constancy beautiful to behold. It might seem that such intellectuality would crowd out the sweet fragrance of a child's trusting love for those who are kind to them, but affection is one of his most noticeable traits of character. His lessons with me are constantly punctuated with little hugs and kisses. After one of these demonstrations he convulsed me by saying: "We're a passionate couple, aren't we?" At another time he said: "Do you know, I think that you and I are going to become great friends?"

When he was two years old his mother took him to the World's Fair. It was an inspiration, and to this day he loves to talk of what he saw there. In every case he can tell in what building he saw a certain exhibit. Reading political and temperance speeches is a favorite pastime with him. He is an ardent adherent of President McKinley. Once, when allowed to choose which he would hear, a temperance lecture or a political speech, he chose the latter, because, as he said, "I am for temperance anyhow." After reading a description of an earthquake he tried to depict its horrors on his little violin. The shaking of the earth he represented with a tremolo on the G string, the screaming of the people with chromatics on the high E, while the D string described the falling of the buildings.

## REMARKABLE MUSICAL TALENT.

It is well-nigh impossible to say which of his gifts is the greatest. Each one as it is revealed seems to outshine the others. Perhaps it is his musical talent which will excite the greatest wonder, even though in this direction there are hundreds of children remarkably gifted. His knowledge of absolute pitch is certain. With his back turned to the piano he can correctly name keys struck singly or in combination. At a concert he will tell the key in which a piece is being played or sung. All sounds of nature are to him musical, and their pitch and quality are instantly classified. The notes of birds, the lowing of cattle or the sighing of the wind are all musical tones of definite pitch. When he hears the wind whistling down the chimney he will say: "Listen! The wind is blowing in G! Now it has gone up to E!" His violin is his idol—his "baby," as he calls it. He

knows not when to stop when practicing, and often cries when his devoted and thoughtful mother takes it away from him. He never tires of his music, and once when I had given him a two hours' rehearsal (with intervals of rest, of course), he yawned bitterly because he could not go on for another hour. The ordinary sports of children have few attractions for him. When his little violin is taken from him he reads, writes letters, composes, draws locomotives, ships and articles of furniture, sketches any guest that happens to be present, or builds organs. This last is a favorite occupation. There are never less than four manuals and pedals, with ninetynine for pipes, dominoes for keys, and architectural blocks for foot pedals. His passion for the pipe organ dates from a few lessons I gave him. As far as a knowledge of the scheme of the instrument goes, one's lesson was sufficient, for in the first one he mastered the specification of the entire instrument with a lightning-like grasp that baffled my comprehension. Weeks afterward he had it clearly in his mind and could tell without hesitation the number and names of the manuals, the number and names of the stops in the swell organ, great organ, solo organ and pedal organ, with their respective tone qualities, whether string, flute, reed or diapason, and their pitches, whether 16, 8, 4 or 2 foot tone—all acquired at the first lesson. When the foot pedals were explained to him, alas! the tiny legs could not reach them. The next instant the elfin organist had jumped down upon them, pushed the organ bench back and played them correctly by walking around on them, his fingers clutching at the ivory keys on a level with his chin to fill out the necessary harmony to the fundamental bass rolled out by the tiny little feet. It was the story of the young Mozart over again, when at 6 years, a year older than Florizel was at the time referred to, he frightened the monks in the monastery on the Danube by going into the deserted chapel and rolling out the deep tones in precisely the same way, while Father Mozart filled the bellows.

## PREPERS WAGNERIAN OPERAS.

In music as in literature his taste is only for the highest. He once asked to see my scores of the Wagner operas. When asked which one he wanted, he said: "I prefer the Götterdämmerung." And to see this baby feverishly turn the leaves and pore over the intricate score of the Kleinmichel edition, reading the strange story and deciphering the motives, was a scene for historian and artist. Since then the Wagner scores are his first thought when the lesson is done. I wrote out some thirty or more of the leading motives of the "Ring of the Nibelungen" for him. These he quickly learned by playing them on his violin. Once learned they were never forgotten, and are immediately recognized and named when he hears them in the opera or orchestra concerts. Such remark by a child of 5 years as "That's the Ring motive," or "That's the sympathy motive," singled out of a mass of orchestration by his acute ear are indeed cause for astonishment of those who sit near.

He lives in the characters of the Wagner operas. Once at my house he said: "That's Brunhilde's chair. Brunhilde is sitting right there." He has set aside a certain chair for Brunhilde, another for Wotan, another for Siegfried, and so on, and these chairs he wants no one to sit in, lest they sit down on the living characters of the operas. He recites page after page of the librettos of the operas, and at home scarcely a day passes but he gives a performance of "Die Walkyrie," "Siegfried" or "Götterdämmerung," himself personating the several characters of Wotan, Mime Siegfried and Hagen. When a male friend happened in the midst of "Siegfried" Florizel took the part of Brunhilde and invested his friend with the part of his hero, Siegfried, with instructions to wake him up with a kiss, which must be very, very long. It was in the sword forging song that the baby cut his finger on Siegfried's sword. Like the little philosopher that he is, he said: "Mamma, don't worry. I don't think God will take my finger. Well, if he does and I cannot play the violin, I can be a great artist and book writer." When he read in the dispatches that Fran Klaysky was dead, he was grief-stricken, and wore a black mourning badge for her for several days, and spoke of her only with tears in his blue eyes.

## HIS FIRST HEARING OF THE "MESSIAH."

Last Christmas I took the little wonder to hear "The Messiah" for the first time, and watched the effect of its glorious music upon his sensitive ear. He fairly writhed with delight. After "For Unto Us a Child is Born" he said: "Oh, that 'Wonderful Counselor'! It just went all over me at that place." When the violins commenced their scintillating introduction to the solo, "And Suddenly There Was With the Angel a Multitude of the Heavenly Host," his serious face lighted up with a radiant smile, as he said: "That represents the angels coming." Anon he would exclaim: "It fascinates me," "I feel it all over me," "Oh, how lovely."

Here is the little elf's discriminating criticism of Van Oordt: "I thought he played very nicely, nearly as well as Rivarde, not quite so well as Ondrick, and not anywhere near as well as Sauret and Marsick. His tone was sweet, but not large enough, and it sounded muffled." When his praises are sung in his presence he hears not a word. Self-consciousness is unknown to him. When asked if he can play the violin, he says: "Oh, a little bit." Difficult places in his music he likens to "Christian's" experiences in "Pilgrim's Progress." "That's my 'Hill of Difficulty,'" said he—"learning to play as good as Paganini!"

When his mother entreats him to stop practicing and rest awhile he replies: "Well, it isn't as good as Marsick's, and I won't stop until I get it just as good." And when the hard violin passages are refractory and won't come right after repeated attempts, the little midget out of pure vexation bites his bow hand and sometimes strikes himself until he is black and blue.

Some of his favorite piano pieces are Liszt's "Campanella," Chopin's etudes and the dreamy nocturne in G. Carreno played the Schubert-Tausig "Marche Militaire" expressly for Florizel in her last request program while here. The little fellow went home, and after several attempts flung himself from the piano stool to the floor in a fit of vexation, because he could not play it as well as she did. He has played for Haller, Gregorowitch, Sauret, Ondrick and Marsick. The latter two are his ideals, but none can displace in his estimation his master, Max Bendix, to whom he owes his violin education.

## DEVOUT IN HIS RELIGION.

With all the marvelous gifts and versatility of this fascinatingly interesting child, there is yet one side more quaintly beautiful than all others—his religious nature. He is an intensely devout little Christian. Last winter, while in charge of the music at Grace church, I received Florizel into the choir. It was a new world to him, and the inborn cravings of his heart for religious expression were at last satisfied. The beautiful ritual, the music, the solemn professionals and recessionalists and the snowy vestments all seemed to be something his artistic soul had sought in vain. The creed, which has staggered older minds, was a stumbling block. "I think I am getting old enough to join the church," he said, "but perhaps I cannot, because I do not believe all of the creed. I don't believe the part where it says 'Christ descended into hell.'"

He has daily "choir services" at home, from robing bell to recessional hymn. He is priest, choir, soloist and organist all in one. His processional cross he drapes in white, and a church calendar does duty as a banner. If friends happen in he insists upon their joining in his "service." Everything about it is seriousness itself, and he is mortally offended if anyone talks. Once he said to his mother, when she was obliged to call him, "You are very wicked to interfere with God's service." The Sunday after Easter his service at home lasted three hours. He sang the "Venite," "Te Deum" and "Gloria" and hymns in which he was the choir, and took the part of the minister at the holy communion. To him it was real, and he entered into it with deep feeling. He is very careful to

choose hymns appropriate to the seasons, and is particular about the proper colors for his altar. He composed a kyrie, gloria, and gloria patri, which I found were in correct form and as good as the majority of those in the service book. Twenty minutes is the time required for his prayers before going to bed. He makes this a combination of evening prayer and petitions for his friends. None who is dear to him is ever forgotten. At one time when a comrade in the choir to whom he was devotedly attached was sick, he read the prayer for the afflicted, and added: "Lord, spare thy servant, spare thy choir boy; he's a good choir boy." When a friend goes away on a business trip he prays for his success in business affairs, and once when he anxiously awaited a letter from a gentleman friend, his petition ran: "O Lord, put it in his mind to write me." When a friend whom he had always remembered when on his knees became engaged, Florizel dropped him from his list. When asked the reason he said: "Oh, I thought I would let Miss — (his fiancée) pray for him now." He never fails to say grace before meals. I once gave him some dates to eat. Going home, he was greatly distressed in mind. His mother asked him the cause, and he said: "I forgot to say grace over those dates."

## SOME OF FLORIZEL'S SAYINGS.

His idea of the proprieties at church and elsewhere is keenly defined. He once said: "Our organist at home is sacrilegious because she does not wear a surplice." A neighbor's baby died and he greatly desired to see it, but could not be prevailed to go just as he was. "I won't go in a blue suit," said he. "I'll never go in the presence of the dead unless I have my cotta and cassock on," and go he would not until arrayed in his choir vestments. When asked to play soon after the death of a friend to whom he was attached, he said: "No, I can't play to-day. If I did I would only play a dirge." When his mother referred to the afflicted family as being in trouble, he replied: "No, it is not trouble. If he were a wicked man it would be trouble. I think it is only sorrow—a distinction well made, surely."

The prophecy of many who hear this child is that he will never live to grow up, and people seem to infer that he is being crammed with knowledge and forced into an early grave. His good health, rosy cheeks and physical activity are sufficient refutation of the former prophecy, and no one who knows his home life will entertain the latter. He is blessed with a wise and sensible mother, who throws around him every safeguard of careful diet, ventilated rooms, plenty of sleep and exercise and regular hours, and his hours of study are under careful limitation. It must be remembered that his wonderful feats of memory require no study or mental effort, and he recalls pages of facts as readily as many would a single incident. Reading study and practicing are his pastimes, and he is unhappy when under enforced idleness. In five minutes he will acquire without an effort what would take the ordinary child an hour. Instead of being pushed he is constantly held back. His musical talent equals the rosiest tales by the historians of the childhood of Mozart, Bach and Mendelssohn, and his intellectual gifts in their versatility rank with the most brilliant examples of precocity of modern times. I do not hesitate to predict for him, if life and health are spared, a musical career that will astonish the twentieth century.

HENRY B. RONEY.

Say what you will, such a genius as the above comes into the world as the direct result of the work of angels assisting in the prenatal development. If the processes of nature are unassisted, during the process of prenatal growth, then only an ordinary child is ushered into existence. On the contrary, if those high in the spirit realms direct their influences upon a child in embryo wonderful results are produced—a genius—a prodigy—is born, and the world in consequence is bettered.

## "GHOST LAND."

I sit and I sip from thy nectar'd lip  
Such sweet gems of thought and love,  
When thirsty I drink from thy silver brink,  
O, cup of the soul from above—  
"Ghost Land!"  
Each bright beaming page of truth of the age  
Unlocks a new door in the mind;  
Each chapter, so rich, must enter its niche  
In touch with some chord in mankind—  
"Ghost Land."  
In this, thy rebirth upon this gross earth,  
With new life and new form dost come,  
Like a dove to the ark; like a shimmering spark;  
Like a voice to the soul of the dumb—  
"Ghost Land!"  
Like a rose in full bloom; a song from the tomb  
In a voice of old friendship still dear,  
Thy sweet presence brings a world of new things  
In thought—from experience—so clear—  
"Ghost Land!"  
Go out in this drear and cold mortal sphere,  
As a message from spirits grown wise  
In the realm of light, of truth and of right  
And teach all the lowly to rise—  
"Ghost Land."  
DR. T. WILKINS.

## Likes the "Lyceum Guide."

The Hon. Henry B. Hill, vice-president of the American Humane Education Society, compliments the Lyceum Guide in the following letter:  
Boston, June 8, 1897.

Mrs. Emma Rood Tuttle—  
Dear Madam:—Please accept my thanks for the beautiful book, "The Lyceum Guide," you so kindly sent me. The selections and the arrangements are far superior to any work of the kind that has come under my observation. The whole tenor and teachings of the work are admirable. And I think the original matter by yourself and Mr. Tuttle is worthy of all praise.  
I have been out of the Sunday-school for some time now, but my experience there has shown me the value of your work. Yours very respectfully,  
HENRY B. HILL.

What we lack in natural abilities may usually be made up by industry. A dwarf may keep pace with a giant if he will but move his legs fast enough.

## "GHOST LAND"

Is no Cheaply Printed and Bound Book, that the Publisher must give away to get rid of it; but a NEATLY PRINTED and HANDSOMELY BOUND Volume of nearly 400 pages, containing scientific and very fascinating elucidations of the SPIRITUAL PHILOSOPHY, WORTH \$2 according to the price of similar works. There is nothing cheap nor tiresome in it. A GIFT WORTHY OF THE NAME.

# The Best. The Rest. The Test.

There are two kinds of Sarsaparilla: The best—and the rest. The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root—the record of these Sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best Sarsaparilla for your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

# TWO IN ONE

A COMBINATION OF "The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's splendid works. By this arrangement the cost is such that the reader can afford to purchase both works at the same price as was formerly asked for them separately. The volume contains 400 pages and is handsomely bound in cloth, and contains an excellent portrait of the author.

**THE QUESTION SETTLED.**  
Is a careful exposition of Modern Spiritualism and Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's aim, faithfully to convey the true nature of the phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of the age, its moral tendency, the Bible Doctrine of angel ministry; the spiritual nature of man, and the objections offered to Spiritualism, are all considered in the light of the Bible, nature, history, reason and common sense, and explained clearly and forcibly.

**THE CONTRAST.**  
Consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and a perfect refutation of the charges which are made against Spiritualism, or, and arguments against the assumptions of Orthodoxy.

PRICE \$1. FOR SALE AT THIS OFFICE.

## JESUS AND THE MEDIUMS.

### CHRIST AND MEDIUMSHIP.

Careful comparison of some of the Spiritualist and Mediumship of the present with that of the past. By Moses Hull. An invincible argument proving that Jesus was only a medium, subject to all the conditions of modern mediums. It is also shown that all the manifestations throughout the Old and New Testaments were of the same nature, and that the return of Jesus to-day, and that the coming of Christ is the return of mediumship to the world. 48 pages. Price, 10 cents. For sale at this office.

**Real Life in the Spirit-Land.**  
Given inspirationally by Mrs. Maria M. King. You will become weary while reading this excellent book. Price 25 cents.

**WHAT WOULD FOLLOW?**  
The Extinction of Christianity? By George Jacob Holway. This is a most valuable treatise upon the Freethought literature. Bound in paper with good illustrations of authors. Price, 10 cents; twelve copies for \$1.00.

**CHRISTIANITY A FICTION.**  
The astronomical and geological origin of all religions. A poem by Dr. J. B. Mendelssohn. Price 10 cents.

**The Myth of the Great Deluge.**  
By James M. Macomber. A careful and convincing refutation of the Bible story of the Deluge. Price 15 cents.

## A VALUABLE WORK.

**Researches in Oriental History.**  
Embracing the Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity. By G. W. Brown, M. D. One of the most valuable works ever published. Price \$1.50.

## APOLLONIUS OF TYANA.

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

## "THE WATSEKA WONDER."

To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely, Mary Lacy, of Watsika, Ill., and Mary Lacy, of Watsika, Ill. Price 15 cents.

## NEW THOUGHT.

Volume 1. Nicely bound in cloth, 672 large, beautifully printed pages. Portraits of several of the best speakers and mediums. The matter all original and presenting in an attractive form the highest state of the Spiritual Philosophy. By Moses Hull. Price only \$1.50. For sale at this office.

Volume II. 884 pages, beautifully printed and nicely bound. Original matter. Six portraits. Cloth bound, 75 cents. By Moses Hull. For sale at this office.

## EDITH BRAMLEY'S VISION.

A thrilling appeal to all who are interested in learning how the most damnable superstition, known to the Church, is seeking to control all movement, and to keep the human progress that is in opposition to their dogmatic religious teachings. Price 15 cents. For sale at this office.

## Paine's Theological Works.

Age of Reason. Examination of the Prophecies, etc. This edition. Post 8vo. 422 pages. Cloth, \$1.25.

## PHILOSOPHY OF SPIRIT

### —AND—

## THE SPIRIT WORLD.

BY HUDSON TUTTLE.

A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the psychic and philosophy of Spiritualism should have this excellent book. Its value is recognized and acknowledged at all the world's fairs. Price, cloth, 60c. For sale at this office.

## The Occult Forces of Sex

BY LOIS WAISBROOK.

This admirable work consists of three pamphlets embodied in one volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 35 cents. For sale at this office.

## HISTORY OF THE INQUISITION.

Just the book for those seeking information concerning the most damnable institution known to history—the Roman Catholic Inquisition. Every American citizen should become acquainted with the facts so accurately stated in this valuable record. It shows the methods used by the Roman Church to exterminate those who reject its beliefs and claims. For sale at this office. Price 25 cents.

## Outside the Gates, and Other Tales

and sketches. By a band of spirit initiates, and through the most famous spirit medium, Theresa Selenka. An excellent work. Price 12c.









## CAMP-MEETINGS.

The following is a list of the Spiritualists camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

**Gilbert Lake, Minn.**  
A new camp will be established August 1 to 10 inclusive at Brainerd, Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745, Brainerd, Minn.

**Indiana Association.**  
Holds its seventh annual camp-meeting at Chesterfield, Ind., July 22 to August 5, inclusive. For particulars address P. J. Macomber, Anderson, Ind.

**Lake Brady, Ohio.**  
Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address Clara Thomey, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

**Maple Dell Park, Ohio.**  
This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y. N. S. & R. A., Mantua Station, O., Box 45.

**M. V. S. A., Clinton, Iowa.**  
The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 22, inclusive. For particulars address Martin H. McGrath, Sec'y., Fulton, Ill.

**Northwestern Association.**  
Of St. Paul and Minneapolis, at Meridian Park Transfer, June 20 to July 25, inclusive. For particulars address J. S. F. Raymond, Minneapolis, Minn., or Dr. S. N. Asplund, Minneapolis, Minn.

**Onset, Mass.**  
The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to July 30. For information address H. E. Gifford, Onset, Mass.

**Vicksburg, Mich.**  
The fourteenth annual camp-meeting will be held at above place August 0 to August 29. For information write to Jennette Fraser, Vicksburg, Kalamazoo County, Mich.

**Sylvan Beach, New York.**  
A camp-meeting has been organized to be held at Sylvan Beach, Onondaga county, N. Y., from July 25 to August 8. For particulars and particulars, address H. C. Sessions, Cortland, N. Y.

**Grand Lodge Camp, Mich.**  
I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

**Illinois Camp and Summer Resort Association.**  
This Spiritualist camp will be held at Peoria Fair and Driving Park, Peoria, Ill., commencing July 15 and ending September 1. For particulars address the secretary, Dr. C. T. H. Benton, 312 Fayette street, Peoria, Ill.

**Devil's Lake, Mich.**  
Devil's Lake Spiritualists' Camp Association will open July 11, and close July 25. For full particulars and circulars address the secretary, Delphia P. Hughes, Wheatland, Mich.

**Cassadaga Camp.**  
The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and closes Sunday, August 23, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

**Marshalltown, Iowa, Camp.**  
The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Becson, Albion, Iowa.

**Island Lake Camp.**  
The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

**Lookout Mountain Camp.**  
This camp-meeting begins on July 4, 1897. Speakers, H. D. Barrett and Jennie Hagan Jackson, and Mrs. Annie E. Thomas, medium. Closes on the 18th. The annual meeting takes place here the second Tuesday, 18th, and you are earnestly requested to attend in person or by proxy. Jerry Robinson, president.

**Summerland Camp.**  
The eighth camp-meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August 3. For particulars address Wm. P. Allen, secretary, Summerland, Cal.

**Elk Grove, Kans., Camp.**  
The Elk Grove Camp will be held at Island Park Grove, Winfield, Kan., July 10 to 20 inclusive.

**Sunapee, N. Y., Camp.**  
The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22 inclusive.

**Clear Lake, Ontario, Camp.**  
Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 1. Address for circulars G. M. Bellas, Young's Point, P. O., Ontario.

**Cape Cod Camp-Meeting.**  
The thirty-first annual camp-meeting of Spiritualists and Liberals will be held at Ocean Grove, Harwich Port, Mass., July 18 to August 1, inclusive. For particulars apply to Capt. E. H. Taylor, Harwich Port, Mass.

## NORTHWESTERN CAMP.

### Prospects Are Favorable for a Good Meeting.

To the Editor:—From the daily program of the Northwestern Camp, at Minneapolis, which opens Sunday, June 20, that now lies before me, I see that they are certainly going to have a feast of good things for the people, and, knowing the management personally, and most of the talent that is scheduled to appear, feel safe in saying that I think it will be one of the best camps ever held in the Northwest. As to the facilities for getting to and from the camp there could be no better, as it is half way between the two cities of St. Paul and Minneapolis, on the line of the Interurban transit company, and a five-cent fare takes you to either city, with a transfer to any cross-town lines of electric cars. The cars on this through line will carry from eighty to one hundred people at once, and they run very close together.

Having been the chairman of the auditing committee at the close of last season's camp, I know whereof I speak when I say that the management are progressive yet conservative, trying to make it possible for every visitor to the grounds to receive something of benefit, and yet knowing the value of money and the extent of its powers. The board of directors are from among the business men of the cities they represent, and are earnest in their zeal for the cause of Spiritualism.

I see, also, that upon the natal day of this Republic they will dedicate to the cause of Spiritualism and truth, the grounds purchased by vote of the stockholders on that beautiful resort of the Northwest, Lake Minnetonka, the thirty-two acres of as finely located ground as any upon this great body of water.

Lying, as it does, upon the north side of the lake, there is almost a constant breeze from the south and east, and as it comes over the area of the main lake it is cooled by the waters so that in the hottest day there will be a cool wind passing through and over the camp-ground. Then as to the bonding and fishing, there is scarcely a limit. There are many fine steamers carrying passengers from the Hotel St. Louis at Excelsior, six miles across the lake, and from the Hotel Lafayette, a little over a mile from the camp-grounds, which is one of the largest of its kind at any of the interior summer resorts. The dining hall of the camp is the best in the Northwest, and the country roundabout will be in the midst of their harvest, and many people who will visit the camp may have an opportunity to learn something in that direction. To one who has never seen the workings of a large berry farm, it will certainly be a novelty.

I see, also, that the indefatigable worker, Bro. H. D. Barrett, is to be there for the opening and continue for two weeks, and from the work done there last year I know that he will meet large audiences of thinking, intelligent people. Then there is to be that hard-working, noble-hearted woman, Mrs. Loe P. Frison, who is to have charge of the lecture, as well as the other duties assigned her. There is a magnetic power in her presence which draws the children to her with ties of sympathy and love, and she has a happy faculty of knowing just how to manage them, even from the smallest to those of larger growth.

As the times have been hard to obtain money for some time past it seems almost providential that during July our people can obtain the benefit of a half-rate there and back, on account of the annual meeting of the Order of Elks of the United States. I feel quite sure that many will avail themselves of this privilege. With the hope that all the camps may be successful in spreading the truth, and in reaching the masses with the lesson that The Progressive Thinker will share in the prosperity which will grow out of it, I will subscribe myself,

T. D. KAYNER.

**SPIRITUALISTS OF MAINE.**  
Authority has been given me by the National Spiritualists' Association, to call a general meeting, whereby we will be enabled to organize a Maine State Spiritualist Association.

The object of this is to give better protection to our mediums and to a healthier development of our grand cause.

The time is ripe, and we urge every Spiritualist in Maine to rouse to action and help in the good work by being present at Augusta, Maine, on June 26 and 27, thereby assuring us of his sympathy and support in this work for our beloved cause.

H. D. Barrett, president N. S. A., has promised to be present and preside.

Dr. George A. Fuller and Mrs. Nettie Holt Harding have also been engaged for the occasion, which, with our own speakers and mediums will give a splendid array of talent. Others will be engaged later as our programme develops more fully.

We know not how soon the enemy will attack our mediums, therefore we must prepare for action. That inquisitive "Doctors' Bill" is only resting for a renewed attack, and we must be ready to meet and defeat it once more.

All Spiritualists are earnestly requested and cordially invited to be present and participate in the exercises. All societies are requested to send delegates.

Brother and Sister Spiritualists, let us make this meeting a grand success. We ask your hearty co-operation and support in order to make it such.

MRS. VIOLA A. B. RAND,  
N. S. A. Social Agent.

## CASSADAGA CAMP.

The glory of the C. L. F. A. June picnic, a three days' session of literary entertainment and social intercourse has departed, leaving in its wake a trail of delightful, pleasing memories. These so-called picnic excursions are a brief foretaste or short prelude to the mid-summer session of July and August, and as the prelude is always as good in point of merit as the meeting which follows later, it is yearly patronized by large numbers—the present event being no exception to the general rule—in fact exceeding in attendance many of its predecessors, possibly due to the attractions offered, for the weather was not conducive to outings of any sort—Spiritualistic or otherwise—hence it is inferred that the magnet that brought the crowd, regardless of chill and moisture, was the well-established ability and eloquence of the speakers advertised.

In his introductory remarks in the opening address, President Gaston referred to Cassadaga's inaugural June picnic seventeen years ago, when the grounds were formally dedicated by Mrs. E. L. Watson, of California, to the cause of Spiritualism, which each annual June session has been in the nature of a rededication to Spiritualism in its broadest, truest sense.

As per announcement in programme, Mrs. Inez H. Agnew, one of the inspired ones, delivered the Friday afternoon address, taking for her subject, "What is Spiritualism, Worth?" very clearly proving that in every condition and avenue in life, it was a gift beyond price, but would never do its greatest good for mankind until it ceased to have a commercial value.

Saturday morning witnessed a gathering of the clan in open conference. In the afternoon Mr. Moses Hull made his debut on the Cassadaga platform, where were seated nearly a score of veteran workers to give him cordial, hearty welcome and approval, while the audience gave him enthusiastic greeting and profound attention throughout his entire discourse on "Spiritualism is Man's Only Hope," taking as a text that oft-quoted, always misunderstood 14th verse in the 14th chapter of Job, "if a man die shall he live again?" At the close of the address that abounded in rich experience and apt illustrations, Mr. Hull was given an ovation by the audience.

Sunday morning Dr. W. W. Hicks occupied the platform discussing with eloquence and idealism of thought, on that dearest of all life's material blessings—"Home, Sweet Home." The Doctor received frequent applause in evidence of sympathetic and responsive appreciation on the part of his auditors, who with one accord pronounced it one of his best and ablest efforts at Cassadaga, where he is always an attraction.

Sunday afternoon Moses Hull delivered the closing address: "The Resurrection of Jesus in the Light of Modern Spiritualism," strongly argumentative, and indisputably convincing in demonstration that the evidences of Spiritualism are in kind the same as those by which the early Christians attempted to establish that phenomena called the resurrection of Christ. At the close of this most masterly discourse the audience again tendered him an ovation.

As previously stated this was Mr. Hull's first engagement at Cassadaga camp, and was made in response to a large demand for his much-regretted expression that while it is among the possibilities it is not probable that he will have a date during the summer session owing to the fact that he is booked for eleven other camps.

A feature worthy of comment was the very large percentage of people on the grounds in attendance for the lectures and the spirit of harmony and good fellowship that reigned throughout the camp.

Friday evening Rip Van Winkle was acceptably presented by Ion Carroll, assisted by local talent.

Saturday evening there was the usual hop in the pavilion.

The Northwestern Orchestra was in attendance.

Prof. Bach had charge and direction of the vocal music.

All things indicate a season of success and interest.

Even at this early date many are already located here for the summer. New cottages are being erected, and thus business of many good merit on. All is well that ends well. S. B.

## TRESTLE GLEN CAMP.

### Prospects at Oakland, Cal.

There has been no work left undone in preparing the pavilion for the June camp-meeting. It is truly a bower of beauty and will give a surprise to the visitors and campers who will soon arrive on the grounds. Everything has moved on in an orderly manner, excepting, perhaps, the inconvenience of some waiting for tents. The manager of the park had a supply of tents which had been purchased of a Seventh Day Adventist at the close of their last year's camp-meeting. These tents proved to have been stolen by this good brother and sold before making a missionary trip to Honolulu. The manager for the tents, and of course transferred them to the Adventists' camp which is in session at Bushrod Park. Thus it is plain to be seen that the Devil camps in the tents of the Lord. San Francisco was visited and a new supply of tents was obtained in short order, but of course they are not so thoroughly magnetized by the sworn service of the Lord.

The first week's programme begins to-morrow with Prof. Loveland and Mrs. J. J. Whitney, and through the week continues with Mrs. R. S. Lillie, Mrs. Maude L. Von Freitag, and other talented workers.

The weather is fine, all preparations are made to receive the visitors, with no reason that this camp-meeting may not prove a decided success.

At 2:30 p. m., Sunday, June 6, a large concourse of people gathered in the pavilion to witness the spiritual manifestations of Mrs. Lillie's spirit guides. The lady was at her best, and the good-fort converted many to the cause. Thus I think it is not too much to say that our camp is an assured success.

Through the reporters of the daily papers, one mistake was made and that is that no eastern medium would be allowed to participate in the exercises. The association here no mediums from service who are worthy workers, no matter where they may hail from.

MARY E. VAN LUYEN.

**SLIGHTLY SARCASTIC.**

Fifty thoughtless persons, says the Detroit News, spoiled a great moral lesson by being killed in a church instead of a dance-hall when the earthquake struck the Leeward Islands.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profitable treatise. Cloth, \$1. For sale at this office.

## THE PEORIA CAMP.

### Gautama Buddha, the Illuminated Prince and Mendicant.

A GREAT RELIGIOUS DRAMA WRITTEN UNDER INSPIRATION OF MRS. SARAH C. SGOVEILL, AND WHICH WILL BE PUT UPON THE BOARDS BY THE REEVES DRAMATIC COMPANY, AT THE CAMP-MEETING AT PEORIA, ILL.

Act 1st—Scene 1st.  
Gautama's soliloquy. Resolves to visit the city and his people. Acquaints his servant Channa with his decision, and desires him to inform his father, the king.

Second curtain—The seven Masters. They chant off their resolves and announce to the world the coming of the Buddha foretold by prophecy.

Act 1st—Scene 2nd.  
Gautama's interview with the king, his father. Channa's sorrow understood by the king, yet with all his power he cannot combat the prophecy. Gautama persists in his resolve to visit the city. Madha, his cousin, sings and dances before him, but he turns away. The king yields. "The fiat hath gone forth, Gautama, thou art lost."

Act 1st—Scene 3rd.  
Street scene—Gautama abroad in the city attended by his servant, Channa, his half-brother, Nanda, and his courtiers. The inevitable law of poverty, disease and death explained to Gautama. His horror and agony at the knowledge. The resolve to suffer for his people conceived and dwelt upon.

Act 2nd—Scene 1st.  
Street scene—Gautama walks abroad with Channa and Nanda. Meets the priests of his faith bearing a dead body. Against the wishes of his companions he persists in viewing the body, fully resolved to endure the ease and splendor of his past life and seek solitude. "Lost to the world for the good of the world."

Act 2nd—Scene 2nd.  
His interview with Yasodhara, the lotus colored, his bride. Her agony at his resolve unavailing to change him. Her prayer for a later power, he remains firm against her loving tears and prayers.

"Even thou, delight of my heart, must be sacrificed for the many."

Act 3rd—Scene 1st.  
Garden scene—Gautama muses upon his resolve. Madha acquaints him with the birth of his child, Rahula.

"Madha, thou hast brought me both joy and sorrow. Another link which must be broken between earthly desire, and mine higher self." Gives the maiden his pearl necklace, a token of esteem.

"Siddhartha loves me."

Act 3rd—Scene 2nd.  
Grand council of the king. Siddhaddana, waiting the coming of the Prince. Gautama announces his untimely departure. Upbraided by Suprabuddha, who, anger overcoming him, attempts the life of the prince.

"Thou canst not take the life of the blessed one."

Scene presents his son, but the heart which beats for all humanity cannot recognize the claim of one.

"My people are my children."

Act 3rd—Scene 3rd.  
Bids farewell to wife and child; bowed with grief at parting, joyed up with love for humanity, his work in the future. Gautama goes forth, barred gates open before him. Maya watches over her son, the world renounced.

General Synopsis of Second Part.  
Under the Bod-tree, Gautama renounces the world. Attains to Buddhahood. Dons the dress of the order of Mendicants. Prince Gautama dies. Buddha has arisen.

The seven chaut his praise. The blessed one giveth light and joy to all mankind. Buddha exhorts his followers to right living and good deeds.

The Star shines forth and controls the destiny of all Buddha's past, present and future. Controlled by the Star. Buddha overcomes temptation from China, the evil woman, and Mara, the Prince of Evil, the ruler over lost souls.

"Teaches his disciples the eight-fold path of right. Converts the high priest of Agni, also his followers, worshippers of fire.

Ascends to heaven. Sits at the feet of Maya, his mother, and converts her to the doctrine of divine life and the law of Karma. Whatsoever thou sowest, that shalt thou also reap" now, or in the great hereafter.

Returns to his home, the city of his birth. His father, King Siddhaddana, meets him on the way. He upbraids him for begging. "It ill befits thee, a prince of our royal house, to ask alms."

Yasodhara, his mother, yields to his eloquence and becomes disciples. Yasodhara uniting with a sisterhood of the Buddha foretold. Rahula, his son, becomes one with him.

Returns to his field of labor. Chinnat tempers him, but perfect in a true and divine law of spiritual life he conquers and wins his way to follow the divine path leading to the ultimate rest in Nirvana.

The Masters—The holy seven listen to his teachings and one submits his body to ceremonial magic that thereby Buddha may illustrate the triumph of the soul over death.

It is not through magic, but through every word of living truth which issues from the lips of the "Blessed One," that man shall live and conquer disease, sin and death.

Tempers by Mara he teaches the law and expounds the great truth of eternal life and its ultimate—rest in Nirvana. Mara defeated. Maya in heaven blesses her son.

"O true Buddha, foretold!" Buddha's death. Ananda, the faithful, and other disciples surround him! Yasodhara, with other women of the order, stand weeping around. The "Blessed One" cautions Ananda, that Chundi, the friend giving him food, should not be condemned.

"O Beloved Ones. Thy Master search O Beloved Ones. Thy God search O Beloved Ones. Thy God of Death, thy God of heaven and regent of the sea! Varuna, assist my soul to sever from material to a sweet rest in Nirvana! Farewell, beloved. I am weary. I rest on Varuna's bosom. My soul finds peace. Farewell."

## A GREAT LIGHT.

### The Joys and Blessings of Spiritualism.

IT BRINGS SWEET THOUGHTS AND COMFORT TO THE SORROWING.

To the Editor:—As I am in my a-b-c's of Spiritualism still, I desire to write you, if only to say what perfect delight the contents of The Progressive Thinker give to me. Do you know I feel as if I had been living in the dark all these years, for Spiritualism opens up, all the time, new thoughts, new mysteries, new suggestions, and the further you go into it, the more interested you become.

But, oh, the sweet thoughts! the blessed comfort it brings and gives to the sorrowing ones who have been bereft of their loved ones! To feel that death has indeed lost its sting, and to throw off this old body which is only the temple for the soul, and assume the glorious spiritual one, and progress forever—no waiting in a purgatory, nor lying in the cold grave for Gabriel's trumpet; but to live and to be free from all that kept us bound on earth, and be able to go forward and push all aspirations which here on the earth plane were unattainable!

It is only a little over a year ago since I began to look into Spiritualism, but I have heard many speakers during that time, and the more I hear, the more I desire to know upon the subject. I have also been to different circles held here—some satisfied me, others did not; but one evening a friend of mine invited me to go and hear Mrs. S. Hibbs, the trumpet medium, of Muncie, Ind. I went saying to myself, I would have to have a very strong test to believe it to be a whisper from my loved one. But without going into detail, first let me say that not only one test did I have, but several, so convincing that all doubt vanished, and the different talks I had with my loved one, as regarded his spiritual life, his leaving me, his being met on the other side, and his perfect happiness, were revelations to me I shall never cease to think of, and I feel if blessings can be poured upon us from above, many a one should fast upon that dear little woman in the great work she accomplished while here in the city of Washington.

AN INVESTIGATOR.

### W. H. Bach at Cassadaga.

The Cassadaga says: Prof. W. H. Bach, hypnotist and inspirational lecturer, who with his family is located here for the season, occupied the platform at Library Hall, on Sunday afternoon, discussing upon the subject of "The Natural and Supernatural." Man, said the speaker, in his nature has striven to place his religious beliefs in the realms of supernaturalism. The mysterious has always appealed to man to an extent beyond his understanding—hence he has failed to recognize the natural law governing things. Thus the mysterious has been the ruling power.

As Spiritualists we recognize the supernatural—there is no supernatural. The difference with you and your neighbors on this point is the direct result of birth and environment.

Pugilists are the results of natural causes, natural law and causes dominating all things animate. To-day's mystery, under to-morrow's searchlight of investigation and science, is robbed of the supernatural.

That which is known as the natural to-day was believed to be supernatural one hundred years ago. Mother Ship-ton's prophecy.

"Iron like wood shall float  
As easy as a wooden boat."

strangely mysterious when uttered, became long since a demonstrated fact in natural law.

Much has been accomplished in routing and dispelling superstition by the phonograph and graphophone.

In science, naturalism prevails. In religion, it is in its early dawn.

That which cannot be tested and the investigation is worthless. For ages, gowned priests forbade the exercise of reason in religious matters. To-day the people, divested of fear, no longer obey the command of "hands off." Nothing is too sacred, too holy, for man's investigation.

A old religions were founded upon the supernatural. The leaders were born without natural parents—born of supernatural power; the mother was unknown, but the father was some mythical god or deity.

Every known religious deity was born on the 25th of December of a virgin.

In ages past the supernatural was credited with much that belonged to nature. The victories of Alexander the Great were credited to the gods of war. In those days men fought for the supernatural—to please the mythical gods rather than a principle.

We are still a people of hero worshipers, as was manifest in the late Grant memorial tomb, dedicated in pomp and splendor.

To-day we are entering upon an era of materialism in which all religions will go down save those alone that are based on natural laws. As Spiritualists and advanced agents of progress and reason let us assist in bringing about the natural, that is destined to become the ruling power—no only religion that can truly bless and aid the world.

At the close of the lecture, a novel feature in the way of a string quartet, led by Prof. Bach, rendered exquisitely sweet music.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, L. L. D., M. D. A very extensive and valuable work. It should have a wide circulation, as it well fills the promise of its title. For sale at this office. Price 75 cents.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Enlightenment of Humanity." By E. D. Babbitt, L. L. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that has been spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book of the highest order. For sale at this office. Price, cloth, \$1.

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



## Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.	PAGE.
THE NEOPHYTE	5
AUTHOR'S PREFACE	7-10
EDITOR'S INTRODUCTION	11-17
CHAPTER I.	
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES—ON THE THRESHOLD—AT COLLEGE—PROF. VON MARK—BERLIN BROTHERHOOD.	18-23
CHAPTER II.	
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM—MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.	24-37
CHAPTER III.	
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VICTIM.	38-50
CHAPTER IV.	
ZWINGLER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-69
CHAPTER V.	
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCCULTISM—LETTER SHADOWS OF FATE—AMONG THE MAGIANS—THE INNER LIGHT.	60-71
CHAPTER VI.	
MAGIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELEMENTARIES—PLANETARIES—KOBOLDS—FAIRIES.	72-95
CHAPTER VII.	
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS.	96-107
CHAPTER VIII.	
STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS.	108-123
CHAPTER IX.	
THE LETTER—THE LIFE TRANSFER—BEEHIVE—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.	129-139
CHAPTER X.	
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARK—HIS GREAT ATTACHMENT TO LOUIS.	
CHAPTER XI.	
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARN'S A LESSON.	154-161
CHAPTER XII.	
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARK'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.	162-182



**The Religion of Humanity;**  
A Philosophy of Life. By J. Leon Beauwell.  
beautiful paper-bound pamphlet, with likeness  
author. A most valuable publication to circulate  
among Christian people. Price 15 cents.













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

VOL. 16

CHICAGO, ILL., SATURDAY, JULY 3, 1897.

NO. 397

## SOME REASONS WHY.

### A Doctor's Response to "A Puzzled Worker."

SPIRITUALISTS MAY WELL PONDER.

To the Editor:—In the *Progressive Thinker* of June 12, "A Puzzled Worker" asks four questions, with a request that "some brother or sister who understands the questions, and understands the answers, will do so."

I have had some experience and observation, and will reply.

If the questions were profoundly metaphysical, or scientific, or technical, I could not answer them, but the questions are practical, and I believe, important.

The first question summed up raises the query how a vast majority of Spiritualists will attend and support Unitarian, Theosophical, Christian Science and other liberal meetings, "and let their own meetings die for want of support?"

There must be many reasons, no doubt the questions will admit this.

I might raise the question why should this vast majority go to Spiritualist meetings, and what for?

A common answer and a fair one may be, we go for the purpose of being instructed in spiritual things, in spiritual blessings; and if the question is pressed why one chooses this, and another some other line of teaching, the question resolves into the matter of choice, depending upon the ability of the teacher to attract and teach, and the plane of unfoldment of the person seeking instruction.

The environments have their influence, pleasant or unpleasant vibrations are recognized by some, dress and style attract and repel, while a large number of people go with the crowd. It seems reasonable and rational when the shackles of creed and dogma are once broken, that freedom and choice should take the place of duty.

The majority of Spiritualists are not ready to accept new shackles in place of old ones only recently cast off.

The tendency for the past ten years has been to limit freedom in spiritual societies, churches, business and politics; every intelligent Spiritualist has seen this tendency, and many do not endorse it, and will not support it.

I do not think it is a good time for spiritual trusts and combines, but a glorious time for agitation.

Question number two is easy: "Why do Spiritualists demand tests in spiritual meetings, and not in Unitarian, and other liberal meetings?"

Because Spiritualists believe in tests, advertise to give them, accept of demonstration in place of faith, proof, evidence of theory, and philosophy in place of dogma, and Spiritualists only believe in or teach spiritual communion here and now for everybody, saint and sinner alike; of course this broad universal truth, is too general to please some of God's select, high-toned saints, and that may be the reason why they will accept it only in theory.

Question number three: "I will quote the substance of it: 'Have we no duty to perform towards those who give up their lives for the cause, and no duty to our fellow human beings who are living in the quagmires of superstition?'"

Yes and No! That is an old-fashioned down-right, a sin-pure orthodox question. Notice, the language, duty, cause, quagmires—by substituting souls for beings the question would be thoroughly orthodox.

No one is called upon in Spiritualism to give up his life for any cause, on the contrary it is a spiritual obligation to take the best possible care of our lives; we are to be no martyrs, but to gain experience by contact with matter; there is nothing more sacred than life, or more important than good health.

I think that Spiritualists have not reached the martyr place yet; if we make sacrifices our object should be to increase the light, not to shadow it with sickness and death.

There is no duty or obligation as binding, as important, in any religious or spiritual expression as the duty to maintain good physical health. If there are any unapproachable sins, the violation of the laws of health are in that class. The "quagmires of superstition" do not compare with those of sickness, which result from the gratification of base passions and sensuous appetites.

I have never heard of any Spiritualist sacrificing life for any cause, and I see no signs in the future for any such expression; the facts are, we Spiritualists are all human, no saints yet, may have some in the near future; no doubt there are some aspirations in that direction.

Spiritualists are called upon to live good lives; if they succeed, their example will not encourage "quagmires of superstition."

What we most need just now are good examples; we have had preaching and teaching for Christ's sake until there is one long and continuous cry, for humanity's sake, something more than faith, something more than the visionary bread of life, something that will keep body and soul together, the real material article.

The first and most important duty of Spiritualists is to provide and care for the physical body; good government is infinitely of more importance than costly gospel shops, fashionable Christian club-houses; souls will be quite safe if provided with comfortable bodies to live in.

Yes! Spiritualists as well as all other intelligent humane people, have a duty to perform towards their fellow-beings who are living in those "quagmires of superstition."

Let us analyze this word superstition; the dictionary gives it a broad and quite extensive significance. For convenience we will look for the cause and methods of expression.

By dividing science into three divisions, viz., The physical, religious, and mental, we may reach the source and cause of most of the superstition. The great fountain and center of cause is in the so-called religious beliefs and religious expressions. Next in line is medicine, the medical profession live on the ignorance, credulity and superstition of the people. In politics we have the shysters, the unscrupulous criminals, who for money deceive the voters, and make rulers by the criminal use of money.

Thus we see the professions are in league with the money power, and the money power dependent upon the ignorance, superstition and stupidity of the masses.

The Pope, every priest, clergyman or church, with white or black gown, robe, mitre, candles, and every form of ceremony beyond the usual parliamentary rules of order—are breeders of superstition; the terrible condition which confronts every man and woman in America now, is the result of deception practiced upon ignorant, superstitious followers of an unscrupulous priest-hood, Catholic and Protestant.

Do the leaders of Spiritualism desire to perpetuate the present condition? What is the position of Spiritualists upon the live issues of to-day? Who knows? There is a glorious opportunity for our leaders to show their hand in this crisis, the revolution is on, the fight is on, are we to take the front rank in going to the rear?

Will "A Puzzled Worker" please indicate in next article what particular phase of superstition is referred to, if this answer is not satisfactory?

There is a large number of Spiritualists like myself, who do not propose to be led into any Christian Science, Spiritual or other church organization; we propose to sit down upon every effort of deception in high or low places; the burning, living issues of to-day are all absorbing, and I am ashamed of the position occupied by those who aspire to be leaders. What is Spiritualism here for? If not here to remove superstition, sickness, crime and ignorance, and demonstrate continued life, establish communion between the material and spiritual world by spiritual methods—then what? Isn't it an insult to ask a Spiritualist to bow to brazen-faced Catholic priests, adopt any of their deceptive forms or methods of worship, or the modified forms and ceremonies of the heretical branches of the old harlot? Spiritualism should be a leader in reform in everything that will benefit and uplift humanity; this field is large enough, broad enough, and of sufficient importance to inspire the dullest mind.

What is the position of Spiritualists upon the leading reforms of to-day? Are we up-to-date reformers? I hardly think so.

I find Theosophists, Occultists, Mental Scientists and other liberal and progressive organizations, receptive and anxious to co-operate with the vegetarian and medical reform movements; this brings me face to face with the fourth question which is, our duty as Spiritualists "in educating the young."

I am inclined to think this is a very important question, and have only time to hint my views.

I would educate every child in State and National schools, commencing with the kindergarten methods and winding up with practical medical education, devoting the last year to physiology, hygiene and practical medicine.

I would never teach Spiritualism until there was a clear conscious demand for such; it would seldom be demanded in children under normal physical conditions.

I am opposed to Sunday-schools—liberal, orthodox or spiritual; they are a farce, and breed superstition, as at this time conducted. Sunday-schools might be beneficial at our spiritual camps, composed of scholars over twenty or thirty years of age. All are children spiritually, until they are convinced by spiritual demonstration and communion, and that mediums are necessary to obtain this knowledge for them; further than that all the messiahs, saints and religious leaders in the world's history have been mediums; a recognition of this truth will place mediumship in its true light. All mediums are human and fallible, a comparatively few attain mediumship and perfection, therefore don't look for perfection in mediums.

Spiritual colleges upon our campgrounds might be drawing cards.

Political, medical and business schools might be as tempting as Ingessoll, Sam Jones, Moody, or the Salvation Army.

Yes! Spiritualists should educate the children in the feeling of the same latent power that cares for the birds and the rosebuds. DR. M. E. CONGER.

Chicago, Ill.

THE MISSING WORD.

Order, said the law court; Knowledge, said the school; Truth, said the wise man; Pleasure, said the dancer; Love, said the maiden; Beauty, said the page; Freedom, said the dreamer; Home, said the sage; Fame, said the soldier; Equity, said the seer—

Spoke my heart full sadly: "The answer is not here."

Then within my bosom softly this I heard: "Each heart holds the secret, Kindness is the word."

—New York Tribune.

A PHANTOM SHIP.

Mr. James Morrill, of Belleville, Ont., writes that he has been going on for about a week, and that Mr. E. Harris, who keeps a restaurant, has eight fishermen and witnesses attending the court stopping with him. "Mr. Harris and one of the fishermen took a walk down to the steamboat, in the evening, and to their great astonishment, a large propeller sailed down the bay, right through the bridge which was not supposed to let a boat through at the time. It glided past them without making a ripple on the water. It had no lights and no hands on board. One large smokestack, and one of the hatches open. Other boats on the bay and in the harbor had steam up, and lighted up. They were very much astonished, as they never saw a phantom ship before. This occurred on Wednesday, June 9th. Those two men are members of orthodox churches."

## EDUCATION A HELP.

### Ignorance Detrimental to any Cause or Worker.

A LIBERAL EDUCATION NECESSARY TO HIGHEST INSPIRATION—LET US HAVE SCHOOLS, AND MORE OF THEM.

To the Editor:—It is with interest that I note the wheels of Spiritualist progress have been, evolving some very important features of late, features, the turning point of which, will affect not only the floating banner of existing Spiritualism, but will bear upon certain vital principles, involving the lives, and turning the very channel of destiny, for countless unborn generations, into a sphere of greater and more perfected usefulness, guidance and power.

The great chariot of Organization has been set in motion, with clear brains, and the power of the spirit at the front, and in leaping out its pathway, vast ranks of bigotry, opposition and ignorance have been burst asunder, rivers of dissension bridged, and mountain loads of debris, filth, and sloth brought to light to be cleared away. Much has been done in the stimulation of good suggestion, and still better practice, though much remains to be done.

The law of co-operation, brought into active force, will work wonders, and I long for that rapidly approaching time when the great system of education, will spring forth into quickened action, and every band of friends and workers in the cause of truth, however tiny that band may be, shall extend their link of fellowship in the chain of progression.

It is the small endeavors, that little by little, will win the great victory, which forms the mighty aggregate, and as the sea has its tributaries, so must our National movement be supplemented by every zealous Spiritualist band throughout the country.

Civilization is but a recognition, law and order, the principles of human brotherhood, and the duty of citizenship, and the power of the united system, strength and growth.

EDUCATION OF MEDIUMS.

Now a word in regard to the education of our mediums and inspirational speakers.

Spiritualism we know to be a proven truth. The powers of inspiration and mediumship demonstrated, beyond the shadow of doubt, yet it would seem contradictory to logic to assert that, because a child became attendant at school, to be versed in the rules of three, that he became incapacitated to be sent on a practical errand, or be otherwise dutiful and obedient; however, that is exactly the kind of logic brought to bear by certain ones who object vigorously to study, preparation and thought, being made a part of the lives of our inspirational speakers, as mediums and inspirational speakers.

Now, my troubled friends, why not give the spirit-world an equal opportunity of voicing their life-giving inspiration, that we would accord a musician in any public concert? The instrument placed at his command for the voicing of the genius within him, and such as he can receive, and such as he can give, is the most perfect instrument at his disposal, and the most perfect of the musician and his melody.

Let us attune ourselves in mind, body, soul, and action, to the highest inspiration we can receive, and such revelations as have never before been given to the world will flow from the inspired lips of befitting leaders—leaders who have worked, who have thought, who have toiled—instruments attuned in readiness to receive the highest inspiration of the angels.

There is much to be done, and such labor to be outgrown. Let us have no foes among our ranks, to advancement, liberty or progress!

We must bear in mind that we are spirits, entities, thinking souls—men and women who have, or ought to have, intelligence innate.

God and the angel guides stand ready to strengthen the man who stands ready to help himself, to use to utmost expansion the talent placed within his grasp.

Yes, with Moses Hull and his contemporaries, I say,

LET US HAVE SCHOOLS AND MORE OF THEM!

It is for followers of rust-worn creeds and dead dogmas to stand trembling when science, philosophy and research stand before them, unshaken, in the light of reason and liberty. God forbid that Spiritualists who should be consistently men of spirit and purpose, should stand doubting, when thinking minds stand out with the radiant garb of science, philosophy and nobility held before us, the light of inspiration from on high gleaming in their eyes, and bespeaking greater guidance beyond.

Let us pause to ponder ere we hear dissenting voices from spiritually enlightened ones, who murmur apprehension, lest intelligence meet intelligence, and have worse disaster among us.

We have seen too much confusion and have wrought on the other side of the question.

"Know Thyself," has been the admonition of the wise.

To know nothing seems the desire and aim of some of the self-styled spiritually minded of these latter days—certainly a very lazy and irresponsible way of finding a spiritual scapegoat for all the failures and sloth engendered in the Devil's own gift of ignorance, impudence and idleness.

Spiritualism is too grand and glorious, a stepping-stone to higher life, light and consciousness, to be thus perverted. We are, to-day, spirits in the field of mundane existence for a purpose, at once essential and divine, and with those faculties inherent within us we are commanded—yes, the very Spirit of the Universe, with all its contents, as entities incarnate, and incarnate, would seek to inspire us onward,

toward the employment, through thought, study and research, of those attributes lying dormant within us.

We must first learn to govern ourselves, that we may be wisely governed. Like attracting like, an intelligent, reasoning mind will attract grander inspiration from the spirit side of life, for will not such mind become sensitively attuned to receive it? Will not our scope of power for good be greater and grander, on earth and beyond?

Think you not that the masters of thought and science, here, are not the more infinitely fitted as teachers and prophets in the spirit realm of life?

The law of progression is eternal, and in the economy of nature, no vacuum is allowed.

During the woes and crime of the Dark Ages, when the horrors of the Inquisition were thought, and the world seemed lost in the throes of vice, ignorance and superstition, that chapter of blood and crime in the history of the world left a signal lesson never to be effaced. Let us not rebel against the vanguards of judgment, activity and reason, lest an inquisition of folly, and darkness never such weak desecration among its deluded victims.

There is, or should be, purpose in all things, and none of the foes of education, system, and self-government have so far been able to set forth one intelligent suggestion relative to the publication of that "other side," which is compatible with the idea of a sanctified being, in harmony with the inspiration which may flow from his lips.

I know it is the joy of all the Guardian Forces surrounding us, to see their medium so in touch with the movement of their angel agencies that he or she may continue clearly conscious of the inspiring thought which may surround them.

EVILS OF INSPIRED IGNORANCE.

There have been, it is true, cases where the most advanced thought has been given through an ignorant and thoughtless medium, and the results have been of a most disastrous nature, and the results have been of a most disastrous nature, and the results have been of a most disastrous nature.

Many of our trance-speakers do repeat themselves unconsciously, as their own brains become in rapport with the suggestion and teaching offered the people, by their guides, until the words are repeated, and the audience wearied.

The ideas advanced in the recent issue of *The Progressive Thinker*, by Moses Hull and others, will tend vastly to overcome this tendency, and conservatism, precision and definite simplicity be advanced. I am one with them in the conservative attitude.

ELLA GIBSON MAGOON.

AN ANCIENT CUSTOM OF INDIA.

A great deal has been said about the Hindu's lack of vitality and energy, and about his weakness of constitution. Sometimes these physical characteristics are said to be caused by his race, sometimes by his vegetarian diet, and once upon a time they were laid to the door of his religion. The probabilities are, however, that the cause is at the bottom of race characteristics, the world over. The men of the hills near the Himalaya Mountains are Hindus, and they are vegetarians; and their strength is something absolutely phenomenal. It is not an unusual thing for a coolie to carry a chest of tea weighing from 100 to 150 pounds for five or six miles, making at the same time an ascent of from three to four thousand feet over the mountains of Darjiling. A Hindu who had been lecturing in this city was once asked if it was not necessary, in cold climates, for him to become meat-eaters for the sake of health and strength. He replied by the statement that when the pork-eating Englishman wishes to cross the Himalayas, where the climate is as cold as it is in our Northern States, he is obliged to hire the vegetarian native to carry him on his back. That seemed to settle the question.

The comparative endurance of the English and Hindu races in the plains, it is probable that the Englishman's superior energy, accumulated in a climate which not only permits but requires physical exertion, gives him the power to resist disease more effectively than the Hindu, who has lived in that enervating climate for countless generations. But it is entirely possible that the vegetarian diet of the Hindu was first adopted through a knowledge that meat-eating is not only unnecessary, but positively harmful in a tropical climate, and the Englishman might take a leaf out of the Hindu's book with great advantage to himself. Whatever may be said about vegetarianism as a theory, theories usually grow out of practice, and if the Hindu people have strict religious laws against eating of flesh, it is only fair to suppose that they have some reason on their side. This being so, the attempts of missionaries to upset this century-long custom and to introduce a religious rite which inculcates wine-drinking (another of the particular antipathies of the natives) are, to say the least, unwise and unprofitable. If the Hindus believe, and can prove, that they, as a nation, are the better for strict laws against meat and wine, why, in the name of common sense, should they not hold to that part of their religion as long as they choose?—Washington Times.

A little systematic study every day will make a scholar at last.

The homely virtues of everyday life are the crown jewels of character.

It is an inevitable law that a man cannot be happy unless he lives for something higher than his own happiness.—Bulwer.

## ROSTRUM PHENOMENA.

### Facts that Should Not Be Overlooked.

AN EARNEST ADVOCATE OF "THE HIGHER SPIRITUALISM" MAKES REPLY.

To the Editor:—In your issue of June 5, I was simply astounded to see the following expression from such an able writer as Bro. J. H. Mendenhall:

"Cut off, to-day, the phenomenal phase of Spiritualism in all its multifarious forms, and at the close of the next generation there would not be a Spiritualist to tell what his grandfather really believed, unless, perchance, he had it in print."

But in that case they would find it "in print," and as numerous as the Christian's Bible, and it would have as many rostrum advocates as the Christian religion, and I venture even more converts.

THE EXAMPLE OF SPANISH SPIRITUALISTS.

I am not only a reader of all the American Spiritualist journals, but those of foreign lands as well, and here are my conclusions from reading the *Spiritualist* press of Spain for over a year:

There is not, nor has there been a "professional" medium in Spain for some thirty years (perhaps owing to Spanish laws) and the only literature of Spiritualism has been the translated works of Allan Kardec (now twenty-nine years in spirit-life), and a few books by Count Torres Solano, Ildefonso Flores and others; and half a dozen Spiritualists' monthly magazines—supported, however, without a line of advertising of any kind—and the only phenomena now occurring is that which occurs in the private circles—yet in no country is Spiritualism flourishing more than in Spain. New societies are being continually organized and the old ones are growing. And all this in view of the fact that the advance thought of Spanish spiritual literature is full thirty years behind the advance thought of American Spiritualism. What would they accomplish with our progressive thought? It is the zeal of the people that makes converts and interests the public; just as it is the selfishness of our mediums that causes public prejudice.

In Russia, Poland and other European countries it is the same as in Spain—the translated works of the French Allan Kardec are making converts by the thousands without any phenomena save the experiences of the people who read.

CHRISTIANITY ANOTHER EXAMPLE.

Furthermore, how does Brother Mendenhall account for the fact that the Christian religion, with all its abhorrent and irrational doctrines, has had so many converts in the last fifteen hundred years, yet numbers its converts by the millions? And even when its alleged phenomena occurred behind the veil of a thousand years of darkness, and with no printed literature, and when all manuscripts came down to us through the hands of monk copyists who revised and re-revised to suit their own sweet wills and to suit the days of dangerous racks, thumb screws and flames for all who dared question the rights of these priests to revise the manuscripts of the people, or doubted their genuineness.

THE PHENOMENA ALREADY DEMONSTRATED.

The phenomena has already been demonstrated for the millionth time. If people cannot believe the testimony of hundreds of the world's greatest thinkers, scientists, philosophers and statesmen of the present age, who have spent years investigating the phenomena of Modern Spiritualism in a scientific manner, they would not believe the evidence of their own physical senses, if the phenomena were placed before them.

We should distribute tracts to every home in the land, giving the testimony of such men as Crookes, Wallace, Zöllner, Judges Edmunds and Belden, Prof. Herbert Hare, Dr. Richard Hodgson, of the Psychical Research Society, upon the lists of Mrs. Piper and others, together with a synopsis of our teachings and rules for forming circles for home investigations; also rules for steering clear of fakirs when investigating public mediums. (A good rule for the latter would be to shut the dark circle and place the light circle in the best way to investigate, for there is no family but has at least one medium; in fact, I believe all may become mediums if they will drink deep enough of the philosophy and have patience in their sittings.)

When an all-convincing test is given, it can reach the ears of but few, yet if clearly published in a tract, it could reach millions. Even if described in *The Progressive Thinker*, it would reach tens of thousands.

ELEVATE THE PLATFORM.

I believe in elevating the platform by higher education, and letting the mediums hold their own meetings for phenomena, as do Earle, Evans, Slater, and many others. So long as our rostrums are made an A-B-C class of phenomena, so long shall we continue to make converts to fill the ranks of theosophy, Unitarianism and other liberal churches, instead of our own ranks. Quarrels over mediums placed on the rostrums have, I believe, been the cause of breaking up all the Spiritual societies that have ever suspended. Remove this "bone of contention," and we shall have harmony, union and strength.

NO WONDER WE ARE RIDICULED.

Not infrequently we see a medium placed on a rostrum in presence of an audience of intelligent investigators, who begin something like this: "I see an old lady over there by you—she seems to be your mother—(noting by facial expression the mistake)—no, it must be your grandmother—(sees an

other mistake)—oh, yes, she tells me she is your mother's sister"—by this time it is sometimes right and sometimes wrong, but thus the guessing goes on ad nauseam, until all intelligent Spiritualists look for a convenient hole to drop through the floor. Yet there are always those who will applaud such idiosyncrasy. It is enough to make an angel weep; and when we note how much there is of this kind of "tests," it is no wonder that 99 per cent of the believers in spirit communion do not affiliate with Spiritual societies, but prefer liberal churches, or "flock to themselves," though it is hard to explain why so many remain in the old outmoded ranks.

I have interviewed many influential Spiritualists who do not affiliate with societies, and all give the above as their reasons. When we are ready to keep the phenomenal shows off our rostrums, then will these outside millions be ready to enter the fold and help us to build colleges and temples, knowing that education, combined with inspiration, will give them something besides churchlike husks—will give us living thoughts fresh from the universal fountain of knowledge.

A WORD TO MEDIUMS.

Let mediums try giving free readings to investigators until convinced of spirit communion, and see if their business doesn't increase with those whom they have converted? They will want further advice and consultation from spirit friends when once they know for certain that they are communicating with them. It is this fact, that most mediums charge a fee for simply demonstrating immortality, that causes so much prejudice and suspicion. I have heard people say, "If it takes the almighty dollar to open the gates of immortality, I do not care to peep through them." Others say, "I have no money to give to fakes, but I know I could communicate with spirits, I would be willing to pay a fee for the privilege."

As a reward for giving a single test in San Francisco, Dr. Schlusser was presented with a magnificent home in the city, four stories and fitted with all modern improvements, and on another occasion a large donation of money. Those who give tests "without money and without price" are "casting bread upon the waters" that will surely return with interest. I have always noticed that the more unselfish our workers are the more they prosper. They should at least advertise "satisfaction guaranteed or no fee."

—J. H. Mendenhall.

San Diego, Cal.

HATES OUR SCHOOLS.

The Views of a Romish Archbishop.

HE BUT VOICES THE SENTIMENTS OF THE ROMISH HIERARCHY.

In an address delivered at the annual commencement of St. Clara's Academy, Iowa, June 23, Archbishop Hennessy strongly condemned the public school system of our country. His remarks as reported are as follows:

"To-day in the United States we have over 12,000,000 children who are being educated without religion, and is it an education when religion is omitted? These immortal spirits here are conscious of their God, their nature. Is it not a deplorable condition of affairs to ask you, when they're not taught by him? What is the world coming to? What future have we before us if this condition should continue? What sort of a nation are we to be? And yet there are 60,000,000 of Americans who stand by and let the system that deprives millions of the rising generations of a spiritual education."

"The annual expenditure to defray school expenses is \$500,000,000. This is paid by the American public. Catholics number one-seventh, consequently they pay that portion of the tax. There are 1,000,000 Catholic children to be educated in the Catholic schools. The cost to the State of educating them would be about \$40 each, or \$40,000,000 in all, when the Catholics pay in more than \$70,000,000 to the public school fund."

The Archbishop undoubtedly voices the feeling of the Romish hierarchy against our free secular public schools. All should understand this fact.

Further all should understand that in the view of Rome, religious education means education in the Romish dogmas, ideas and superstitions. An educated child without the admixture of Romish teachings is education without religion, in the view of the Romish church.

"What is the world coming to?" inquires the Archbishop. Well, the world of science, philosophy, reason and enlightened mentality is running away from the Romish church. That is what troubles the Archbishop.

If Catholics pay more than they ought to defray school expenses, the blame rests entirely on the shoulders of such men as Archbishop Hennessy, and his confederates of the hierarchy, who decree and denounce our public schools, and insist, and demand, under pains and penalties of churchly wrath and even excommunication, that their members shall support parochial schools—founded only for the purpose of inculcating Romish notions and so fastening the enslaving chains of the church around the necks of their people. The whining cry of "Education without religion" has only this hypocritical reason.

X-RAY.

Fortistitarianism and Spiritual mediumship are two different things, but are enough alike to deceive many old Spiritualists.

To love is angelic; to hate is demoniacal.

A poor young man out at the elbows does not feel like laughing in his sleeves.

To most men experience is like the stern light of a ship, which illuminates only the track it has passed.

LIZZIE JONES.

Fort Myers, Fla.

## A HARVEST FIELD.

### Earnest Appeal from South Florida.

"COME OVER INTO MACEDONIA AND HELP US."

To the Editor:—Being well aware of so many able and experienced workers in the field, it is with feelings of extreme timidity I make this attempt to write for publication; but with an earnest desire to be one of the many noble workers in our glorious cause, and in behalf of a hungry soul, who so earnestly desire to have this grand truth demonstrated fully, I make the above appeal. We came here from Chicago in the early winter, leaving behind us many pleasant associations, and our only solace is *The Progressive Thinker*, and a welcome visitor it is, doubly welcome to us, for through its pages we are kept informed of the onward march of progression. No matter what our occupation may be, when it arrives, everything is laid aside and seating ourselves we read without ceasing—every page is gleaned, and then said to ourselves, "I will try to mind the many dear friends who meet at our Sunday-school in the Schiller Theatre. At the present moment I can see every face in its accustomed place."

Here we are far, far away where there is no Sunday-school, except the orthodox ones, and no society (spiritual). There are some people here who are interested in Spiritualism, but they are so afraid of public opinion they will not talk to anyone on the subject. A little incident occurred shortly after my arrival that greatly amused me. A lady inquired of me what denomination I belonged to. I told her, "Spiritualism." "Oh, mercy," she said, "where do you expect to go when you die?" I told her I would be pleased to see her at my home any time, when I would tell her where I hoped to go when I left this sphere, but she said, "I am not a Spiritualist." There are two families who are investigating—no, I won't use that word, they are unfolding rapidly and with splendid results. They have been promised trumpet-speaking, and the manifestations are wonderful considering the short time since they began devoted seekers after the truth in spirit materializations. When sitting in bright lamplight the room will assume a golden hue, the doors turning blue, white shadows come and go. These parties are perfectly honest, holding no public circles, and admitting no one but mutual friends who, like themselves, are earnest seekers after the truth.

Now will some good, honest mediums come and help us? The right hand of fellowship will be extended to such as will come with good intent. When we read of the old pioneers like Moses Hull and his estimable companion, and many others like them who are doing such noble work for the cause, we ask ourselves, "Why cannot we have some of them here to help us?" and the next question is, "How can we get them?" We have no organization, and we need some one who is true to prove the truth of the phenomena.

Let me tell something of the beauty of this place, and the incentive thrown out to those who seek rest, quiet and health. Fort Myers is a pretty little town situated on the banks of the Caloosahatchee river about eighteen miles from the Gulf of Mexico. It is truly a land of flowers and sunshine. Here the morning sun is stationed with troops during the winter with the Seminole Indians, a few of them now living in the Everglades. On the spot where he had his headquarters grows a large date palm tree which he planted while stationed here. The town is beautifully laid out, every yard a flower garden



## DE ANIMA: THE SOUL.

### Animism, Animistic and Animist;

#### Rather than Spiritualism, Spiritualistic or Spiritualist.

Thoughtful Reasons for a Change of Name for What is Already the Herein Proven Newest, and Yet the Oldest Religion in the World.

AN ADDRESS TO THE READERS OF THE PROGRESSIVE THINKER, BY A PROMINENT MODERN GNOSTIC, WHO RESIDES IN WASHINGTON, D. C.

Electro biology, or that branch of "the science of life" known as biology, which treats of the effect of electricity or magnetism, metallic or animal magnetism on living matter, is a most interesting study; but bio-magnetism becomes intensely so when merged into an investigation of that branch of biology which embraces a scientific examination and elucidation of the heretofore mysterious and unknown vital principle, whose disturbance is the cause of the abnormal phenomena of mental disease, and the source of all normal phenomena of life; thought activity and conscious emotions; now known by that most expressive of all words in our vocabulary—Animism—the mind, the soul, the intellect in man.

#### THE ANIMISTIC PHILOSOPHY,

which sought to explain the most striking phenomena of nature, whether physical or mental, to direct spirit agency, was early developed among even prehistoric people. This is in evidence from the discovery among the remains of cave dwellers, of the stone age, of mortuary emblems, pointing to a knowledge and belief in another life—a religion of nature, since universally prevalent among all races and nations from immemorial time. It is now current in the wider anthropological study of man, which embraces the investigation of the phenomena of the soul—embodied or incarnate—the esoteric phenomena of the vital principle which animates all occult or spiritual beings "in or out of the body."

#### THE SCIENCE OF ANIMISM,

or the Animistic Philosophy, is the basis of the results of the labors of learned bodies of "Psychic Research" investigators, whose leading light participated to explode a delusion; and have been courageous enough to report the only explanatory hypothesis, the active existence of decarnate intelligences; of once embodied, but now disembodied souls.

This scientific development of a great psychologic truth, under the new and expressive nomenclature of Animism, or the Animistic philosophy—derived from the expressive Latin word Anima (the mind or soul), has led us to seriously ask ourselves, as we now do the thinkers, writers and speakers of the modern cult, now entering on the second half-century of its progressive and world-wide influence—is not Animism, expressive as it is of the universal belief of mankind in all ages, as now among all races, of the existence and intercourse of souls, more appropriate and suitable for all forms of the propaganda, whether on the rostrum or press, than Spiritualism, psychicism or anthropomorphism?

#### THE THEORY OF THE SOUL,

or the cause of all its vital phenomena having become the subject of positive knowledge Animism as the earliest and latest philosophy of universal man, has become an established term of scientific import, and of far reaching significance and acceptability.

The famous juriconsult and Roman lawyer, Tertullian, Presbyter of Carthage (A. D. 220) who afterwards withdrew from the authority of the Roman See, elaborated his treatise on the soul, under the title:

#### "DE ANIMA,

a term for that faculty which thinks; certainly more expressive and euphonious than the Greek word psyche, which is being substituted for the word spiritual. Its derivative, Psyche, was the name of a mortal maiden, with the wings of a butterfly, beloved and pursued by Eros, or Cupid; and was the classical personification of the soul in Grecian mythology.

As a designation for psychical investigations in occultism, such as thought transference, somnambulism, hypnotism and kindred mental phenomena, the term psychism or psychical, or psychology, indicating the science of the soul, which treats inductively of human consciousness, is with all its varied terminology useful in treating metaphysical science; but is a rugged and unpronounceable word as a simple proper name.

#### THE TERM SPIRIT,

spiritual, or Spiritualism, however as a designation or a synonym of the word soul, and that which treats of its phenomena and existence, is obnoxious to "the higher criticism," that all philosophers, Oriental, Greco-Roman, and Judaistic; and the earliest Christian Gnostics and St. Paul himself, recognized the triune nature of man, as body, spirit and soul. All schools, including the Neo-Platonic, accepted Plato's definition of soul, as "uncompounded and immaterial; without dimensions, shape, color or weight," as thought has no comprehensible elements that are analogous in all nature, except our imperfect conceptions of an ever-incomprehensible soul of the universe we designate as God; not the jealous, capricious, sanguinary God of the Jews, who confined his attentions to that insignificant nationality exclusively for 1,400 years, and has abandoned them since Titus (A. D. 70) sowed salt on the ruins of their last temple in Jerusalem, but the Supreme of the sixty million worlds, now in the range of telescopic vision; and the billions beyond, in the abyss, where the plummet line of finite thought may never fathom the illimitable depths, of animated spheres, "whose body nature is, and God the soul."

Paul in his inimitable exposition of the then universally accepted Platonic philosophy of the soul, and the sublime truth that it "shall be raised incorruptible," asks, in the Socratic vein:

"How are the dead raised up, and with what body do they come?"

In reply, he answers: "It is raised a spiritual body. There is a natural body and there is a spiritual body."

We call the attention of thoughtful minds to the fact that while the soul, the third element in man which thinks, and which is the most potent energy in nature, because it dominates and controls all known elements and force, now known to be indestructible, and therefore is itself indestructible, and hence is immortal; that this cannot be said of either the "physical body" nor the "spiritual body."

Man is a trinity of body, spirit and soul. "The spiritual body" is material, more refined and ethereal (and therefore still visible), than "the physical body," but less refined than the soul which is "uncompounded and immaterial," as God himself. "The spiritual body," is not immortal, no more than the "physical body."

The "body" of which it is composed, is diaphanous; but material; and under certain conditions visible and tangible to the senses of men, as they have been in all ages; as recorded in the sacred writings of all religions, and the psychic phenomena of ancient and modern times.

#### "THE SPIRITUAL BODY,"

like "the physical body," is the temporary garb or inclosure of the soul until in still higher stages of progressive development the pure immaterial soul, which is alone immortal, is finally divested of all materiality, and as then a part of the All Soul of the Universe, and as a veritable Son of God may participate in the creation and control of

worlds, as a tutelar divinity in the roll of subordinate Gods, for, "are not his angels spirits and his ministers a flame of fire" sent forth to minister?

The metaphysical statement that "the spiritual body" is not immortal, is not a mere speculation, for in physical science, all material bodies, while composed of indestructible materials, are evanescent and subject to the inevitable law of change, and cannot as "bodies" be immortal.

"That which thou sowest, thou sowest not that body which shall be. God giveth it a body as it hath pleased him."

"The body without the spirit is dead," says Paul.

The body is not spirit, nor the spirit soul. The latter while temporarily using the physical body here and the spiritual body hereafter, in the first stage of soul development after the death of the physical body, is the only vital principle in all nature, endowed with consciousness, emotion and thought; and is immortal because absolutely immaterial, and therefore imperishable.

#### THE TERMS SPIRITUALISM

and Spiritualist, therefore, as designations of the philosophy and the believer of demonstrated immortality of souls, are misnomers, and metaphysically, scientifically and theologically inaccurate, and should be discarded from the nomenclature of the school of modern philosophy, which is teaching the church and a materialized world, by object lessons, the sublime demonstrated truth of the continuity of life, and that, as Tesla affirms, "messages may be sent without wires, even to the stars, if inhabited," as "thought transference," as a demonstrated psychologic phenomenon, has been simply followed by the scientific corroboration that a visible agency is non-essential to the intercourse of invisible intelligences with the family of man, either in the past, the present and even with increased power of universality in the future.

But in addition to the above consideration, the now mal-odorous name of Spiritualism and Spiritualist should be discarded—as it generally is, where "by any other name the rose of truth will smell as sweet"—because of its shameful use and abuse by impostors who have made commerce of its phenomena; as professional resurrectionists have of the bodies of our beloved dead for the tables of dissectionists.

#### THE BASE GHOULS,

who at midnight make merchandise of the bodies of our dead, are honorable compared to the less than human creatures who have tarnished and discredited a heretofore honored name, with which they are now associated in the public mind as vendors and traffickers in simulated personations of our departed loved who have preceded us in the march of "the caravan that moves to the pale realms of shade."

Queste advanced the theory that a universal internal force of consciousness animated all living organisms, differing only in degree and power in different organizations.

#### The Latin word Anima, the

#### SOURCE OF CONSCIOUS LIFE,

as Anima Mundi, the soul of the world; Anima Bruta, the under or animal soul; and Anima Humana, the soul of man, equally with the word Animism, the belief in the existence of souls and intercourse with spiritual beings, the ground work of the philosophy of all prior religions, whether monotheistic or polytheistic, Christian or Neo-Platonic, is a euphonious and expressive word of scientific, philosophic and religious significance.

The theory that all vital action in man is caused by an anima, soul, or a vital conscious principle, distinct from matter, is the belief in Animism.

He who holds the doctrine in any form is an Animist; and all knowledge pertaining to the phenomena of soul is therefore Animistic rather than Spiritualistic; which it should supersede, in the new nomenclature of the school of philosophy, which seeks to expound the laws of the phenomena of modern occult manifestations from the super-sensible world, and the living principle in man.

Animism is now, as it ever has been, the belief not only in the existence but in the influence on human affairs and individual lives of both good and evil spirits.

In all past ages it has been predominant, not only among uncivilized races, but the early superior civilizations of Egypt, Greece and Rome; all the Aryan branches of Indo-Europe and the Aztecs, Mayas and Peruvians of the primitive Americas. Among all these, many of whom were high civilizations, which we have imitated but not excelled, either in our standard of ethics, codes of laws, or in art—entertained a knowledge of the continuity of life after death, whose certainty through the abounding phenomena and oracles treasured in temples and among household gods, was as provable among them as modern manifestations in our own day.

Hence the predominance of ancestor worship, as the guardian ministering protectors of the household; the Lares and Penates of the family; the deification of the founders and benefactors of States and nations, who were believed—and truly—to entertain continued care and solicitude over a people, a family, or an individual, but subordinated to a universal supreme divinity, who was thought too remote and preoccupied in the vaster affairs of illimitable creation, to concern himself, except through delegated emanations of exalted supernatural powers, as were the incarnated founders of the five great religions of Asia, which still dominate the world.

The development of the philosophy of modern American Animism has proven to be uniform in its teachings and elevating and ennobling in its ethics.

#### IT PREDICATES THE FUTURE

of every soul, absolutely, on the pure individual lives and correct moral conduct of each mortal, measured and guided by the highest standards of all the world's great "teachers come from God," who "spoke of those having authority," because truth requires no credentials for its ambassadors higher than the purity of the message and the unselfishness of the messenger—and this independent of the vicious act or offering of another, and, therefore, the superior restraining effect of such an inevitable moral retribution, for every evil deed done or duty omitted; as well as a corresponding advancement to the highest beatitudes, in the future of endless and inevitable progression, because of duties performed, and noble deeds executed, and life's obligations to neighbors and ourselves discharged and cancelled. This will easily become the religion of the diverse races and nations of all continents and seas, who already hold, as to-day in every family in Christendom, a practical belief (based more or less, on a knowledge of universally prevalent phenomena) in the existence of invisible spiritual intelligences, capable of identification, interested in the affairs of the human family, acting as intermediaries and as "ministers sent forth to minister to those whose fellow-servants and brethren" they once were, and who refuse to worship. Thus declared the

#### ANGEL WHO APPEARED

to John on Patmos: "I am of thy fellow-servants and thy brethren the prophets. Worship God." Thus spoke every oracle on the Nile, the Ganges, the Euphrates, the Jordan; of the Hellenic and the Roman altars; and the Taoists of the Orient, in China and Japan. This was and is the primitive Animism or natural religion of mankind.

It was expounded by Lao Tze, the first divine teacher of the mystic truths of immortality, B. C. 600, in the Celestial Empire of the World's oldest civilization. Confucius when a young man interviewed this sage, and was so moved with his philosophy he remained in silent, unbroken meditation three days.

It is one of the most beautiful truths of the land of "the rising sun," that Animism or a knowledge of the existence and intercourse of the souls of the departed, with and by the surviving, has been the natural religion of the Japanese for 900 years.

The anniversary of floral offerings to the departed is several hundred years older than our Republic. On every mountain, eminence and terrace of that land of flow-

ers, stands a simple thatched temple, where offerings of their incense are daily rendered by passing surviving friends; not blood offerings to appease a savage divinity, to whom a tenderloin was "a sweet smelling savor," and a human sacrifice was a necessity, as in Judaistic and now in Occidental theology, but simple flowers.

The propaganda of the philosophy of Modern American Animism, of good deeds, not beliefs, the revived primitive Christianity of the last half of the nineteenth century in the land of the already risen sun, should supersede the missionary work of the numerous sects who misrepresent the Messiah of the first century. What a world-wide field smiling with the harvest of this divine truth awaits the harvester.

The Positivists of the school of Auguste Comte, its founder, although disowned by Herbert Spencer and J. Stuart Mill, who were supposed to be expounders of the system, do not, as supposed, deny the existence of an unseen, an unknown world; but if it exists it is not a subject of knowledge by man. They hold that a knowledge of God or the soul (whose existence they neither affirm or deny), is unattainable, as our knowledge of either is limited to a knowledge of the operations of nature, and our observations of the material structure and conduct of man. Therefore Positivism, or that philosophy that denies that man can know the essences or causes of things, can never be overcome by a church founded on faith, without knowledge.

Hence a religion founded as Christianity is to-day (not as the primitive church was) on mere faith in the invisible, which is the essence of modern Christianity, and its mere belief (not knowledge) in immortality and all that relates to the soul and the unseen and eternal world, is not equipped to meet successfully the Positivism which prevails in the minds of the educated masses who demand knowledge, not faith. Animism alone supplies this want with proof from the unseen world.

As any system of faith is a religion, therefore

#### ANIMISM

is the oldest and most universal, because held in the past and present by all the distinct branches of the human family, among every kindred tribe, race and tongue.

Those, therefore, who like the American Animists, more usually known as Spiritualists or Spiritists, who compose but a fraction of the vast aggregate of world-wide Animistic believers in spirit existence and intercourse, should treasure the heritage of philosophic truth confided to them; a lost truth older than the Vedas that a man's future in the life eternal is in his own hands alone, and not another's; and that the law of Karma prevails: "As a man sows, so shall he reap," both in this world and that to come.

That deeds, not words; acts, not beliefs; works, not faith; knowledge, not blind credulity, are the bases upon which the superstructure of a soul's future must rely for its status, whether in outer darkness and gloom or radiant light. Every lesson that comes from decarnate spirits has taught that tremendous truth, and yet American Animists are without an organization or a propaganda, because there are mere Spiritists in control, who assume that a scant-knowledge of the truth that life is everlasting, is won; omitting the greater lesson all have heard, in every science, that each soul is reaping there what it had sown in life here.

That is a truth more momentous than any lesson expounded in all the pulpits of Christendom which dare continue the propagation of the stupendous delusion that has misled millions of souls into outer darkness and misery, that mere belief in a bloody sacrifice (and that a human sacrifice) will cancel a life of crime, when the teacher they assumed to represent, but continue to misrepresent proclaimed:

"Not every man who saith unto me, Lord, Lord, [that is mere believers in his Messiahship] shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven."

And that will be summed up as containing all the law and the prophets, in "the new commandments give I unto you, to love the Lord your God with all your heart and your neighbor as yourself." This was a magnificent truth, no matter who gave it utterance, and American Animists of all recipients of truth direct from their decarnate friends, should on every rostrum, proclaim such a divine message.

There are but few of any extended observation in psychical phenomena who have not been thrilled with unexpected revelations from perturbed and distressed threshold and earth-bound souls, mourning in the impetuous night of their prison condition, over lost opportunities and deeds done in the body. The writer is witness to work of the evangelists who in the seance-room, have by prayer and instruction brought such benighted souls "from darkness to light" and we there first learned the meaning of the record:

"Being put to death in the flesh, but quickened in the spirit, he went and preached to the spirits in prison," and "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—I. Peter, 3rd and 4th chapters.

The reflection has been overwhelming after witnessing such scenes depicting the sorrows of souls without a ray of light or hope, amid surrounding gloom that the redemption of "spirits in prison," to whom he also preached, and the incarceration of outgoing souls, into such a condition of evident poignant misery, might better be the occasion of a tremendous evangelizing effort by our teachers and lecturers, to avert such a calamity before death sweeps its myriads to such a doom.

It seems a subject of profound solicitude to the lecturers on our rostrums, that their audiences manifest indifference to the reforms they expound in the name of Spiritualism, and who prefer instead to hear messages from the "echoless shores."

As one goes to the post or telegraph or awaits the medium or letter carrier who brings messages from living friends, he may be pardoned for a never-quenched anxiety to receive messages from those "dead in the flesh, but quickened by the spirit," still dear to memory because lost to sight—without the sneer of being mere "test and phenomena hunters."

It is not tests in proof of immortality men and women seek, who are bereaved. It was promised "blessed are they that mourn for they shall be comforted," and no one thing in all human experience compares to the thrill which a thoroughly identified message from the dead imparts to the sorrowing. The faintest touch from a vanished hand, or the sound of a voice that is hushed in death, but whose unmistakable accents of individualized personality, come to our astounded ear with the words "I still live," is without parallel in the exquisite joy of such an experience.

The sermons and parables of "the Christ" would never have been perpetuated, but for the mighty works performed as evidence that "he spoke as one having authority." The affirmation should on every platform be accompanied by demonstration, as in primitive days. It is the only religion whose claims to credence can be demonstrated.

Of all the religions of the earth, (and that sublime truth if it is a system of any man's faith is his religion), then American Animism possesses the simplest and grandest religion in common with the human family, now in the world.

No people better understood the inevitable retribution that awaits a vicious life, of crimes and offences unatoned—not by the innocent, but the guilty—than they who have been classified as Spiritualists. With them this awful truth is a matter of positive knowledge, heard from every returning soul, and yet such a vast number conceive they have no special propaganda except the proof of the truth that life is continuous, and the soul is immortal. Of far greater moment to mankind is the means to insure the happiness of this soul in the hereafter, and that is the sublime mission of the American Animists of the future.

#### To What Extent is Materialization Possible?

To the Editor:—Having been the recipient of much harsh criticism on account of what is written on the subject of spirit materialization, from pages 354 to 377 in my work entitled "Oceanides," a psychical novel, which was written by me under spirit guidance, and having recently attended a so-called seance for materialization which for bare-faced impudence and fraud was the most pronounced I have ever seen, I think what I have to communicate as the result of an interview with the spirit of the much revered James Burns, the late editor of the Medium and Daybreak, of London, Eng., is of importance, and has set my mind at rest as to what extent is materialization possible!

Mr. Burns was an earnest, sincere believer in solid flesh, blood and bones spirit forms, and obstinate to the last degree in defending his views. I have had many battles with him during my sojourn in London, and, finally, I have the satisfaction of an admission from him that every word written on the subject of spirit materialization in "Oceanides" is strictly and literally true. He says since leaving his body he has made it his business to find out to just what extent truth and fraud are interblended. He has been present at the seances of the most noted mediums all over the earth, and while I will not mention the names of the mediums, as the object of this writing is not personal abuse, but to help on the cause of truth, I will say that where there is a grain of truth to be given it will be gladly presented. In the case of one of our American mediums who always at first takes a seat outside the cabinet, the form of a child appears, and this form is a genuine spirit form, and the only actual spirit form that makes itself visible in connection with this medium. The voice which is supposed to emanate from the throat of the child is produced by the medium herself. Everything else connected with the exhibition of supposed spirit forms is done by the woman personally. That this woman has genuine power and is attended by a certain order of spiritual beings is strictly true, and is evidenced by the experience of three men who had a private seance with her. The man who told me of this seance was asked to go into the cabinet, when he felt himself raised up from the floor and his head knocked three times against the ceiling.

Another man was stood on his head in a corner. That these things were done by spirit power only was just as evident as in the case of Eusebia, the Italian woman, where heavy articles of furniture are moved by the influence of John King, the pirate. Where there are genuine instances of the presence of visible spirit forms, as in the case of Madam Esperance, a cabinet is never necessary. Madam Esperance has the power of separating her spiritual form from her physical body whenever she wills to do so, and is assisted in her seances by other visible forms, so that one sees the physical form of the medium and a number of genuine spiritual forms besides, which appear in the room without the aid of any cabinet whatever.

It seems, therefore, that some people have the power of attracting spiritual beings who can make themselves visible, and to such people should be accorded the right of demonstrating this form of mediumship. Others who have to resort to the cabinet and utter darkness to cover their wickedness ought to be hounded out of the nefarious business. Let us have honest mediumship or none at all. In cases where genuine manifestations occur, the forms are not of solid flesh, blood and bones, and do not have the independent organs of speech. Such forms would find it rather difficult to vanish on the instant.

Persons gifted with clairvoyant and clairaudient powers can both see and hear spiritual beings. When men and women live cleaner and purer lives and aspire only to the highest in nature and art, our heaven will be with us and around us wherever we are.

Santa Monica, Cal. CARLYLE PETERSILEA.

#### TO DEATH.

O death, of sin the fatal foe,  
The dread and blight of those below  
Who only earthly pleasures know;  
O cruel death!

To eyes of faith how changed thou art!  
Thou bringest peace into the heart,  
While sin and death for aye depart;  
O friendly death!

When, through bereavement, we our eyes  
Turn, for the first time, to the skies,  
Thou art a blessing in disguise,  
O mis-called death!

Thou art of faith's far-reaching chain  
The dearly clasp, that knits the gain  
Of heaven to earth's want and pain,  
O precious death!

Thou art the dawn from this dark night;  
Thou dost long-parted friends unite;  
For doubt and trust thou givest sight,  
O blessed death!

But, dearest to our hearts for this,  
Thou art the first to give the bliss  
Of seeing Christ, whom here we miss;  
O glorious death!

—New York Sun.

#### ANOTHER VERSION.

O death, thou dread of all the past,  
Though guest of all mankind at last,  
We know thy tread and stand agast;  
But fear thee not.

We have our loves, and know of thee;  
We dread to leave, yet would be free  
To climb, and scale eternity  
Through thee, O death.

We dread not pain, nor strife, nor woe,  
We fear not toil, nor dread to go,  
But would not leave our friends below  
To thee, O death.

We know no Christ, we know no creed,  
Except through nature's laws; but need  
To meet a mother thou hast freed  
From earth, O death.

DR. T. WILKINS.

#### Romanism.

Evangelist Williams, of Philadelphia, Pa., lectured in New Philadelphia, Ohio, June 8 to 11, 1897. His theme was "Romanism." His exposition was thorough and complete. He dwelt particularly on the "confessional" and its immoral character and tendency as a religious institution. He quoted from Peter Dens secret theological works to sustain his charges of immorality of the priesthood. Two of his lectures were "to men only." The Stars and Stripes were a prominent feature at all his lectures, and he dwelt particularly on the importance of sustaining our common school system untainted by religious dogmas. It is my impression that he ought to be encouraged and sustained by all Spiritualists and Free Thinkers. He was not interrupted in his lectures; but there were some murmurs of disapprobation among Catholics; and Protestants who have long ago ceased to protest against iniquity in the church. C. H. MATHEWS.

#### FRUITION.

I scattered seed on a barren plain  
And watered the furrows with tears;  
My heart was heavy with grief and pain,  
And my soul surcharged with fears.  
But after many weary days  
Of lowering clouds and rain,  
I gathered with joy from a fertile field  
A harvest of golden grain.

LIZZIE CLARK HARDY.

## FIFTY YEARS IN THE CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by FATHER CHATELAIN, a Jesuit, who has been in the Church of Rome for fifty years. It is a history of the Church of Rome, and is a most interesting and valuable work. It is a history of the Church of Rome, and is a most interesting and valuable work. It is a history of the Church of Rome, and is a most interesting and valuable work.

CHAPTER I. The Bible and the First of Rome.

CHAPTER II. My first School-days at St. Thomas—The Monk and Cellary.

CHAPTER III. The Confession of Children.

CHAPTER IV. The Shepherd whipped by his Sheep.

CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.

CHAPTER VI. Fealty to a Parasite.

CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.

CHAPTER VIII. The First Communion.

CHAPTER IX. Intellectual Education in the Roman Catholic College.

CHAPTER X. Moral and Political Education in the Roman Catholic College.

CHAPTER XI. Proterus and Children in the Convents and Nunneries of Rome.

CHAPTER XII. Rome and Education in the Church of Rome.

CHAPTER XIII. Rome and Education in the Church of Rome.

CHAPTER XIV. Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character.

CHAPTER XV. The Vow of Celibacy.

CHAPTER XVI. The Impurities of the Theology of Rome.

CHAPTER XVII. The Priest of Rome and the Holy Father, or, how I swore to give up the Word of God to follow the Word of Man.

CHAPTER XVIII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CHAPTER XIX. Mine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.

CHAPTER XX. Vicegerent, and Life at St. Charles, Riviere Boyer.

CHAPTER XXI. Papal and the Patriarch of the burning of "Le Canard" by the Curate of St. Charles.

CHAPTER XXII. Grand Dinner of the Curate of St. Charles.

CHAPTER XXIII. Jam appointed Vicar of the Curate of St. Charles.

CHAPTER XXIV. The Priests, Lives and Deaths of Fathers Bernard and Fere.

CHAPTER XXV. The Cholera Morbus in the Convents and Nunneries of Rome.

CHAPTER XXVI. Continuation of the story in Rome.

CHAPTER XXVII. Quebec Marquis (The first time I carried the "Blue Bird" to the "Blue Bird" in my pocket).

CHAPTER XXVIII. The Grand Oyster Supper at Mr. Bates's—The Rev. L. Parent and the "Blue Bird" at the Oyster Supper.

CHAPTER XXIX. We have not space in this notice of Father Chatelain's work to give the heads of all the Chapters. Those omitted are of the same nature as the foregoing. However, are of thrilling interest.

CHAPTER XXX. The Immaculate Conception—The Virgin Mary.

CHAPTER XXXI. The Abomination of the Conception.

CHAPTER XXXII. The Ecclesiastical Retreat—Conduct of the Priests.

CHAPTER XXXIII. The Bishop of Rome—The Pope and the Pope's Palace.

CHAPTER XXXIV. Public Acts of Simony—Thefts and Bribe-taking of Bishops of Rome.

CHAPTER XXXV. The Pope's Palace—The Pope's Palace.

CHAPTER XXXVI. The Pope's Palace—The Pope's Palace.

CHAPTER XXXVII. The Pope's Palace—The Pope's Palace.

CHAPTER XXXVIII. The Pope's Palace—The Pope's Palace.

CHAPTER XXXIX. The Pope's Palace—The Pope's Palace.

CHAPTER XL. The Pope's Palace—The Pope's Palace.

CHAPTER XLI. The Pope's Palace—The Pope's Palace.

CHAPTER XLII. The Pope's Palace—The Pope's Palace.

CHAPTER XLIII. The Pope's Palace—The Pope's Palace.

CHAPTER XLIV. The Pope's Palace—The Pope's Palace.

CHAPTER XLV. The Pope's Palace—The Pope's Palace.

CHAPTER XLVI. The Pope's Palace—The Pope's Palace.

CHAPTER XLVII. The Pope's Palace—The Pope's Palace.

CHAPTER XLVIII. The Pope's Palace—The Pope's Palace.

CHAPTER XLIX. The Pope's Palace—The Pope's Palace.

CHAPTER L. The Pope's Palace—The Pope's Palace.

CHAPTER LI. The Pope's Palace—The Pope's Palace.

CHAPTER LII. The Pope's Palace—The Pope's Palace.

CHAPTER LIII. The Pope's Palace—The Pope's Palace.

CHAPTER LIV. The







The Progressive Thinker will be furnished until further notice at the following terms, payable in advance:

One year	\$1.00
Six months	.60
Three months	.35
Single copy	5 cts

Send to Postoffice Money Order, Registered Letter, or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so that it is not until you have the money in your pocket that you can get the paper. Direct all orders to J. B. Francis, 40 Loomis Street, Chicago, Ill.

CLUBS! IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for the Progressive Thinker, we would suggest to those who receive a sample copy, to send it to a club of friends, and thus be able to read it for a month or two, and then extend the trial to a year or more. The same suggestion will apply to the purchase of a copy. You will experience no difficulty in finding a club. You will also be able to subscribe for the Progressive Thinker, for one of them can be found in the list of names on the inside of the cover. The price of only about two cents per week.

A Beautiful Harvest For 25 Cents.

Do you want a more beautiful harvest than we can give you for 25 cents? Just pass and think for a moment what an intellectual feast this small investment will furnish you. The subscription price of The Progressive Thinker for twelve weeks is only twenty-five cents. For that small sum you obtain one of the best papers of solid, substantial, and elevating and mind-enlarging reading matter, equal to a most four-page paper.

TAKE NOTICE!

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

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

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

SATURDAY, JULY 3, 1897

THE LEARNED AND THE POET.

Prof. Harnack, a German theologian, "is conceded," says the Literary Digest, "to be one of the most daring, powerful and brilliant Christian scholars of the day." He is a very voluminous writer. His History of Early Christian Literature is creating a world of discussion in ecclesiastical circles. A less learned, well-known and influential writer would be passed in silence; not so, however, with the productions of this scholar.

Prof. Harnack credits the fourth Gospel, and the three epistles of John in their present form, not to John, "the apostle whom the Lord loved," but to John the Presbyter, and were written from A. D. 90 to A. D. 110, and received additions still later. The Epistle of James, he says, was written from A. D. 120 to A. D. 140. The 2d Epistle of Peter, he says, was not written earlier than A. D. 160 to A. D. 175. The New York Churchman says: "It is a splendid tribute to Harnack's accuracy of methods, that on all sides men accept the general results arrived at in his latest work before having examined his methods."

Prof. Harnack has fixed a considerable later date to all the New Testament books than that heretofore received, yet Volkmar, another learned German biblical scholar, fixes a still later date for the New Testament, ranging from 5 to 70 years. With such a discrepancy in dates between Christian scholars it is not well to be too severe on those who discredit the genuineness of any of those books. And while about it, may not Hardouin and Prof. Johnson come nearer the truth than any of those critics still doing service in the church?

CHRISTIAN COMFORT.

Complaint is frequently made that Liberals, who discard a hell of eternal tortures, are trying to wrest from Christians the comforts of their religion. Rev. Jonathan Edwards, the most distinguished Presbyterian divine of the last century, who was then president of Princeton College, died in 1758 from inoculation for small pox, told the world of what that joyous Christian comfort would consist in the spiritual realm, in words following:

"When the saluts in glory shall see the doleful state of the damned, how will this heighten their sense of the blessedness of their own state, so exceedingly different from it! When they shall see how miserable others of their fellow-creatures are who are eternally in the same circumstances with themselves; when they shall see the smoke of their torment and the raging of the flames of their burning, and hear the dolorous shrieks and cries, and consider that they in the meantime are in the most blissful state, and shall surely be in it to all eternity; how they will rejoice!"

The Spiritualist, the Agnostic grudges no one such bliss. The groans of the damned can never give them joy, nor cause them to rejoice. A heaven made up of thieves and assassins, whose mission of crime was arrested by the strong arm of law, and who paid the penalty for their transgressions on the gallows, believing and repenting with their last breath, may well rejoice over their own salvation, and over the agonies of their victims who had no time for repentance; but a good man will find no happiness there, but would choose to spend an eternity with the damned in preference.

A GREAT MARVEL.

That zealous churchman, the Rev. Canon Venable, of the Church of England, in the article "Episcopacy," Encyclopedia Britannica, says:

"Almost impenetrable cloud hangs over the closing years of the 1st and 2d century. . . . How is this momentous change, without a counterpart in history, to be accounted for? . . . The more we look into the circumstances the more the marvel grows."

If the good Canon had examined what pretends to be an earlier history of those times, he would have found nothing but forged records, made by whom no one can know. The hiatus was accidentally left. There were a few years longer and the Vatican Library, or secret closet in some old monastery, will supply the coveted knowledge, just as almost the entire ecclesiastical literature has been found when it was most wanted. To point out any defect in church history, and the "almighty powers" of which the Pope at Rome is the head, will supply the defect, as the "almighty" Joseph Smith had a new revelation whenever such a need was suggested to him by his apostles.

"After Her Death. The Story of a Summer." By E. D. Ladd. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00, cloth, paper, 50 cents. For sale at this office.

FACTS WORTH KNOWING.

It is they who know the least about the early history of the Bible who are the most obstinate sticklers for its divine origin, and of its infallibility. Take the New Testament, the general, non-critical reader, has no doubt that we have it to-day as it came in parts from the hands of the apostles. But turn to the article "Bible," written by that distinguished biblical scholar, Prof. W. Robertson Smith, LL.D., in the last edition of the Encyclopedia Britannica, vol. 3, p. 645, and read:

"The original copies of the New Testament were probably written on papyrus rolls, and were so soon worn out by frequent use, that we do not even possess any historical evidence of their existence."

That "probable" is the Professor's guess. If there is no historical evidence that an event occurred near 2,000 years ago, then conjecture is substituted for fact, and has the same value with the alleged dream of Joseph ascribing the paternity of Jesus to the Holy Ghost.

In the same article quoted, on p. 638, we read:

"If a man copied a book it was his to add [to] and modify as he pleased, and he was not in the least bound to distinguish the old from the new. If he had two books before him to which he attached equal worth, he took large extracts from both, and harmonized them by such additions or modifications as he felt to be necessary."

"Every monk at work in his cloister copying what professed to be old-time manuscripts, with his right to change, amend, add to, or diminish, became a Bible maker, and the production of his dishonest sectarian pen became the inspired Word of God, all who reject it as such, in Christian parlance, are subject to eternal burnings."

The first thing we know with seeming certainty of the New Testament, following church authority, is an Old Latin version. It is claimed it was the standard up to the 6th century; then a revision is credited to Jerome. This revision, it is further claimed, did not come into general use until the 9th century. From this revised Old Latin New Testament, with no certainty by whom or where made, came all the translations into the modern European languages, including the English. It is claimed the latter was made from the Greek; but this is not true. The proof is positive that it is only a Latin rendering. Indeed the "probabilities" are, the Greek text is only a translation of the Old Latin into that tongue.

In confirmation of these latter statements we again quote from the article already mentioned, p. 647:

"In the history of the Old Latin version almost nothing is certain, save that it originated in Africa, before the time of Tertullian, and that it assumed such Protean shapes in the hands of transcribers that it is to this day uncertain whether several distinct versions are not included in the general name of Old Latin. Jerome, indeed, speaks only of great variations between copy and copy; but Augustine tells us that the 'Italia' is to be preferred to the other Latin interpretations. Hence MSS. of the Old Latin are often called copies of the Italia; but in truth no one knows what the Italia is, for it is mentioned only by Augustine, and by him only once. . . . It was not till the 9th century that the Old Latin was entirely superseded in the Roman church, and the circulation of the old and new versions side by side was long a fertile source of corruptions in the text of both. At length the complete supremacy of Jerome's Latin was marked by the transference to it of the name of the 'Vulgate Version.'"

During this article from which the above quotations are made, on p. 648, we learn the first Greek New Testament was not printed until 1514, but that in the Complutensian text of the 3d edition, published in 1522, for the first time in Greek, appeared that orthodox clincher, 1 John 5:7:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

Prior to that time this important Bible proof of the Trinity had been stumbling in the bosom of the Divine mind, and was only revealed just when it was most needed, through the pen of probably a Benedictine forger, when it would do the most good, just as other important texts were added to confuse heresies like "believe or be damned."

It is said 150,000 variations have been found in the Holy Scriptures, many diametrically in opposition to each other, and yet the ordinary churchman is taught that every word and line is accurately correct as it came from God. No wonder credulity has a threat large enough to swallow Jonah, and would have gulped down the whale had the romance so told the story.

CORRESPONDENTS TAKE NOTICE

The reading matter of The Progressive Thinker is set up entirely by one operator on the Linotype machine at the rate of one thousand words or more an hour; to do which, the said operator must spend no extra time making out copy that the author cannot read when cold. We have been to a great expense in the purchase of this machine and engine and fixtures to run it, for no other purpose than to give the readers of The Progressive Thinker every inch of interesting reading possible, and we appreciate your co-operation in this great undertaking, without which, our columns would lack many a drawing point; but we kindly ask those who write too illegible for ready perusal, to have the same copied by a good penman, or to have the check for white paper, or on a typewriter, and rest assured of an earlier publication in your favorite paper—The Progressive Thinker.

RULE OR RUIN.

Opponents of Sunday street car traffic in Toronto, Ontario, are appealing to "the church people" to boycott the cars on two or three other days of the week until the loss of fares compels the company to stop running its cars on Sunday.—News Item.

"Rule or ruin" has been the maxim of the church through all the centuries. These parties who have obstructed the wheels of progress, placed barriers in the way of science, murdered its votaries, and have tried to tie us back to barbarism, boast that the world is indebted to them for the present enlightenment. The truth is we have reached our present proud position in spite of their continued and senseless hostility.

"Religion as Revealed by the Material Universe." By E. D. Ladd. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00, cloth, paper, 50 cents. For sale at this office.

HOW PRAYER ACTS.

A Christian writer, in a late number of "The Forum," entered into a learned disquisition on the purpose and efficacy of prayer. We gather from his article these facts:

"Prayer for divine assistance is efficacious, not because it changes the divine purpose, but because it serves to focus our will in that line and to engage us more actively in pursuing it. The primary effect of the prayer for upliftedness is a reflex effect on the man who prays. This reflex effect is extended to other men, and influences the course of human affairs in ever-widening circles. It is reason enough for engaging in petitionary prayer, that the confession in words of our wants to God enables and pledges us to a clearer consciousness, as to our own needs, and to a more patient and diligent pursuit of their supply."

These are the points in his lengthy article. Now if the purpose of prayer is correctly stated by this Christian scholar, and the effect produced is only reflex action on those who pray, and on those who listen, then the prayers of pagans to their idols, "in faith nothing doubting," are just as efficacious, and will, practically, accomplish precisely the same result as a prayer directed to create energy, will, and "no variableness or shadow of turning," as the preachers tell it.

"Be postulate correct, and we believe it, then, do we not deceive ourselves, and deceive those who listen, when we implore God to do something which we have accomplished by our own efforts? As we stand there, the old Roman maxim, as true now as when formulated on the banks of the Tiber thousands of years ago, 'Jupiter helps those who help themselves.'"

"Bend the supple hinges of the knee, That thrift may follow fawning," that thrift must be produced by our own unaided energies.

A POINTER.

In this age of awakened thought, with the experience of the past in mind, and a written history of five thousand years from which to glean practical knowledge, added to the fact that priestcraft through all that period has directed and often controlled the action of kings, and shaped human legislation; then in possession of that further fact, that woman has been the conscious tool of this priestly demagogical element, obeying its every behest, it is not proper to ask our Liberal sisters to pause in the midst of their activity to enfranchise women, and point the way of escape from priestly aggression, in case of their triumph? Indeed, that objection removed, the early victory is assured to female suffrage.

The most dangerous element in any government is that class of men who profess to voice the will of heaven. Powerless themselves for lack of personal bravery, they enlist the sympathies of the sisters of their church in their behalf, and thus become educated to think and act in harmony with the views of the mothers. Another generation comes upon the stage abject slaves of those who have dictated to the mothers their narrow conceptions. Here and there persons become educated, develop into resolute thinkers, discard the distorting faith which seems specially designed to destroy just governments, but obnoxious names are applied to them; they constitute the great minority and pass through life ever under priestly ban. If they escape the oppression it is because they suppress honest convictions, subordinate duty to success, and like our own Presidents Lincoln and Grant, go down to their graves with the world contending as to their religious beliefs.

Now let our sisters who wish to have their sex enfranchised, convince their brothers that in giving women the ballot they will not reduce themselves to a condition approximating serfdom because of such action, then strife will soon be ended, and victory will crown their efforts.

TRAVELING EXPOSERS ARE EXPOSED.

To the Editor:—At the earnest request of many prominent Spiritualists and lovers of truth, I write you in reference to a man and woman who go by the name of Sawkins, and are now trying to make money by giving a very poor counterfeit of phenomena and calling it an expose of Spiritualism. They claim to expose every phase, and advertise the nature of prominent mediums before the public, such as Baldwin, John Slater, Campbell Brothers, and others. The following copy of a document from the chief of police of Kansas City, Mo., is now in our possession:

Office of Chief of Police.  
Kansas City, Mo., June 18, 1897.  
Chas. Campbell, Esq.,

Dear Sir:—In reply to your letter in reference to Sawkins and wife, will say they worked about twenty people in this city and were arrested and made to return the money, and were given twenty-four hours to leave the city. I enclose pictures; have not heard of them since they left.

Yours truly,  
T. J. VALLINS,  
Chief of Police.

This is not the only letter we have in proof of the working of these people in various schemes to defraud. Spiritualists and others who do well to beware of these people, who have plausible tongues, sometimes Australians. One of their schemes is to sell face-washes amongst druggists and milliners. They are now working in the West, and stand at nothing to obtain money.

Yours truly,  
CHARLES A. S. CAMPBELL,  
Elly Dale, N. Y.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research, and is well qualified to inform and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

BENEVOLENT SPIRITUALISM

What Spiritualists Are Doing for the Uplifting of the Boys of this Great City.

The Divine Plan Made Beautifully Appreciative in the Establishing and Perpetuation of a Divine Work.

It is with pleasure and pride that the Spiritualists can point to the dedication of "Clancy Hall," on Friday, June 25. Not that Spiritualism is wholly responsible for the gift of the beautiful hall to the Illinois School of Agriculture and Manual Training for Boys, at Glenwood, but it was the gift of Mrs. M. L. Clancy, of this city, who is an ardent Spiritualist in her acts as well as in her thoughts and speech.

We know this gift is purely from the spirit of this benevolent lady, as her desire to cast aside all notoriety, and her request that "if there be praise to give," be bestowed upon the arisen one, beloved son Clancy, who is an ardent Spiritualist in her acts as well as in her thoughts and speech.

Five hundred persons, says the daily papers, among whom were quite noticeable about two hundred Spiritualists, left Chicago on a special train to the Chicago & Eastern Illinois railroad to witness the dedication of the Clancy Memorial Hall at the Glenwood school. Among them was the donor of the hall, Mrs. M. L. Clancy, with a large party of friends. The new hall was begun shortly after the death of Frank P. Clancy, who had always taken a deep interest in the industrial school. It was erected by direction of his mother, and has just been completed.

The temporary stage at one end of the room was lavishly decorated with flowers when the exercises began, and its center was occupied by a large portrait of young Clancy, framed with the choicest blooms of all. Near this picture sat Clancy's mother, and as she glanced at it from time to time tears came into her eyes. Several times as the ceremony progressed she was nearly overcome by emotion, which, in a lesser degree, was shared by every one in the hall.

The new building is constructed of pressed brick in the colonial style of architecture. It cost \$5,000.

DR. THOMAS' PRESENTATION ADDRESS.

"This is no reform school. There are many children here whose parents are paying their board. There is no humiliation in coming to this school. It is an exaltation rather. It is a school that is practical in its conception and in its results. It is a school that works with education, in one sense, has been that of graduates of high schools and colleges know almost everything but they can hardly do anything. But education is becoming more practical as the age becomes wiser. Education is becoming a training to do, and it is found that the human mind is developed in doing. . . . And in this noble field of labor the boys find a place for reading and writing and arithmetic and find a place for chemistry. They find a place for all things that the mind needs, and they find that when they are through this school they are prepared to go out and take their places in the world. The place to begin reform of life, to correct the faults of which society complains, must always be with the rising generation. It has been, it is, and probably will long be, that there are those among the children coming into the world who need help. Some are orphans; some cannot receive the training in the home and the help they should. Their parents are poor."

DUTY OF SOCIETY TO CHILDREN.

"Now, in an age like this, and in a wealthy State like Illinois, there should not be permitted to grow up one uneducated child, and no boy or girl should be permitted to grow up in ignorance. No one should be permitted to reach manhood or womanhood without having a training to prepare that one for a useful place in life. Society cannot afford to neglect the dependent portion of the rising generation. Oliver Wendell Holmes says that the way to get rid of criminals is to get rid of the children. [Laughter.] And that is the way to get rid of every form of those who make society terrible. . . . We are all capable of learning to do almost anything, but we need training. That is what this school means. In the industrial school it costs not a decimal as much to educate a boy as it costs to take care of that boy if he should grow up and become a mad man. Now, I don't believe that there is any portion of our world so poorly understood as the average boy. There is a period in the boy's life along from 10 to 15 when he hardly knows what to do with his hands and feet. [Laughter.] He ceases to be a little boy, ceases to be a baby, and he is not yet become a man. It is the most critical and important period in a boy's life."

BOYS HAVE GOOD HEARTS.

"I have found in long experience with boys that the great tendency is toward selfishness. They are selfish and awkward sometimes, but there is a great deal of latent possibility locked up in them that needs nothing but direction. They have great, loving hearts. That is true of boys generally. Their inclinations as a rule are in the right direction. They do not want somebody to be a baby, saying, 'You must not do this or that.' You will find that boys go out of this institution with minds just as well trained as those that are schooled in our public schools."

"This hall comes to fill a place that is needed. It is strictly a non-sectarian institution, and we are glad of it. Had Mrs. Clancy built for a church, or other denominations would have wanted one—I know the Methodists would—the Baptists would ask a chance to build an edifice in which to immerse the boys, and then the Catholics would have laid claims to the equal privilege, and then, with this condition of affairs we would have strife, contention and jealousy, where now we will have unity, peace and harmony. We can devote in the hall, we can hold divine services, Sunday-school, festivals or theatrical performance if desirable. The practical idea is that every day is holy, that time is sacred, that labor is sacred, that the church is not a work-house. There is not much in sanctified brick and mortar for a church. There is a great deal of sanctified brick and mortar Monday and Sunday and all days for religion when it has breadth, which means manhood and womanhood; honesty, justice, patriotism, and the like. The church should not be a handbox to put things in when they are finished. It should be a shop to make men and women."

"Here is where the boys will meet and associate. Here is where they will be taught parliamentary usages. Here is where debates will be held. Here is where little orations will be made, and when I look up into that gallery I think there is more than one Daniel Webster, Henry Clay and Abraham Lincoln up there. [Applause.] They may not become so noted—probably will not—but they will be ready for higher places if needed and called for. This building means so much civilization. It means

THE DIVINE PLAN

"It Is More Blessed to Give than to Receive."

Let Us Work Together for the Betterment of All.

Do you know a good thing when you see it? Can you comprehend a Divine Plan? Can you realize what is to redeem the world? Can you see that humanity will never be placed on a higher plane unless the Divine Plans, one of which has been adopted by The Progressive Thinker, are carried out? You will undoubtedly answer all these questions in the affirmative. The Higher Law demands that the world at large shall in a measure have the benefit of your prosperity, if prosperity you have, thus banishing, in a great measure, ignorance, pauperism and crime. This method will give all employment; it will feed the hungry, clothe the naked, gradually reform the criminal, and eventually bring the millennial dawn.

You who adopt the Divine Plan in your daily lives, the plan inaugurated by The Progressive Thinker, will find yourselves nearer the angel world, nearer to everything that is spiritually refined and beautiful. The adoption of this Divine Plan caused great rejoicings on the spirit side of life. Number 40 Loomis Street was surrounded for a time by Celestial visitants. From certain Temples of Knowledge there came delegation after delegation. From the various schools and colleges in the spirit realm came the professor, the scientist, the profound and thoughtful sage, and the investigating student of the forces of the universe. From every direction in the higher spheres came the seer, the philosopher, and those who, out of curiosity, wanted to see the inauguration of the Divine Plan. Poets came from the various quarters of the celestial regions, and with features illuminated with a light as beautiful as the smile of an archangel, they surveyed the Divine Plan inaugurated by us. They all came, too, to honor The Progressive Thinker, to give their cordial greeting for the New Cycle in the life of the paper, and to shower down upon it a magnetism that assures a very long lease of life, and a life of unparalleled prosperity.

Before this magnificent scene the enemies of The Progressive Thinker seemed to shrink away into nothingness, to die away in the dark and dismal shadows of their own enmity. Our object is to give to each subscriber the benefit, in a measure, of our prosperity. If you have brains you will at once see the grand results to flow from this Divine Plan. The Progressive Thinker is the largest Spiritualist paper on earth to-day. It has the largest circulation and is the best patronized in every way. It is fast creating prestige for and annihilating the prejudice against Spiritualism. In every respect it stands at the head of the procession, and at the commencement of its New Cycle gives to each subscriber, in clubs of two, a book of nearly 400 pages.

The classical and scholarly Mrs. Emma Hardinge Britten first published it, and it was sold at \$2 per copy. It is printed on the finest book paper, in clear, beautiful type, is artistically and substantially bound, and is an ornament to any centre table. Get your neighbor to unite with you when you send in your yearly subscription, and then begin thinking how you, too, can inaugurate a Divine Plan in a different line of work, and thus aid in redeeming the world.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"The Relation of Science to the Phenomena of Life." By Prof. Michael Faraday. Price 10 cents. For sale at this office.





## Camp-Meeting Directory.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

### Gilbert Lake, Minn.

A new camp will be established August 1 to 10 inclusive at Eagle River, Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745, Brainerd, Minn.

### Indiana Association.

Holds its seventh annual camp-meeting at Chesterfield, Ind., July 22 to August 6, inclusive. For particulars address P. J. Macomber, Anderson, Ind.

### Lake Brady, Ohio.

Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address Chas. Thomas, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

### Madie Dell Park, Ohio.

This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y, N. S. & R. A., Mantua Station, O., Box 45.

### M. V. S. A., Clinton, Iowa.

The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 20, inclusive. For particulars address Martin H. McGrath, Sec'y., Fulton, Ill.

### Northwestern Association.

Of St. Paul and Minneapolis, at Fernside Park, Transfer, June 30 to July 25, inclusive. For particulars address Jas. F. Raymond, Minneapolis, Minn., or Dr. S. N. Asplund, Minneapolis, Minn.

### Onset, Mass.

The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to July 30. For information address H. E. Gifford, Onset, Mass.

### Vicksburg, Mich.

The fourteenth annual camp-meeting will be held at above place August 6 to August 29. For information write to J. J. Fraser, Vicksburg, Kalamazoo County, Mich.

### Sylvan Beach, New York.

A camp-meeting has been organized to be held at Sylvan Beach, Onondaga County, N. Y., from July 25 to August 8. For circulars and particulars, address H. C. Sessions, Cortland, N. Y.

### Grand Lodge Camp, Mich.

I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

### Illinois Camp and Summer Resort Association.

This Spiritualist camp will be held at Peoria Fair and Pavilion, Peoria, Ill., commencing July 15 and ending September 1. For particulars address the secretary, Dr. C. T. H. Benton, 312 Fayette street, Peoria, Ill.

### Devil's Lake, Mich.

Devil's Lake Spiritualists' Camp Association will open July 11, and close July 25. For full particulars and circulars address the secretary, Delphia P. Hughes, Wheatland, Mich.

### Cassadaga Camp.

The camp at Cassadaga, N. Y., opens Friday, July 10, with a lecture by Mrs. A. E. Sheets and Hob. A. B. Richmond.

### Marshalltown, Iowa, Camp.

The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Albion, Iowa.

### Island Lake Camp.

The programmes for Island Lake Camp Association are out and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

### Lookout Mountain Camp.

This camp-meeting begins on July 4, 1897. Speakers, H. D. Barrett and Jennie Hagan Jackson, and Mrs. Annie E. Thomas, medium. Closes on the 18th. The annual meeting takes place here the second Tuesday, 13th, and you are earnestly requested to attend in person or by proxy. Jerry Robinson, president.

### Summerland Camp.

The eighth annual meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August 8. For particulars address Wm. P. Allen, secretary, Summerland, Cal.

### Elk Grove, Kans., Camp.

The Elk Grove Camp will be held at Island Park Grove, Winfield, Kan., July 10 to 26 inclusive.

### Sunapee, N. Y., Camp.

The Sunapee Camp will be held at Biddgett's Landing, N. H., July 25 to August 22 inclusive.

### Clear Lake, Ontario, Camp.

Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 1. Address for circulars G. M. Bellase, Young's Point, P. O., Ontario.

### Cape Cod Camp-Meeting.

The thirty-first annual camp-meeting of Spiritualists and Liberals will be held at Ocean Grove, Harwich Port, Mass., July 18 to August 1, inclusive. For particulars apply to Capt. E. H. Taylor, Harwich Port, Mass.

### Haslett Park, Mich., Camp.

The fifteenth annual encampment of the Haslett Park Mich., Spiritual Association will be held from July 20 to August 31 inclusive. Address for information I. D. Richmond, Secretary, St. Johns, Mich., or G. F. Otmar, Manager, Lansing, Mich.

### Freeville, N. Y., Camp.

The Central New York Spiritual Association will hold a camp-meeting from July 24 to August 8 inclusive. Address A. C. Stone, secretary, Freeville, N. Y.

### New Era, Oregon Camp.

The First Spiritual Religious Society of Oregon will hold a camp-meeting at their grounds at New Era, Oregon, July 10 to August 1. Address W. E. Jones, secretary, 291 Alder street, Portland, Oregon, until above date.

### Associations wishing to be numbered

In this list of camp-meetings for the season of 1897, should send in their dates at once.

### LAKE BRADY CAMP.

Everyone is now looking forward to a grand reunion on next Sunday, June 27, when we will once more have an opportunity of listening to one of our most able and eloquent speakers, Moses Hull, on the sixth annual session of Lake Brady Camp. The above announcement is enough to draw scores of people from the surrounding country to their own opening services. Mrs. M. J. Crilly, of Allegheny, Pa., as test medium for the first two weeks of camp, will also serve to attract people from far and near—as many will remember the very fine tests given by Mrs. Crilly on year ago. The celebrated Watkins orchestra will discourse sweet music at each session.

Mr. C. P. Hopkins as manager and genial landlord, has spared neither expense nor labor in putting the hotel and grounds in fine shape, and is ready to accommodate all who may desire to spend a few days or weeks here. He may be addressed in regard to cottages and tents at Lake Brady, via Kent, O.

The programme of our camp would not be complete without the wonderful test medium, Miss Maggie Gaule, of Baltimore, Md. She is a favorite with visitors to the camp. Her services have been secured for two weeks, commencing July 18. Also negotiations are pending with Judge E. Thompson, of Dayton, O., and others whose names do not appear on the printed programmes.

August 1 has been decided on as State Association Day, when noted speakers and officers of the association will be present. D. A. Herrick, who so ably filled the position of chairman last year, will again preside at all meetings.

Campers and mediums of all phases are arriving daily. Cottages are being painted, and Lake Brady is all activity, and we predict a most successful season for 1897.

### GENERAL SURVEY.

(Continued from page 7.)

Mass., and the days from Tuesday, August 31 to Monday, September 6, at Buswell's Grove, Etta, Me.

In June, Mr. J. Frank Baxter has been busy lecturing and delineating in Greenwich, South Deerfield, Greenwich, Plymouth, Pleasant Cove, Rockport, and other Massachusetts places. He will lecture again in Plymouth July 18, after which his camp engagements will keep him engaged to well into September. He is secured to the Spiritualist Society of Port Wayne, Ind., for the Sundays of October, November and December, and would like to hear from any places desiring his services week evenings while in that section. Address him at 46 Tudor street, Chelsea, Mass. Mr. Baxter has April and May, 1898, and one or two scattering dates in next season open for such as desire him. He never has made a point of individual solicitation.

C. L. Stevens writes: "If you can spare a few lines in your valuable paper I would like to offer a brief report concerning the First Church of Spiritualists of Pittsburgh, Pa. During the month of May we had with us Dr. J. G. Townsend, of Brockway, Ohio, and Miss Maggie Gaule, of Baltimore. The notes of heaven seemed to be wide open. Miss Gaule has completely captivated the Pittsburgh audiences with her wonderful psychic power. She is the peer of any platform medium we have ever had. Mr. Townsend, to whom is due great credit also for the success of our meetings, is a man of high attainments and moral worth, educated and refined. It is certainly high time that the exponents of our grand philosophy should begin to build up the cause of Spiritualism, and cease to shock people by their vituperative outbursts against orthodox beliefs. We are bereaved by the mortal separation of our good and true brother, Dr. Nicholas Schenkel. For nearly three years did he most honorably fill the position of president of the First Church of Spiritualists. His transiency occurred on Wednesday, June 9, as the result of a paralytic stroke of less than one day's duration. Mrs. C. L. Stevens officiated at the funeral services, and many were the compliments paid her for the consoling words which fell from her lips under the power of inspiration."

### Mediumship and Its Development.

How to Develop and Assist Development. By W. H. Beach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

## ONSET DAY CAMP.

### The Onset of the Past and the Present.

#### THE PROGRAMME FOR THE SEASON OF 1897-OPENING DAY, JUNE 17.

And what is opening day? you will ask. It is a day appointed in the early part of the season, when people who have cottages and those who desire them for the season, meet here to prepare for their stay during camp-meeting. Some come to buy lots and some to arrange for tenting ground. A meeting is held at the auditorium to rejoice and give thanks for past blessings and those anticipated. In the early days there came ladies in bonnets and gowns, a merry lot of pic-nickers, and the hearty handshake and welcome greetings were spontaneous and cheery, and the chattering of voices made words almost unintelligible by their rapidity of speech, showing a truly brotherly and sisterly feeling of gladness that was genuine. To-day we have hotels and restaurants in abundance, only for economy's sake do a few bring food; ladies seem to vie with each other in matters of dress and style, and when they offer you the tips of their gloved fingers for a cordial and hearty welcome you turn away with a sigh for the good old Onset days when brotherly love alone prevailed. As the years advance customs change and "Opening Day" as it was once observed, is now considered a misnomer.

June 17, made memorable by the battle of Bunker Hill, has been appointed a holiday in Massachusetts. Business is generally suspended and many take advantage of the occasion to visit Onset and get a sniff of sea air or enjoy a day's fishing. Wise ones have already engaged cottages and the season has "first come, first served" is applicable here as elsewhere.

The city of Onset is now twenty years old. What a growth has taken place during that time! Instead of bushes and briars and a few tents with some and their cottages, have now some villas and cottages, electric lights, large and commodious, electric lights, shelled roads and concrete walks, whichever way the eye may turn the scene is one of beauty and enchantment. The much-talked-of electric cars have not yet materialized but are expected in the near future. On Sunday, August 23, 1888, the dummy train carried fifty-two carloads of passengers to and from Onset Station to the camp during the day, and this was not an unusual occurrence on Sundays, but the ruling faction discontinued steam and pulled back to the horse-drawn, which time the travel in that direction has been much less, but we are looking forward to better and grander conditions. Electricity will do wonders for this and all other summer resorts on the line of the shore. The price of land is steadily increasing. Those who bought in the early days are fortunate indeed, for many of them could not buy now at the rate at which property has advanced in price. Some property has changed hands since my last writing, and building is steadily going on.

The Whittier cottage, which once, has been sold to Mr. Geo. Fought, of Boston. Mrs. Flynn's cottage on 9th street, was sold to Mrs. A. T. Harris, of Boston.

Onset begins to have a busy look. Union Villa, H. W. Lewis, proprietor, opened Saturday evening with an illumination and band music. The new House, N. Poole, proprietor, has been open for several weeks, also Washburn House. Bullock's dining-room opened on the 17th. Onset House opens under the old management, Mrs. A. V. Williams. The skating rink, now in readiness, the skating rink, now in readiness, the skating rink, now in readiness.

Mr. Gifford is now executing plans for a new sewerage system to be run by a system approved by the State Board of Health. The daily programme will also be issued by Mr. Gifford.

Since writing my last letter news has reached us of the departure to a higher life of Mrs. M. A. Cox, of Malden—a very energetic and ambitious lady and thorough Spiritualist, who came to Onset in 1880, built two cottages on W. Central avenue, and kept lodging houses each year. Mrs. E. W. of Middleboro, who will be remembered as the milliner here, has also passed on.

For the benefit of those who have asked by letter and otherwise who our board of officers are, I will state that Mr. J. Q. A. Whittemore is president of this association, a gentleman highly esteemed for his integrity and high character. Mr. Whittemore is widely known as the inventor and one of the manufacturers of the "Gilt Edge" shoe blacking, doing an extensive business in Boston. Mr. O. R. Miller, vice-president, a gentleman of means and a firm Spiritualist. Mr. E. Bullock, J. H. Burgess, Mrs. C. M. Robbins, Dr. Geo. A. Fuller and C. Hobart Davis, all people of responsibility and moral worth.

### The Onset Camp-meeting programme for 1897 is as follows:

Sunday, July 4, a. m., Mrs. C. Fannie Allyn, p. m., Prof. W. H. Kenyon.

Monday, July 5, Conference.

Tuesday, July 6, Mrs. C. Fannie Allyn.

Wednesday, July 7, Prof. J. W. Kenyon.

Thursday, July 8, Mrs. C. Fannie Allyn.

Friday, July 9, Prof. J. W. Kenyon.

Saturday, July 10, Mrs. A. E. Sheets.

Sunday, July 11, a. m., Mrs. A. E. Sheets; p. m., Prof. W. F. Peck.

Monday, July 12, Conference.

Tuesday, July 13, Prof. W. F. Peck.

Wednesday, July 14, Mrs. A. M. Glad.

Thursday, July 15, Mrs. A. E. Sheets.

Friday, July 16, Mrs. M. M. Glad.

Saturday, July 17, State Association.

Sunday, July 18, a. m., Dr. C. W. Hadden; p. m., Mrs. M. M. Glad.

Monday, July 19, Conference.

Tuesday, July 20, Dr. C. W. Hadden.

Wednesday, July 21, Mrs. Sarah A. Byrnes.

Thursday, July 22, Dr. C. W. Hadden.

Friday, July 23, Mrs. Sarah A. Byrnes.

Saturday, July 24, Veterans.

Sunday, July 25, a. m., Mr. T. A. Wiggins; p. m., Mr. J. Frank Baxter.

Monday, July 26, Conference.

Tuesday, July 27, Mr. J. Frank Baxter.

Wednesday, July 28, Mr. J. Frank Baxter.

Thursday, July 29, Mr. F. A. Wiggins.

Friday, July 30, Mr. F. A. Wiggins.

Saturday, July 31, Hon. L. V. Moulton.

Sunday, August 1, a. m., Mr. A. E. Tisdale; p. m., Hon. L. V. Moulton.

## Monday, August 2, Hon. L. V. Moulton.

Tuesday, August 3, Mr. A. E. Tisdale.

Wednesday, August 4, Mrs. M. E. Cadwallader.

Thursday, August 5, Mrs. Carrie F. Loring.

Friday, August 6, Mrs. M. E. Cadwallader.

Saturday, August 7, National Association.

Sunday, August 8, a. m., Mrs. Jennie Hagan Jackson; p. m., Mr. Beers.

Monday, August 9, Mrs. H. L. Russeque.

Tuesday, August 10, Mrs. Jennie Hagan Jackson.

Wednesday, August 11, Mrs. H. L. Russeque.

Thursday, August 12, Mrs. Jennie Hagan Jackson.

Friday, August 13, Mrs. Carrie E. S. Twing.

Saturday, August 14, Mrs. Carrie F. Loring.

Sunday, August 15, a. m., Mrs. Carrie E. S. Twing; p. m., Mr. H. D. Barrett, president of the National Association.

Monday, August 16, Mr. H. D. Barrett.

Tuesday, August 17, Mrs. E. S. Twing.

Wednesday, August 18, Mr. H. D. Barrett.

Thursday, August 19, Mrs. Maggie Waite.

Friday, August 20, Dr. Geo. A. Fuller.

Saturday, August 21, Mrs. A. B. Walcott.

Sunday, August 22, a. m., Dr. Geo. A. Fuller; p. m., Mr. H. D. Barrett.

Monday, August 23, Conference.

Tuesday, August 24, Mrs. A. B. Walcott.

Wednesday, August 25, Mr. Moses Hull.

Thursday, August 26, Mr. W. J. Colville.

Friday, August 27, Mr. Moses Hull.

Saturday, August 28, Mr. W. J. Colville.

Sunday, August 29, a. m., Mr. Moses Hull; p. m., Mr. W. J. Colville.

Dr. Geo. A. Fuller will preside at the meetings.

The management have inaugurated a new method of conducting the meetings for the coming season by giving lectures daily at the auditorium, and test seances at the temple Sundays, Mondays and Saturdays, and the lectures, for which occasions the following well-known test mediums have been engaged: Mrs. May S. Pepper, for July and August; Mr. J. Frank Baxter, July 25 to 28; Mrs. Maggie Waite, August 19; Mr. F. A. Wiggins, July 25 to 28; Mrs. Carrie E. S. Twing, August 13 to 17.

The following well-known speakers will be present at the Woman's Congress which takes place during the second week in August: Rev. Anna Shaw, Mrs. Helen A. Russeque, Mrs. Jennie Hagan Jackson, Mrs. Adelaide M. Glad, Mrs. Fannie Allyn, Mrs. Carrie E. S. Twing.

### ONSET IS THE ONLY CAMP FORTNATE

enough to give its visitors the privilege of hearing the eloquent and world-renowned speaker, Mr. W. J. Colville, during the season of 1897, as he goes to found the first of the summer to assist in the great celebration of the sixtieth anniversary of the reign of Queen Victoria. Mr. Colville will also hold evening classes and will give an extra course of lectures at the close of the camp-meeting.

### AUGUSTA FRANCES TRIPP.

### A RESPONSE TO "PROF. LOVE- LAND'S PROCLAMATION."

Through The Progressive Thinker I voice a few thoughts in response to Prof. Loveland's recent proclamation asking Spiritualists to move in the direction of a grand brotherhood of man, governed by such spiritual unfoldment as will recognize equal justice to all, special privileges to none. I like Abou Ben Adhem, want my name recorded as one who loves his fellow man.

The proclamation is certainly very timely, and should be heeded by all who have learned truly from the loving and trusted of their own household who have passed to the realm beyond, and enter the great and all but is only a gateway by which we enter the broad elysian fields of immortality, there to develop and complete the noble work commenced on the mortal side.

But the plan for work here; what is it? When begun? How to work efficiently? These are the questions. The fields are large and the acres whereon the harvest stands present so many obstructions to the reaper, and so many of the gleaners have inherited fear of the sickle of truth lest it should cleave from them their adopted religious and political badge of respectability.

But the plan for work here; what is it? When begun? How to work efficiently? These are the questions. The fields are large and the acres whereon the harvest stands present so many obstructions to the reaper, and so many of the gleaners have inherited fear of the sickle of truth lest it should cleave from them their adopted religious and political badge of respectability.

Yours for the higher culture of men through Spiritualism or knowledge of the higher life. A. A. DAVIS, M. D. Los Angeles, Cal.

### "The Great Roman Anecdotes."

By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hartsman. It is good reading, and should be widely distributed. It contains many "anecdotes" concerning the ways and manners of Rome and its priesthood. Price 15c. For sale at this office.

### "Hypnotism Up to Date."

By Sidney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

### "The Bridge Between Two Worlds."

By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the highest law, to come into closer connection with the purer realm of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

### "The Dead Man's Message."

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

### "The Universe. What Force Is."

The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. The Soul of Man. The Soul of Nature. The Soul of the Universe. Song of Psychic. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

## EACH A SERVANT.

### All Are Ministering Spirits.

#### MUTUAL SERVICE THE FOUNDATION PRINCIPLE.

Never has there been a time within the memory of this generation, when there was so much call, so much need, for mutual service and helpfulness among all mankind, as now.

The seemingly negative planetary conditions, intensified in many respects, have become more potent and impressive upon us than the positive forces. We can only stand and resist. No physical condition can hope to make successful onslaught on our adverse state. We must stand and endure. Let us remember the British squares at Waterloo. The physical was held stubbornly in its place by the spirit force of the men, who under training and discipline of psychic force thus maintained themselves against the attacks of the French squadron. It was the only tactics that the Iron Duke could adopt, and they were successful. Initiating this last resource, that by persistently holding on was won that decisive battle of the world, we may, all of us, win the day of success once more for the spiritual expression of ideas and growth. By continuing in the condition of resistance, we can become aggressive and move forward from conquering to conquer. Times may be far apart, but the conditions repeat themselves from age to age. Every generation meets its Waterloo, and is victorious there, and thus learns the lesson that is set for its learning. The lesson vibrating out of the ages to mankind to-day, is: "Ye are indeed your brother's keepers. Ye cannot hope to shake off the selfishness that has become the separator of hearts and souls unless you willingly take upon yourselves the bonds of mutual service."

No man, woman or child can truly say: "I do not need help. I can stand alone." So sure as we are human, the hour of weakness and irresolution will touch us with its blighting finger, and then without comradeship, we are lonely and weak indeed. It is the law of mutual service only that can bring us restful relief.

It is true, perhaps, that the egos may all be equal at the start. Being thus equal there can be in no one of them anything claiming service of another. No ego that has ever been in the lives, has any inherent right to claim service of another. But while the ego has no right to claim, it has the privilege of receiving. If he tendered such service as one can render another in harmony, peace, love and friendship, in all the tenderness of spiritual at-onement.

But whoever for himself alone accepts service from others for the self simply, places himself under a heavy burden, and thus he is bound to the Karma obligation, and there are few who can disentangle themselves from such a web. It was said by an ancient teacher: "It is more blessed to give than to receive." That is really axiomatic. But the application is lost in the usual method of interpreting it. But it refers to that which has been said above. It is more to the advantage of the ego to give service to his fellows, than to receive such service.

It is the taking gracefully and the giving heartily that brings the mutual bonds of intercourse to each party concerned in the transaction. There are always opportunities, never more than in the present day, for helpfulness, always the true service; service in lightening the heavy loads of ignorance; of overcoming the terrors of fear; of that shall encourage those, who under the weakest physical conditions, are staggering through the altitudes or destitute of life.

Beginning at our family relations, because they lay closest to us, there is no service that man receives so important, so enduring, so full of all distinction, as the service offered by the mother. The mother's service is the model for all mutual service. If we could only all be on this plane, mothers to each other, the sin or obstructiveness of the world would disappear as the snow before a torrid sun.

We are all servants of one another. Even our invisible guides and monitors coming to us to speak of the things they know, are simply striving to serve us to the best of their ability. So far as it is possible, they give us guidance and uplifting; if by chance, they can have the same perception of the real though unseen. They declare themselves proud to be able to serve us and all others still in the flesh.

How can it be a thing of which we can be so proud that we can serve our fellows in any way possible while we are all so much in the struggle for upholding and uplifting; serving them in love; serve them in harmony; serve them with desire of doing for all that shall thus come to us; of doing with the utmost intensity of interest every possible kindness. Inasmuch as we are all so much in the struggle, out of both the individual and universal return of the love currents, giving to us all we can desire or seek in the unreal or real.

### "The Occult Forces of Sex."

By Lois Walbrooker. Three pamphlets are embodied in this volume, which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. "The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

### "Voltaire's Romances."

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

### "Mahomet, His Birth, Character and Doctrines."



# .. GENERAL SURVEY ..

## THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

E. J. Bowtell spoke before the Psychological Research Society, Buffalo, N. Y., June 20. He may be addressed at 110 S. Division street, Buffalo, N. Y., for the present.

Mrs. A. Metcalf writes: "I have been a reader of your paper almost from its birth—only here and there an unavoidable break. I have been for many years a believer in spirit return and of late have become an enthusiastic one. I cannot do without The Progressive Thinker. I send at this time because I cannot afford to lose a number, but shall try to get another subscriber soon and thus obtain that valuable book."

The Spiritualist Society of Galveston, Tex., is moving along very nicely. Mr. John W. King is pastor and conductor of a progressive church.

Juliet L. Severance will be in Algonia, Iowa, during the months of July and August. Address her there, care Mrs. Clara M. Wilson.

Mrs. Mariah Carpenter, who is a great favorite in Michigan, writes: "Wherever I go I find your paper a favorite. It has a large circulation among liberal people as well as Spiritualists."

E. W. Sprague, speaker and platform team, will be addressed for engagements at 410 Newland avenue, Jamestown, N. Y. At present he is acting as chairman of the Bankers' Lake (Mich.) Camp-meeting.

Charles Wright is now in Wisconsin, engaged in missionary work, and exercising his gifts of clairvoyance, psychometry, developing and healing. He would like to correspond with societies in that State, or Minnesota, or to engage to lecture, etc., on terms within the reach of all. Address during June, Whitewater, Wis.

Dr. A. Hassenlever writes: "Our seances are discontinued till September. We are going to leave Chicago June 29, to spend the summer in Northern Michigan, at Thunder Bay."

J. C. P. Grumling writes that he closed a very successful engagement at Deerpark, and at Lead City, S. Dak., giving in all eight lectures in twelve days, and making many recruits to the cause.

J. Marion Gale writes: "Some kind friend has sent me a sample of The Progressive Thinker, which I find to embody a veritable host of 'progressive' thinkers." I am right glad of the introduction, not that of the conversion to Liberalism or Spiritualism. I was a devotee of the former before I knew the latter. I could as easily doubt that Lincoln or Grant ever lived in the flesh as that they now live in the spirit, for I never saw either of them and have just the same evidence of the one fact as the other—that of the veritable human testimony. I will spare a little of my pension for your bright coin of thought-treasures and, no doubt, have them the best of the bargain, and perhaps sometimes may exchange thoughts with your happy family."

Della Platt writes from Battle Creek, Mich.: "Liberty Hall was filled to its utmost capacity last Friday evening to listen to Mrs. Mariah Carpenter, of Detroit, who is one of the most earnest and eloquent lecturers in our ranks. After the lecture she christened the infant daughter of Mr. and Mrs. Walter Brown, in a beautiful and impressive manner, reading a poem written for the occasion, and crowning the little one with a wreath of smiles and white flowers, emblems of innocence and purity."

A. M. Blegen writes from Tennessee: "I read The Progressive Thinker with interest, and I think many articles good and instructive; but when I read Dr. A. S. Hudson's 'Critical Review,' in your issue of June 19, I could not help thinking it the most self-congratulatory error never written (with the exception of a few passages in the Bible). When criticizing Mrs. Emma Hardinge Britten for saying that 'the religion of Spiritualism is the only one in the wide world that demonstrates and proves a future life and immortality for man,' he says: 'A little reflection should show that this is a mere fancy, and that the doctrine of immortality since no one has lived forever to come back and report; but our philosophy does prove a continued existence; an endless, unbroken line of rational life. This life then measures as long as long can be. There is no end to continued life, and progression runs its race without end.' I wish to know how Dr. Hudson would explain what the difference is between immortality and endless life."

C. H. Horine writes, that through the solicitation of many friends, Mrs. Elsie Reynolds, of full form materialization fame, has consented to remain two more weeks in the city before resuming her journey from the East to the campus. Her engagements in private homes only, call on or address her at 508 4th Place, South Side, care of Mrs. C. H. Horine.

Mrs. Cassie McFarlin writes from Winona, Minn.: "I have found a new subscriber, and assure you it gives me pleasure, as I am so much in love with The Progressive Thinker, myself that I am happy to give it to others. Much as I love The Progressive Thinker I do not let it lie upon the shelf, but after reading send it out upon errands of light. I believe I can truly say that the cause is advancing in this conservative little city. Every meeting brings all I can possibly send in my two parcels, and I am sure I could not accommodate them, and considering I am not a test medium, I think it speaks pretty well for the cause, and if we had some good test medium or independent slate-writer they might awaken such an interest that it would be safe for us to hire a hall."

Lyman C. Howe is engaged for the following named places and dates: Freyan, N. Y., Cadby, July 25 to August 1; Sylvan Beach, August 3 and 4; Lake Brady, August 7 and 8; Cassadaga, August 12 to 20. He is yet free for the last ten days of August, and first twenty days of September. Commences in Pittsburgh, Pa., for four Sundays, October 7, and Buffalo, N. Y., for December. November yet unbooked, and January, 1898, and succeeding months open to calls.

Mrs. Anna L. Robinson was the happy recipient of a loving testimonial presented by the Port Huron Spiritualist Society, at an ice cream social given by Miss Nettie Gilchrist, on the evening of June 17. Mrs. Robinson has been the lecturer for this society for four years and has sweetly endeavored herself to the best of her ability, of whom in part her audiences are composed, and her followers almost worship her. The testimonial, bearing the name of the society, and signed by the president, secretary and members, in part reads as follows: "At the close

of your fourth year with us, permit us to congratulate you, as well as ourselves, upon the deserved success resulting from your labors. History teaches us that the pioneers of every religious belief, as well as those of every scientific truth, have been veritable martyrs. We fully realize that while the world to-day has nearly outgrown the terrible belief that persecution by the inquisition and the fagot are Christian duties, it still clings to and reluctantly enforces that keen and cruel instrument of persecution, social ostracism. While many of the members of our church do not feel justified in investigating either the truths of Spiritualism or the honesty of its ministers, we many times realize that on account of their ignorance of us and of our belief, they oppose us with those charges and vilifications which have always been the chief weapons of ignorance and religious prejudice."

A friend writes recommending in higher terms Mrs. S. B. DeLong, of Columbus, O., a clairvoyant, trance and test medium, and says: "A reading with her is almost invariably attended with such convincing proofs or tests, that skepticism wanes, no matter how strenuously it may fight for supremacy. A gentleman, a radical skeptic, was induced to call upon Mrs. DeLong, when her guide carried her to a remote locality which was described as his mother's garden, redolent with the perfume of old-fashioned flowers, which he so lovingly remembered, and his mother announced herself by calling him by name and asking him to place his hands on 'Cherry,' the old red cow which he and his mother together had cared for when he was a boy, his skepticism fell like shattered china. The business advice which followed was eagerly accepted and acted upon with results so satisfactory as to render him a confirmed Spiritualist."

J. B. Bray writes: "While I am not a confirmed Spiritualist, there is much in the philosophy that I like, but it seems to me they are drifting into the channel of orthodoxy quite fast (that is, individuals I am acquainted with) and distort, to make their ideas conform to vague teachings of that ancient book, the Bible. While it, like any other ancient book, contains many good things, it also contains much, which, to me, is revolting and worse than non-sense."

A. T. Waterman writes from Baldwin, Mich.: "One characteristic of The Progressive Thinker which gives it a hold upon its readers, is its marked fairness to all sides in discussions among Spiritualists. Some of the non-Spiritualists and genuine phenomena, who are not always fair to each side in discussions between the so-called orthodox and Spiritualists. Surely a righteous cause can well afford to deal fairly with any opponent. In The Progressive Thinker for June 19, 4th page and second column, is an editorial, 'Lessons from Calamities.' The teaching of the editorial is, to what that article claims it to be. The religious leaders of his day claimed that the calamities showed that these men were sinners above others. Jesus teaches that the calamities could not be used to show that the sufferers by it were extraordinary sinners. He teaches that destruction will overtake the wicked even if it should not come in the way of such marked calamity."

Secretary writes: "The Philadelphia Spiritualist Society closed its meetings after the most successful season in its history. In the field of spiritual labor we have reached high water mark and attracted audiences that have filled our hall, which is to us an evidence that a society properly managed will meet with success and fulfill its mission. Mrs. Irene Stephenson, who has been working for a number of years without recompense, is now laboring for our society. She is an unconscious trance medium, for both lecturing and tests." He recommends their speaker to other societies wishing first-class talent.

Mrs. Mary E. Van Horn writes from Milwaukee, Wis.: "Helen L. V. Moulton, who has been lecturing for the Unity Spiritual Society of this city during the first four Sundays of May, 'The engagement was a very successful one both in numbers and a financial sense. It was my misfortune to be ill and unable to attend our meetings for ten weeks, but the lectures were spoken of by all, as masterpieces of eloquence and purity. I wish to know how Dr. Hudson would explain what the difference is between immortality and endless life.'"

C. H. Horine writes, that through the solicitation of many friends, Mrs. Elsie Reynolds, of full form materialization fame, has consented to remain two more weeks in the city before resuming her journey from the East to the campus. Her engagements in private homes only, call on or address her at 508 4th Place, South Side, care of Mrs. C. H. Horine.

Mrs. Cassie McFarlin writes from Winona, Minn.: "I have found a new subscriber, and assure you it gives me pleasure, as I am so much in love with The Progressive Thinker, myself that I am happy to give it to others. Much as I love The Progressive Thinker I do not let it lie upon the shelf, but after reading send it out upon errands of light. I believe I can truly say that the cause is advancing in this conservative little city. Every meeting brings all I can possibly send in my two parcels, and I am sure I could not accommodate them, and considering I am not a test medium, I think it speaks pretty well for the cause, and if we had some good test medium or independent slate-writer they might awaken such an interest that it would be safe for us to hire a hall."

Lyman C. Howe is engaged for the following named places and dates: Freyan, N. Y., Cadby, July 25 to August 1; Sylvan Beach, August 3 and 4; Lake Brady, August 7 and 8; Cassadaga, August 12 to 20. He is yet free for the last ten days of August, and first twenty days of September. Commences in Pittsburgh, Pa., for four Sundays, October 7, and Buffalo, N. Y., for December. November yet unbooked, and January, 1898, and succeeding months open to calls.

## Items Suggested by, or Gleaned From, Spiritualist Exchanges.

The more we sow of good seeds, The more we do of good deeds, In usefulness in life. The better chance we have to reap; The higher will our harvest heap Within this field of strife.

Spiritualism is the open book upon whose pages are written the indices of Spiritualistic events and the literature and history of a new era—history and literature yet unwritten.

You are your own reflector, and the mirror cannot be broken.

Human sympathy—the brotherhood of man—is growing, age by age. Humanity is studying itself, its capacity, power and real virtue. The masses are surging forward in the dawning light of the truth of spirit communion with uplifted faces and outstretched hands to see and touch the form of a long-lost loved one.

Spiritualism is indeed a precocious babe, but has no malformations or abnormal growths; though somewhat pestered with carbuncles, barnacles and pestiferous vampires, that are preventing speedily development and progress.

It seems easy for most men to become victors over their wants, with the aid of poverty. Self-interest is the sword with which each implements more abundant than in poverty? Compulsion.

The desire to be great is a wise one, the mark of an aspiration, and leads to the full development of the best that is in us when it is rightly pursued. It is only wrong when we allow it to control us by employing that in us which is base.

The diverse conditions of men represent their relation to the unvarying laws of nature. Also the diverse opinions entertained of Spiritualism, all show that there is unvarying truth behind it and men see it through individual veils.

Jacob's ladder was all a dream and a delusion, but according to the Spiritualistic interpretation, Jacob had a vision of the spirit-world—each sphere being symbolized by a rung in the ladder.

A Spiritualist who can and will not be worse than one who would and cannot support the cause he espouses.

A victory over self is always a victory for humanity.

No exaltation is finer or more needed than that exaltation of the will over your desires and your passions.

Spiritualism needs no coloring to make it beautiful; no tonic to make it strong; no Bible to make it popular; no priests to make it forcible, and no creed to make it binding.

Were the voice of Justice oftener heard throughout our land there would be less business for lawyers and policemen, doctors and preachers, as well as undertakers and gravediggers. One evil begets another always.

The flower of Spiritualism is the truthful, earnest, sincere, polite, kind and loving advocate of its inspiring philosophy and genuine phenomena. Such a flower is always admired for its soul-beauty and exhilarating fragrance.

If anyone thinks the chemical indicator in the Spiritual barometer ever gets below 70 degrees, they should make a tour of the meetings in Chicago.

People who sit and wait for the spirits to do their bidding and help them make money, get left. There may be spirits of the finances of the past who haunt the abodes of the financiers of earth, but no medium need hope to give out the real wealth of the soul-world while surrounded by spirits of avarice and greed from this or the spirit-world.

Attraction and cohesion—the scientists all say—And molecular induction form the spirit—the clasp and the clasp.

All bold progress in this world depends on the union of the divine elements in man, which is intuition, with the faculties which desire to elevate man's condition.

A large amount of the world's doctrines, especially in medicine and political economy, has been fallacious and unprofitable, because void equally of love and intuition.

The full triumph of Modern Spiritualism will bring an era of prophetic wisdom in which approaching danger and calamities will be foreseen.

There often seems to be a mathematical law which governs the progress of events in the life of an individual and the life of a nation, but to decipher all the intricacies in this manner would only leave man an automatic machine, with no motive, no aspiration, no inspiration, which would be too cold for the poet, the artist, the musician, etc.

Procrastination is said to be the thief of time, but procrastination is the indubitable meter of the future, and legislation the supposed slayer of the awful crime.

To bridge the chasm between the world of prejudice and Spiritualism will require but the span of time and the pillars of eternal truth. No use to fret, the result is inevitable.

To conquer by love is a greater act and shows more points of skill than with the sword.

As to the future of earth-life, nations and individuals would not be so blind as they are if they would cultivate the higher powers of the soul.

Man's aversion often excludes the possibility of spiritual advancement—when it becomes a penurious greed—but vast accumulations can be used to a high spiritual unfoldment if used to the highest advancement of the unfortunate and the welfare of the needy; if used to promote the highest cause of a blessing.

True religion is the heavenly side of science, the divinest motive power of philosophy, and yet is the very angel of every-day life which sanctifies and sweetens human loves and tends to lift up even the humblest soul.

When we look out upon life we feel like saying: Strange and mysterious are the workings of nature, and the one hand that deigns the human intellect attempts to penetrate into them the more unfathomable appear their lightless depths; on the other—there is the same unfathomableness.

To become spiritual is to live according to the highest aspiration of a purely spiritual nature. Some are too illy conceived and environed to make headway in this life, and by no reason of their own. But, as time to spirit is naught, there is no injustice in the delay.

Spiritualism is pre-eminently a gospel of common sense for common-sense people.

## From The Freethinker, London, England.

### THE NEW THEOLOGY.

It is interesting and instructive to observe the changes that theology has undergone during the last few decades, both in its character and mode of advocacy. Secularists and Free-thinkers have ample justification for thinking proud of the results of their persistent and selfless labors in the endeavor to secure the emancipation of the human mind from the influence of creeds and dogmas which for ages stultified the mental growth of the nation.

### CREATION AND FALL OF MAN.

Fifty years ago the belief in the Biblical account of the creation and fall of man was strictly adhered to, while to-day it finds no supporters among the more intelligent exponents of theology.

### EVOLUTION.

The belief in the theory of evolution, and in the moral progress of the human race has supplanted the faith once entertained as to the origin of the universe and the career of man. Doctrines which our forefathers devoutly cherished are now cheerfully given up.

### FIXING THE BIBLE.

Such writers as Canon Driver, Canon Farrar, Dr. Horton, Dr. Fremantle and other advanced theologians, are seeking to divest Christianity as the Bible of features that were regarded by their predecessors as sacred and invulnerable. Even the pious London Daily Chronicle, of May 11, in its review of Dean Farrar's recent book on the Bible, says: "One of the most remarkable changes in the history of theological positions, which, at the beginning of the Queen's reign, were regarded as the stronghold of the faith. Few, if any, Protestant churchmen now preach the doctrine of eternal punishment."

It was said at the time of the decision in the Williams' case that Lord Westbury had

"DISMISSED HELL WITH COSTS," and taken away from orthodox members of the Church of England their last hope of everlasting damnation. Now, however, it is Lord Westbury, of Durham, or Mr. Huxley, who effected the change, we cannot say; but it is, nevertheless, a fact that the doctrine of eternal damnation, prettily generally held by theologians fifty years ago, has now been abandoned in favor of the doctrine of eternal hope.

### PROGRESSIVE REVELATION.

An equally remarkable change of theological position has been the substitution of the doctrine of progressive revelation for that of direct and final inspiration. The writer adds that, if Dean Farrar had written his book fifty years ago, he would have been denounced with all the bitterness and malice with which the author of The Age of Reason was assailed."

THESE PROGRESSIVE CHANGES in theology are exceedingly encouraging, for they put only indicate the inherent weakness of the once popular faith, but they show that the efforts of Freethinkers who have had to brave bitter and cruel persecution from prejudice and ignorance, are not in vain. If that theology which in the past was thought to bear upon it the impress of "divinity" is now discovered to have been a mere human device, we have no right to expect that the new theology will not share the same fate.

### IF "CHRISTIANITY AND BIBLE"

can originate from a perfect being termed "God," it should have been the power of man to improve either. But the fact that both the faith and the book, when tested by cultivated intellect, have proved to be defective, shows that the human mind is superior to the alleged "divine" power.

It is absurd to talk about the PROGRESSIVE NATURE of Christianity. The progress is not in the faith, but in the condition of it, which shows its utterly changeable and indefinite character. The man of war and the man of peace; the persecutor and the friend of "toleration" (we prefer the term "justice"); the progressive thinker and the stern adherent to tradition; and many others who hold divergent opinions, profess to believe in the same religion, the same Christian scheme. Dean Farrar says: "In the mirror of the Bible each partisan will practically see nothing but his own face." And this is equally applicable to the faith which is supposed to be based upon the book.

### A TERRIBLE ARRANGEMENT.

Whence come the separation of antagonistic churches and the multiplicity of dissident sects? The Romanist (if I may adopt with some modification the views of the Romanist) is the Bible, and he finds in it the primacy of Peter, the supremacy of the church, and the direction to do penance for the forgiveness of sins. The Protestant reads it, and he discovers that Rome is the mystic Babylon, the mother of harlots, the abomination of desolation. The Baptist looks into it, and thinks that in baptism true believers must go under water as adults; most other Christians and that sprinkling is sufficient. Cromwell and his Roundheads read it, and find in it the sanction of their leading on his followers to battle. The Quaker reads it, and finds only the Prince of Peace, and declares: "He that takes the sword, shall perish with the sword." . . . The Calvinist sees the dreadful image of wrath flaming over all its pages, and says to his enemies: "God is punishing thee." The Universalist only sees the loving Father, and explains the most awful forebodings as Oriental tropes and pictorial rhetoric. The Mormon picks up phrases to bolster up his polygamy. The monogamist cries out even against divorce. The Shaker and his congeners in all ages forbid or disapprove all wedded union, whatever. The American of the Northern States loaded his gun with texts and went out to fight for freedom. The Southerner quoted the curse of Ham, and the Epistle to Philemon, declared that slavery was a divine institution, and that it was immoral to believe to regard it as a crime.

### MARRIED.

Wednesday evening the marriage of Miss J. Etta Brown and Mr. William H. Howe took place at Detroit, Mich., in their own home. No. 17 Lamble place, a wedding present of the groom's father. The ceremony was performed by Rev. Mariah Carpenter. The best man was Mr. C. Brown; Miss Kathleen Ferguson acted as maid of honor. Mrs. Stark as bridesmaid and Mr. Stark as usher.

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

## From Harbinger of Light, Melbourne, Australia.

### FACTS, FACTS, FACTS!

"These," observes the Revista de Estudios Psicológicos (Barcelona), "are what are asked for by our positive age, and of philosophical discussions, and of empty theories of all kinds. They are the facts, the facts, the facts. The illustrious theologians consumed the lives they dedicated to prove the holy Trinity, the universal deluge, and the miracles of Joshua, have passed away, probably never to return. To-day more attention is paid to an objective phenomenon, however trivial it may be, than to interminable chains of concatenated syllogisms."

The brutality of the fact begins by confounding and ends by convincing you. Nor is it admitted, as was acknowledged heretofore, that, in order to see into mysteries, a certain state of consciousness

### APPROACHING BEATITUDE

is necessary. It is rather the reverse of all that; because it is considered that, in order to arrive at knowledge, it is better to begin by doubting. Nor is it believed that a life of asceticism and paradoxical goodness, and blind credulity, and evangelical charity, can furnish the rudiments of logic or a criterion of the truth. Indeed, it is very much the contrary, because it is regarded as inadmissible that baggage of this kind conduces either to a torpid hallucination, or to a foolish and retroactive faith.

### NEITHER, IN FINE,

does it accept as good and certain, and entitled to be regarded as infallible, anything that may be said by a single human being, or upheld by a congress, or affirmed by an academy; because it is guided, before and above all, by its individual judgment, insisting upon solid proofs, and searching for convincing facts. It is, then, with these weapons, that we have to carry on the combat.

### IS SPIRITUALISM READY

to enter the lists? Yes; these are precisely typical of its being. By them it exists. With them it creates form. In them it finds its synthesis. God, the soul, the future life, the eternity of beings, indefinite progress, justice, morality, whatsoever is accepted by our creed, and above what has been said and repeated by all our philosophers—all these would be still deficient if the necessary proofs were wanting; if they failed to obtain the royal equator of facts, which are alone capable of communicating, by their undeniable method, faith, to the principles. With these, materialism shows itself quite unprepared to grapple. To-day, all things are changed, and standing on the same level.

### AS THE WISE POSITIVIST,

we have naturally transposed our positions in the matter of demonstrations. Does he require facts that shall attest the immortality of being, universal intercourse between the two worlds, definite progress, justice, morality, and all else comprehended by our creed? They are attested by those who were incredulous and are now believers—by savants like William Crookes, by artists like Bellachini.

### WE DO NOT RELY UPON

the faith, the goodness, or the mysticism of anyone; we take our stand upon what is. We do not ask people to measure and weigh our proofs with indulgence or to deem anything but justice and severe impartiality. Divested of prejudices, exempt from the violence of extremes, content to rely upon induction only, and not giving to the ethical part more weight than it bears relatively to zoological subjects, we present our facts for the examination of all who choose to investigate them.

### THE OTHER WORLD.

If we are in error, we undertake not to follow it, the moment it is proved that we are so. Meet our facts with other facts. Let those who deny that the beings of the other world reveal themselves to the Spiritualists, prove that these are plagiarized discourses, and we will immediately follow in their track.

### THE CHALLENGE.

But the challenge thus thrown down is not likely to be taken up by the men who impugn and ridicule Spiritualism, for their attitude towards it, is that of the English scientist, who said, "If I were to see these phenomena with my own eyes, I would not believe them."

## From Light, London, Eng.

### VIBRATION.

To the most casual of observers it soon becomes evident that the world of phenomena in which we live is rhythmic or periodic. There is a rise and fall, a maximum and a minimum, in connection with everything that comes into consciousness. We see it in the solar outbursts that disturb the glowing surface of the sun, the motions of the planets, atmospheric disturbances, and the ebb and flow of the tides. We recognize it in our varying moods, bodily states, and muscular activities, and we are forcibly reminded of it by recurring droughts, far-reaching epidemics, and financial crises.

### UNDERLIES ALL PHENOMENA.

Experimental science not only confirms, but greatly extends, our experience. It teaches that nature, in her finer manifestations, as in her coarser activities, is vibratory. The more delicate and subtle the phenomena investigated, the stronger the evidence for this conclusion. With every reconsideration of old facts, with every discovery of new, it becomes more and more evident that the one great reality of the Universe, as we know it, the "law of laws" that underlies all phenomena, is vibration.

### THE SENSES AND VIBRATION.

Our five senses may be regarded as a set of delicate instruments each with an exquisite sensibility for certain rates of vibration whereby we are enabled to apprehend something of the world external to ourselves. That they are limited in their range can be readily shown; but it by no means follows that these limitations exhaust the possibilities of our being.

### THE UNIVERSE AND VIBRATION.

In the hurry and stress of modern life with every passing second upon upon the direct activity of the five senses, this ability to dispense with their aid has either been overlooked or deliberately set on one side, and this despite its spontaneous manifestation from time to time. If, as has been assumed, the universe is an ever-ascending scale of vibrations, it becomes essential, if the evolution of man is to proceed, that he should develop the power to recognize their existence. His ordinary senses not being sufficient for this purpose, others of greater delicacy and range will have to be evolved. Already there is a certain amount of evidence forthcoming that this is slowly but surely being accomplished.

### MYSTICISM PHENOMENA.

We have amongst us a limited number of individuals in whose presence, under certain conditions, strange and mysterious phenomena occur. Matter is moved without visible contact, or manifests in a manner outside our experience. There is a perceptivity other than that of the senses, and a knowledge of post-mortem states as startling as it is emphatic.

### HYPNOTIC RESEARCH.

has revealed that consciousness is but one of the many possible states, that its threshold is continually fluctuating, and that it is more or less conditioned by our terrene needs. It may be compared to the rim of a wheel and the Universe to a road, the point of contact being the field of consciousness, the true being. As the wheel revolves, fresh contacts are made, new states of consciousness are developed, with an increased capacity to comprehend the mysteries of the Universe.

### THE SENSES.

Considerations such as these may be useful in helping us to realize that our senses are but temporary expedients—rough and ready contrivances serviceable for a time, but presently to be discarded. Behind them there already exists, in rudimentary form, the makings of a finer and more highly sensitive organization, of deeper capacity and with powers of apprehension for the detection and recognition of states of vibration as yet unknown.

### ATOMIC VIBRATION.

Evolution itself may be regarded as the aggregation of minute atomic impulses towards a higher harmonious relationship, and such is the compelling power of sympathetic vibration that once started on its ascending ladder, it is impossible to stop until we find ourselves face to face with the Divine.

## ORGANIZATION.

### A Practical Illustration of Its Benefits.

#### MICHIGAN'S OBJECT LESSON FOR OTHER STATES.

To the Editor:—I would like to tell your thousands of readers what organization has done, not only for the Spiritualists, but the great mass of the people of the State of Michigan. Some time before the Legislature of this State met last winter to reconstruct and amend the constitution, the government of our citizens, an organization called the Medical League drafted a bill to present to that body, that would create a so-called Medical Board, whose duties it would be to say who might practice the healing art in the State. As your readers are well aware of the condition that such a law would place some of our best healers in, I will not repeat it here, but will say that it was very much like the one that became a law in Ohio, Indiana, and many other States of this great Union.

But I am pleased to say that being well aware of the strength that there is in union, the Spiritualists of this State also have an organization, and to the efforts of this organization the people are indebted for the defeat of this nefarious bill. While we had good and able help from a few outside of our organization, yet I believe that the largest portion of the work was done by our people. I myself spent four weeks of hard work at the State capital, as one of the committee appointed by the State Association to look after this bill and see that it did not pass; and I feel that my efforts, and to the efforts of our committee, the defeat of this bill is largely due. While the people are not only working for it, they also have money, and it was offered freely. But I am happy to say that I believe that our representatives were above being bought up in that way; and thanks to their honesty and integrity, and the heroic efforts of our committee, we are saved the disgrace of having such a law upon our statute-books. But this only shows the great necessity and benefit of having an organization in every State, and that it should be supported and maintained by local organizations in every city, village and hamlet in each State. I believe that our safety depends in organization.

Pav Paw, Mich. DR. B. O'DELL.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherever to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

## LIFE WORK CORA L. V. RICHMOND.

COMPILED AND EDITED BY HARRISON D. BARRETT.

With portraits representing Mrs. Richmond, etc. 1857, in 1870, and in 1894.

### OUTLINE OF CONTENTS:

INTRODUCTION. CHAPTER I. Foretelling—Place of Birth—Childhood—School Experiences—First Mediumistic Work, etc. CHAPTER II. Hopedale—Mr. Scott in Massachusetts—Removal to Wisconsin—The Italian Family—Admiration's Work—Work of Spirit Aid—Augustus B. B. CHAPTER III. Outline—Her Early Life and Tragic Fate—Her Mission in Spirit-Life. CHAPTER IV. Other Controls—The Guides. CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorate—Work in New York—Thomas Guile Fortier—Seattle—Brooks—Horace H. Brooks—Removal to New York City, 1856—Philadelphia—Boston—Baltimore. CHAPTER VI. New York City (continued). Prof. J. J. Magee—Hon. J. W. Edwards—Dr. Gray—New York Editors and Clergy—Pica in the East—Madison, Pa. 1857—Hon. A. B. Rice. CHAPTER VII. Washington, D. C.—Reconstruction—Senator J. M. Schenck—Work in Massachusetts—N. P. Banks—Nettie Colburn Maynard—Baltimore of Geo. A. Bacon. CHAPTER VIII. England—Robert Dale Owen—George Thompson—Countess of Calhoun—Mrs. Stranville—Mrs. and Mrs. Webb—Mrs. Newbury—J. C. Ward—Mrs. B. B. B. CHAPTER IX. Work in England (Continued) in Three Subsequent Years. CHAPTER X. California Work, 1855—Other Visits—Letter of C. M. Plumb—Letter of Mrs. John A. Wilson. CHAPTER XI. Chicago Work, 1856 to 1858—First Society Chartered, 1858—Complete Account of Work in Letters and Statements of Members of the Society. CHAPTER XII. Camp Meeting Work—Cassadaga—Lake Placid—Quincy Bay—Lakeside—Madison, Wis. CHAPTER XIII. Literary Work—Hesperia—Volume of Discourses and Lectures—Psychology; Soul Teachings—Poems—Other Literary Work. CHAPTER XIV. Literary Work (continued)—Lecture at Syracuse, 1858—Work in New York—Work in a Yearly Land, 1858—Poems—Clashes Selections—Lectures—Work of William Richmond. CHAPTER XV. Work in England—Work in England from 1858 to 1860—Work in England from 1860 to 1862—Work in England from 1862 to 1864—Work in England from 1864 to 18



# QUESTIONS AND ANSWERS.

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

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is published, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

T. H. Memphis, Tenn.: Q. (1) Who were the Sibyls? and what were the Sibylline Books?

(2) Is there any evidence of the reliability of the oracles of Delphos?

A. Sibyl was a name given by the Greeks, and the word Sibylline, to women who professed prophetic power, and inspired by the gods. There were many of these, having more or less local reputation, and some acquired by their superior gifts national reputation. One, the most famous, was at Cumae, a town in Campania, and hence was called the Cumæan Sibyl. She had the oracles compiled in nine books, whether her own labor or others, is not recorded. Wishing the nation to profit by their wisdom, she brought the books to the Romans, and offered them for a price. He refused, and she burned three, returning and asking the same price for the six remaining. He again refused, and she went away and burned three more, returning and demanding the same price for the remaining three. Astonished at her conduct, and thinking her mad, they refused to buy. She then appeared at the temple of Jupiter Capitolinus, where they were consulted by the priests on all great occasions. The temple was destroyed 53 B. C., and the books perished. Afterwards a collection of oracles was made by a society of the most learned men of the day, but this met the fate of the first. What is now called the Sibylline Oracles is a collection made as late as the 3rd century, and has little relation to the original oracles.

(3) The oracle of Delphos was famous throughout the whole civilized world. Some shepherds were pasturing goats around the site of this temple, when they observed that when the goats put their heads in a certain place they ran and leaped wildly about, and they moved like madmen. The news of this marvellous goat spread rapidly; a seat called a tripod was erected over the fissure, and a woman chosen by the priests was placed there during one month, in the spring of the year, to receive the inspiration, and answer those who called to consult the oracle. Law-givers came to learn the course to pursue most beneficial to their people; kings came to know the fate of wars; individuals came to consult on affairs of life. From the magnificent gifts of those who received benefit, a splendid temple was erected, and adorned with most costly ornaments. This temple was situated on the south side of Mount Parnassus, and on the eastern side of the Castalian fountain, in which the priestesses bathed before she approached the tripod. She crowned herself with laurel, and ate some of the leaves. As soon as she inhaled the vapor from the cavern she grew pale, her eyes sparkled, and she trembled in every limb. The attending priest wrote down the words she uttered in her frenzy.

Delphos was noted for the ambiguity of its answers. The Delos was famed for the directness and consciousness of its replies. Delphos was the most famous, however, and the most ancient, being founded twelve hundred years before the Christian era. So infallible were its predictions deemed, that it became an oracle. As true as a response from the tripod.

The responses, however, were unequal, at different periods. The priests chose the priestess, and different ones were possessed with different degrees of mediumship, and thus the answers at one time were ambiguous, at another clear, varying with the sensitiveness of the priestess.

The reliability of these oracles is as well authenticated as any portion of ancient history. Some of their responses silenced at once the charge of deception. So strangely true are some of these, that it is not surprising, unable to account for them in any other way, refers them to the Devil. One instance: Croesus, whose wealth has become a proverb, wishing to test the oracles, for as no one sent a messenger to seven of them, asking them to tell his employment at a certain time. With cunning strategy he applied himself to concocting a test. He cut to pieces a tortoise and a lamb, and boiled them together in a brass kettle.

The Delphic oracle sent him this reply:

"I count the sands, I measure not the sea."

The silent and the dumb are heard by me.

For now the odors to my senses rise—A tortoise boiling with a lamb supple—Where brass above and brass below it lies."

This led to his ruin, for he thought the oracle worthy of consulting on affairs of state, and asked if he should be successful in his war with Cyrus, the Persian, and as to the duration of his own kingdom. The answer was that his kingdom should stand till a mule ascended the Persian throne; and when he crossed the river dividing his territory from the Persian, a great kingdom would be overturned. He interpreted this as favorable to himself, prosecuted the war, and was soon overthrown, and led captive. He sent a messenger with indignation, reproach to the oracle, who replied that Cyrus being half Mede and half Persian, was the mule referred to, and his own kingdom, not the Persian, was the one referred to as being overturned, and that the prediction had been fulfilled to the letter. A large collection of these oracles that were fulfilled might be made. One thing is certain, the wisest sages, and most erudite statesmen of their times accepted the voice of the oracles as divine. Not until the present, has any plausible explanation been offered, or a key furnished whereby the mysteries of the ancients could be unlocked.

Mrs. A. W. Collins: Q. Can spirits reform their lives more readily than while in earthly life? Can we do anything to assist them?

A. The surroundings leading to incite to error being radically changed, if there is a desire for reform, it is more easily attained. Yet that desire does not readily grow up in the mind, and a good deal is ever open to the misguid-

ance of the more advanced. It is not often that the opportunity is afforded for us to assist, but when we do come in contact with those willing to be led to the light, a potent influence may be exerted.

D. Cross: Q. Is there any truth in the much talked of haunted houses? If so, where do they get the power to manifest, when such perfect conditions are required?

A. The extended investigation of the English Psychological Research Society proves conclusively that setting aside a vast amount of rubbish, there is a residuum of facts which are unshaken and reliable. There are houses and places, where manifestations occur, which are not referable to any known physical force. Many of these hauntings depend on the presence of a medium. The house in which the Fox family first heard the rappings was haunted, but no manifestations occurred until the Foxes, or their mother, or then again there are houses where the phenomena appear to be independent of any person on this side. Here lies the difficulty in the mind of this correspondent.

There is what may be called a mediumistic locality. That is for a certain spirit, a given locality allows of more freedom to manifest than any other. As a rule, places to which the spirits are pulled by some great event, as death or the committing of a capital crime, furnish these conditions, and such spirits that they can more readily communicate in the midst of such surroundings than elsewhere.

Although it may be easier to manifest there must be mediumistic power either in the person or persons receiving such manifestations, or it may be drawn from persons unconsciously, at remote distances. Such earth-bound spirits are not as subject to delicate conditions, and retain strength of control.

J. T.: Q. I have read many spiritual papers in several languages, but in my estimation none compare with the Progressive Thinker. The deep interest and the yearning replies, have caused me to come with a few questions that have puzzled me:

(1) I cannot account for a man like Gladstone, with his great intellectual power, being so ignorant of Spiritualism, and accepting what Carlyle justly calls the monstrous and the impossible absurdities called Christianity.

(2) Are there any scientists of attainment belonging to the churches?

(3) What is there so fascinating to the believers in Christianity in an unreasoning faith in God and an eternal hell, I would like to know?

A. (1) The heredity of centuries of training falsified our thoughts for us before we are born. Gladstone has been a giant in affairs of State; his writings on religion showed him to be an ignorant, narrow bigot. He has taken back to some enslaved ancestor his religious nature. The instances of an all-round, fairly developed man are rare. It must be remembered that there is not a ray of spiritual sympathy in the face of the "grand old man."

(2) There are scientists of fair attainment who acquiesce in the church forms, but there are none of eminence who do not stand far outside its limits.

(3) There is exquisite humor in this question. To the bigot there is intense satisfaction in consigning those who disagree with him to hell. He cannot enforce his doctrine here, but after death he will have the unspeakable pleasure of seeing his adversaries feed the fierce flame. A God able to carry out such an order is the ideal of bigotry. The actual of his ideal. Without such a God, whose scheme of Christianity would be unsupported. The idea of a revengeful, jealous God has tainted the religion and laws of mankind from the beginning and is now strongly apparent in criminal legislation, and church faith.

## IT WAS AN EXCELLENT TEST.

To the Editor:—With your permission I will relate an incident told me some years ago by a lady who then resided at Langesburgh, Mich., but who is now living at Eaton Rapids, that State, and as she is a lady of high standing, there can be no question raised as to the truthfulness of her statements. While I may not be able to give her exact language, it was in substance as follows:

"Just after dinner a few days ago, in company with two other ladies, we went to a small piece of woods just outside the village, to gather some flowers, and were gone about one hour. When returning home, and in front of Mr. Sprague's residence, across the street, (pointing toward a small house but a few rods away), Miss Ella Sprague, the daughter, came out to the gate and told me there was a lady in the house who was very anxious to speak with me. As she was very earnest, I accompanied her, and she led me into the house and took a seat, but did not see any other lady in the room. I was scarcely seated when she said: 'Mrs. B., there is an aged lady standing by your side, who says she is your mother; that she died this morning from injuries caused by a horse running away and throwing her from the carriage. She says her name is Rebecca Abbey, and she was on her way to visit friends upon the hill east of Honey Lake.' She then gave a minute account of her dress and how the accident occurred, the name of the gentleman with whom she was riding, who she was going to visit, the nature of her injuries, and said I would receive a dispatch that evening, announcing her death, as a messenger was then on his way to the telegraph office. To say that I was surprised, faintly expressed my feelings, for I knew she had never seen my mother, and knew nothing about the other persons she named, whose names were very familiar to me and I was nearly overcome by the shock. I returned home in great excitement, and tried to exclude the subject from my mind, but it seemed to take a deep hold upon me, and I could not shake it off, but kept a close lookout for the predicted message, in spite of my endeavor to think there was nothing in it. Late that afternoon I saw a messenger boy coming on a run, and I hastened to meet him, and received a dispatch confirming the sad news received to me several hours before, and a few days later came a letter giving in detail the particulars as related by Miss Sprague. I had often heard her mention of a medium, and from personal acquaintance knew her to be a fine, reserved lady, but never had any faith in spirit communication."

Honey Lake is located in Ontario county, New York, and the lady killed was my father's sister.

Waverly, N. Y. JAS. B. BRAY.

## CONSUMPTION

TO THE EDITOR: I have an absolute cure for CONSUMPTION and all Bronchitis, Throat and Lung Troubles, and all conditions of Wasting. By a timely use of thousands of apparent, by hopeless cases have been permanently cured. I will send FREE to anyone who desires, THREE BOTTLES of my Newly Discovered Remedies, and a full description of my system and address. Always sincerely yours, T. A. SLOAN, N. C., 111, 1st St., New York.

By writing to this office, please mention this paper.

## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

### UP IN A TREE.

The Cottulla (Texas) correspondent of the St. Louis Globe Democrat, of recent date, details the following story of a reliable stockman, whose names are given, who were driving a herd of cattle through the timber in the Davidson Creek bottoms, Texas, when they were attracted by a peculiar looking object in a large oak tree. It was at 12 noon, and not a cloud in the sky. "Why, there's a man up there in that tree," said Smith. "A funny looking man," said Addison. It was about 50 feet from the ground. It looked as if the main body of the tree had been broken off and two great limbs rose from the broken trunk on either side. They called the object a tree, but it did not change its position, and yet it was "a man up a tree," sure. They were scared, badly scared, and hurried back to camp. Several volunteered their services to silt the "ghost story" to the bottom; for he remembered nobody "valley" a "ghost" story for days. "There he is," said one. "We could see his hair, his ears, his nose, eyes and mouth, as plainly as we could see a little bird that had alighted on that same tree." Well, they cut the tree down, and in the stump, near the ground, was a skeleton of a man, and a gun and a leather shot-pocket. The skeleton was identified as that of David Marslin, who was a famous hunter in that country thirteen years ago, and who had been suddenly missing. In a leather pocket book in the shot-pocket was a valuable gold watch and a letter. Marslin's heirs a large body of land in western Texas, worth \$100,000. Now, a boy and a pretty young lady will inherit the broad acres, and I hope they will make good use of it. Dead men do sometimes tell tales.

### A HAUNTED JAIL.

The Nelson county (Kentucky) jail is alleged to be "haunted," or was so, on or about May 7. The dispatch, among other things, says: "Prisoners who have been confined in the jail solemnly swear that strange noises were heard in and around the cell where Hill, the wife murderer, died. He is heard, it is alleged, pacing up and down, as was his wont during his confinement; as he is also heard to groan and toss restlessly upon his bunk, and, as a climax to the whole, his blood-curdling screams were heard while struggling in the throes of death, rings again through the stone corridors with thrilling distinctness. These and many other manifestations are spoken of, and he is considered a brave man who will willingly venture near the haunted cell after nightfall."

### WILL BEAR WATCHING.

In Paducah, Ky., says the Cleveland (Ohio) Plaindealer, a certain young fellow, attractive, of course, and fair of speech, has been earnestly devoting his energies to the study of the occult, while ostensibly engaged in revival work. The young man of Paducah stood it as long as they could, and then fell upon the amorous revivalist and administered to his undrugged back a large number of well-applied lashes; which leads to the belief that he will no further hang about the Paducah neighborhood to unite the dissimilar occupation of saving souls and mashing hearts. If the editor reads his exchanges carefully he may find that the amorous preacher is a good deal in evidence now-a-days, and the occupations are not so "dissimilar" after all. The average "revivalist" will bear watching.

### HABEAS CORPUS.

Joseph Slammanski, of Chicago, was obliged to get out a writ of habeas corpus to secure the release of Wagner from the convent of the Poor Handmaids of the Immaculate Conception, to whom he was engaged to be married. He claims the girl was forced to come to Fort Wayne, Ind., where she is restrained of her liberty. The woman who enters one of these so-called religious institutions leaves hope behind. What a solemn farce.

### MUST STAY OUT OF PULPIT.

In the Southern Presbyterian Assembly, at Charlotte, N. C., May 22, the committee recommended that women be forbidden the use of the pulpit for public addresses. While it is fully recognized that the women of the church, yet the Bible forbids female ordination. Whenever the women issue a declaration of independence, then, and not until then, will they be accorded equal rights. A nice little chunk of gossip was aired at the 109th Presbyterian Assembly, at Joseph, Pa., May 22, when Dr. P. Knowles made a speech on "The sky-scraping mission house in New York City; that such a palatial structure and the extravagance of the secretaries did not stimulate the benevolence of the washerwoman and the poor people in the church. That one of the secretaries got a double salary, \$5,000 from the board and \$5,000 from the Kenedys of New York." Corruption in church management is an old custom. How could it be otherwise?

### SENSIBLE PREACHING.

Rev. Dr. S. P. Specker, Presbyterian, of Cleveland, Ohio, is rather remarkable for an orthodox clergyman. He talks as follows: "The name of God or Jesus Christ in the Constitution would mean no more than a Christian Sunday laws are needed for the good of society and should be enacted only to the extent that they do conserve the safety of society and the natural rights of men. . . . Our people hold to the Christian faith and are markedly characterized by Christian morality. All legislation for the purpose of making us a Christian country would be a disastrous failure and ought to be." Seven years ago the Doctor denounced Spiritualism, but he has been attending seances lately and getting his eyes opened.

### CRY ALLOUD.

Rev. Dr. Nevins Woodside, of Grant street Reformed Presbyterian church, Pittsburgh, Pa., says: "It's a mercy that God's ministers are so well equipped now. Go to any of our churches, and you will find a man who can go. Oh, the lazy ministers who are in the churches to-day. They are the most abominable of all types of the so-called ministers of God! There are others who are zealous to listen to, and their congregations get cold and melt away altogether." The learned Doctor has been in the business over thirty years and doubtless he knows what he is talking about. My feeble strictures on God's ambassadors melt away into nothingness when compared to the foregoing. "Cry aloud and spare not!"

### SOLENN FARCE.

Rev. Jacob S. Johnson, a colored evangelist preacher, was executed upon the gallows May 5 at Somerville, N. J., for the murder of Annie Beckman, in New Philadelphia, O.

September, 1895. He put on a black suit and necktie; then, May 4, and declared for the capital as his headquarters. Officers were elected as follows: President, Hon. B. W. Bond, of Wiloughby; first vice-president, D. A. Herk; second vice-president, Carrie Firth Curran, of Toledo; treasurer, J. D. Arns, of Columbus; secretary, W. Taylor, of Lake Trustees, J. E. Bruner, of Cincinnati; Elizabeth Colt, of Columbus; Abby L. Pettigill, of Cleveland. Much as I should like to have been present, it seemed impossible to do so.

### STATE CONVENTION OFFICERS.

The State Convention of Spiritualists of Ohio, met at Columbus, May 4, and declared for the capital as his headquarters. Officers were elected as follows: President, Hon. B. W. Bond, of Wiloughby; first vice-president, D. A. Herk; second vice-president, Carrie Firth Curran, of Toledo; treasurer, J. D. Arns, of Columbus; secretary, W. Taylor, of Lake Trustees, J. E. Bruner, of Cincinnati; Elizabeth Colt, of Columbus; Abby L. Pettigill, of Cleveland. Much as I should like to have been present, it seemed impossible to do so.

### TOO MUCH RELIGION.

Religion, that is, too much of it, drove Mr. William Davis, of Cleveland, Ohio, to the Newburg, asylum. He was ordered to be sent there May 7, by Probate Judge, White. Davis imagines that he is constantly in communication with the dead, and that he is a member of the Salvation Army. He seems to have very little method in his madness.

### AN IMPROVEMENT.

Instead of his usual Sunday evening sermon, says the Colorado Press, a clergyman of Chapman, Kansas, is reading to his congregation a continued story entitled "Jake, the Merchant," which he wrote himself. No doubt that it is a big improvement on the Baron Munchausen's Travels, exploited in the Bible.

### MIGHTY POOR SERMON.

The local preacher, says the Boston Transcript, had a ministerial friend come to town, and he incoherently rattled off the pulpit on Sunday. The visiting clergyman took occasion to inveigh against the sports of the day, and he was especially severe in his denunciation of horse racing. After the service the home preacher told his friend he was very sorry that he could be so incoherent. He said that Mr. Dryver, one of the congregation, who was a very liberal contributor to the church, was a great lover of horse racing. Before leaving the church they met Mr. Dryver. Said the visiting clergyman, after being introduced: "I hope I did not offend you by what I said against horse racing. I assure you that I did not mean to be personal."

### PROPHETIC WORDS.

Thomas Paine, the great American patriot, who did so much to aid the colonies in achieving their independence, still lives and is a power in the heavenly spheres. He says, "I entered the spirit-world at the age of 72 years, and 6 months. Two years ago, (Jan. 29, 1895), he predicted that 'there is a danger at this time menacing the United States. The church of Rome. . . . Though you may not know it, it is up to you to save the world. But there is a plot being laid to destroy the party of liberty. . . . While Mr. Cleveland dares to affiliate with him (the Pope) as he does, so long is there danger to American freedom, and I do not care who hears my voice.' Prophetic words!"

### INTENSELY RELIGIOUS.

The whipping-post was abolished in Delaware some time ago, as a relic of barbarism. Now it is alleged, that whipping is still in vogue at the Cleveland Jail. The warden, Mr. Cleveland, is an intensely religious man, and has more magnificent churches to the square mile than any other city in the great Christian State of Ohio. An investigation has been ordered. Religious (if services are held regularly at the prison, but the threat of eternal punishment for misdeeds does not seem to reform criminals. Not to any great extent. There are only 755 inmates in Cuyahoga county infirmary. "The poor eye have always with you."

### COMMUNION WINE.

Miss Josephine Holmes, "a most estimable young woman, who stands high in the church,"—Presbyterian—at Cleveland, Ohio, created a scene of excitement on Sunday, May 2. She rushed down through the aisle to the pastor, Rev. Dr. Sutphen, and began talking in a loud and incoherent manner about the wine to be used at the communion. Several men endeavored to induce her to be calm and return to her seat; but without avail. Her talk became louder, and she began to shriek wildly. The poor woman was evidently suffering under a terrible mental strain caused by deep religious fervor.

"Oh, God! if souls unsouled as these must daily move at thy throne— If she, upon her benediction kneels, This loveliest and this purest one; She, with a face so clear and bright, We deem her some strange child of light—"

If she, with those soft eyes in tears, After day in her dress, years, Must kneel and pray for grace from Thee, What far, far deeper need have we! How hardly if she win not heaven, Will our wild errors be forgiven?"

The poor girl was taken to her home as soon as possible; and if not properly cared for, will soon find herself an inmate of the insane asylum; not caused by Spiritualism either, but by the horrible teachings of the orthodox church.

### SHOULD BE CAREFUL.

Rev. Sam Jones says he is not going to fight anyone hereafter, but the Devil. Sam had better be careful not to hit the old boy too hard. He might knock himself out of a job.—Cleveland (O.) Plain Dealer.

### GOOD SENSE.

A wise clergyman in the east suggests that it would be well to fill the stomachs of those starving people in India before trying to convert them. There is good sense in this, even if it does contradict somewhat with the theories of the missionaries.—Cleveland (O.) Press.

### HON. WALTER HOWELL.

If Hon. Walter Howell, of London, England, will write to C. H. Mathews, New Philadelphia, O., he will learn something to his advantage.

### ALL WELLS.

Providence generally knows what he is about. The religious of the world would not desecrate the Christian Sabbath by the beautiful ceremony of placing flowers on the soldiers' graves, found an inclement day on Saturday, but a beautiful day on Sunday, Decoration Day. "He doeth all things well."—C. H. MATHES.

New Philadelphia, O.

## GENERAL SURVEY.

(Continued from page 6.)

lor belonging to the Band of Harmony. May the ideal religious faith become organized to save the world, and of all good; the foe of all evil; silvery as the moon; brilliant as the sun; beautiful in its mission; beautiful toward heaven; made welcome when bird and leaf appear; when laughing down brings summer fruits; do not welcome the autumn's gathering splendor crowns the hills; and thrice welcome when the flowers lie in their winking sheets of snow."

J. H. Rogers writes from Portland, Ind., for a little information: "My father, Edward Rogers came to this country in 1835. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester, Ind., and to LaPorte, Ind., and he died in 1883. He was a Spiritualist, and had been three or four years he became a Spiritualist painter and painted pictures of those who had been dead many years. He commenced in Columbus, O., then went to Winchester,









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

VOL. 16

CHICAGO, ILL., SATURDAY, JULY 10, 1897.

NO. 398

## AROUND THE WORLD

### Spiritualism in Many Other Sections of the Earth.

Dr. J. M. Peebles Writes of His Second Experiences and Observations in Ceylon and India.

#### CAST THY BREAD UPON THE WATERS.

Seeing is knowing, and knowledge rightly used leads to the temple of wisdom whose cornerstone is Truth, and whose golden dome is crowned with Love.

"Cast thy bread upon the waters." It was nearly fifty years ago that, with other temperance men in McLean, Illinois, Auburn, Syracuse and Western New York, I aided, inspired and helped bring into existence the Independent Order of Good Templars—a radical temperance organization, in which women in every respect were the equals and co-workers with the men. It resolved little by little to take from the Sons of Temperance and the conservative toilers in this reform movement. But no truth perishes. The builders may die, but the temple will stand. This organization which I am proud to largely father, has now spread the glad tidings of the new era of India, Madras, a Hindoo city of 500,000, there are four flourishing organizations of Good Templars, all Hindoos. The Hindoos, only as they become civilized and Christianized, are added to liquor-drinking and meat-eating. The Hindoos do not, God bless, only as they imitate English officers.

#### CEYLON'S RUINS AND BURIED CITIES.

This is a very ancient country with unrecorded prehistoric records. Leaving the old Kandian capital at 9 a. m. April 26, we reached Matla by rail in about two hours. The scenery along the way, of valley and verdure-clad mountains, of rice-fields, coconut groves and broad tea plantations, was as unique as any country to the admirer of nature.

Matla, a native Sinhalese village of some 3,000 is the terminus of the English railway. The town has the appearance of age, filth and squalor. There is no hotel here, but an English "rest-house." Not one in a hundred can speak a word of English. Encountering a bullock team, I was soon squatting on a springless cart bottom, on my way to the temple ruins. The village streets were narrow, the one-story houses were thatched with straw and palm leaves or covered with tiles. Children, many of them sick, played and older along the streets, were innocent of a particle of clothing; the adults wearing only the loin-cloth. Passing along the market, I was obliged to keep my handkerchief to my nose. But we've left the village and are in the country. This is lively. How true, "God made the country." The roadway is lined with chocolate trees, sugar trees, coffee bushes, graceful, feathery palms, pineapple fields, and tea plantations.

#### ROCK-HEWN TEMPLES.

But here's the gateway that leads up to the old rock temples, some of which are cyclopean in structure. It was no ordinary people of the past that could carve a mountain into a graceful shrine and chisel religious monuments of intricate gods on flinty rocks that through the ages have done credit to the most distinguished Greek sculptors.

Just now I am in a jungle of gigantic boulders under the slope of a great massive over-protecting rock in which the main temple has been hewn. Three Buddhist priests conducted us through the temple describing Buddha's twelve rock-inscribed teachers sent out to preach; his twenty-four elders or councilors, their temptations and victories, and Lord Buddha himself, twenty-seven feet in length, who was lying in repose on his right side. Sixteen altars for him were offerings of flowers. Candles were burning. The smoke of incense was rising. Holy water was sprinkled upon the devout and the sacred pall was chanted by the priests—all of which seemed decidedly Roman Catholic. Have not all religions a common root, and that, the human constitution?

Anxious to take it all in, I climbed, led by my coolie guide, to the very summit of the highest rock, where I saw the carving of Lord Buddha's foot. It was fully six feet in length. Skeptical about this being the size of Buddha's foot, the accompanying priest assured me that the sculptor carved the ideal, with no authority from the sacred Tripitaka. The miracles of Buddha are infinitely more astounding than those of Christianity. Neither are logically believable. The supernatural is rapidly giving place to the superhuman, the spiritual.

#### BUDDHIST PRIESTS.

Some of the Buddhist priests, and among them Shri Sumangala, the head of the Colombo Buddhist College, are learned men. And by the way, the Prince of Siam, educated in the London University and graduating with high honors, has recently announced that he renounces his lay status and has become a Buddhist priest, donning the plain yellow robe. He owns nothing now but his robe and rice dish. Buddhist priests will take no money. They live by voluntary offerings. They see them early in the morning, after their ablutions and their prayers, out in the streets and winding lanes, barefooted, visiting the sick, or asking alms of the rich that they may feed the poor.

Through the kindness of Col. Olcott, I saw an exact likeness of Buddha's tooth, so carefully guarded in the Kandian temple. It is nearly two inches long. The real tooth is only a bit of deer's horn—a huge sham, becoming the shal-lowest superstition.

In a palm-embowered suburb of Colombo is the temple of the prince priest of Siam. He speaks fine English. He shrinks from no argument with mis-

sionaries. He is very social and wears his Buddhist robe of yellow very gracefully. A prince, a scholar, an ambassador to St. James and nearly half the courts of Europe, he had seen enough of the folly, deception, illusion and hollowness of the world; and coming to the conclusion that he was a soul, he renounced the world—the world and its illusions.

#### TEAS OF CHINA, CEYLON, ASSAM.

"Which are the preferable teas? is a common inquiry—"those of China, or of Ceylon?" The coffee plantations of the Ceylonese have been largely supplanted by tea plants and shrubs, owing to a disease among the coffee trees. Tea-raising is very profitable in the warm, humid climate of Ceylon. The tea plant will grow ten or fifteen feet high if left to itself; but the shrubs are kept clipped down to within one and two feet from the ground. Only the young and tenderest top leaves are picked. Poor Tamil coolie women do the most of the picking. A large basket is suspended upon their backs, and the leaves are plucked off and tossed behind them into these baskets. Their only dress is a loin-cloth. They sweat profusely. The manufacturing establishments for preparing, drying, sorting and boxing tea, interested me deeply. Many of the processes, one of which is the fermentation of the moist tea leaves; another is passing them over and through a copper screen; another is the stirring with the coolie's hands while drying; another is the stowing them down in boxes and chests by the Tamil coolie boys' bare, perspiring feet. At the Matla manufacturing the tea leaves ready for sorting and packing, were scattered over the floor, half an inch deep in some places, with half-naked, bare footed, feet, the coolies trod upon them, and in them, soon to be steeped and shipped as a delicious beverage by western nations. Tea leaves as a drink are useless, expensive, astringent, stimulating and medicinal. There is a large hospital for old men, and a large one for old women. "Which of the Oriental teas, then, is the best?" The answer is, those that are the least injurious, unhealthy, dirty and nasty. Take your choice, and tan your stomach with them!

#### THE KING OF SIAM IN CEYLON.

As fate or fortune would have it, I was in this evergreen land of temples and spires, when the Siamese King on his way to the Queen's Jubilee, visited Ceylon, and his entourage were made for his reception. Through the kindness of my old-time friend whom I first met at the "Eddy mediums," in Vermont, and who stands very high among the Buddhists of Ceylon and the Brahmins of India for the Emperor's visit, I was in the King's train. He was a magnificent figure, seated in a palanquin (paying ten rupees) only a few feet from the King's chair. He walked up under the handsomely trimmed and flower-covered arch with the strings of old medals and decorations, and a plain American-like suit. No sword, sash or epaulettes, not even a finger ring. Sensible king, said I. Conducted to his chair upon the platform, amid the music of Buddhist priests' chanting, he performed several religious ceremonies, and delivered addresses and replied to them in both Pali and English.

I had a pleasant five minutes' chat with him in the Queen's House. Upon leaving and telling him that I was traveling around the world gathering materials for a book, he most courteously said: "If you come to my country, I will give you every facility for collecting such materials."

The King is a genial, sunny-faced gentleman of, say, 40 years of age, with not a bit of swell or starch about him. He is as popular in his kingdom as was President Lincoln in America. Educated in London and Paris, he speaks English, is straight as an arrow, yellow-skinned and exceedingly affable. ASOKA BUDDHISM AND CHRISTIANITY.

What relation does Buddhism bear to Christianity? is an ever-recurring question. The numerous inscriptions of King Asoka, who, reigning over forty years, died at the ripe old age of eighty, 223 B. C., unquestionably he was the best and the wisest of the old Indian sovereigns. The inscriptions of his time—a Bible on rocks—are affording a rich harvest for archeologists and antiquarians. Some of Asoka's edicts remain to this day chiseled in the pillars and rocks and in old stone caves. Explorers and archeologists have just discovered among the ruins of Rampus were two Asoka pillars, nearly imbedded in soil and sand, one of which contained important inscriptions.

These inscriptions in either Sanskrit or Pali have been largely copied and translated. Some were too defaced to be clearly read. The translations relating to governmental commands, with moral and religious advice to both Brahmins and Buddhists are of a most interesting character. No interpolations can here be charged. Defying the cauterizing tooth of time, these inscriptions are genuine.

#### WHAT IS THEIR MORAL IMPORT?

They breathe the spirit of toleration and unbelief and brotherly love to all. Buddhists have never persecuted for religious opinion's sake. In this, Buddhism puts Christianity to shame. These Asoka edicts prohibited the sacrifice of animals either for food or for religious ceremonies. They ordered shade-trees and fruit-trees to be planted along the great thoroughfares, and wells to be dug along such and such distances to quench the thirst of trav-

elers along the highways. They enjoined obedience to parents, respect and reverence to the aged, kindness to animals, frequent bathing, and forbearance to all other religions. Query: How much has the world advanced ethically since the Buddhist era of Asoka?

#### WHAT IS THE HISTORIC IMPORT OF THESE EDICTS?

Much, very much! To use the language of Hon. P. C. Chatterji, judge of the High Court, Calcutta, author of "Asoka and His Edicts," etc., this Indian King, fired with the missionary spirit, sent missionaries to preach the doctrine and moral precepts of Buddhism to all the civilized nations of the west. Egypt, Syria, Cyrene, Ephesus and Macedonia were visited by them, as the thirteenth rock inscription edict shows. The western kings with whom Asoka made treaties were Antiochus of Syria, Ptolemy of Egypt, Mages of Cyrene, Antigonus of Macedonia and Alexander of Ephesus. These kings, over 200 B. C., permitted Buddhists to preach and teach in their countries, the fruits of which appeared in the rise of the Therapeutic of Egypt, the Essenes in Syria and Palestine, the Zoroastrians and Neo-Pythagoreans—all of which were Buddhists under different names. Thus the teachings of Buddha were carried to the remotest corners of the ancient civilized world. And so Judaism and Buddhism formed the nucleus of the religious and ethical soil out of which grew primitive Christianity. In this there was no miracle.

Many of the rock edicts of Asoka, chronological, ethical and religious are still standing, and can be seen by any one who will take the trouble to visit them. They have not been revised and

#### LAKE BRADY CAMP.

##### Large Attendance Reported

Sunday, June 27, the sixth annual encampment of our association was opened. The attendance was large as usual. D. A. Herwick, of Akron, our presiding officer of last year, again fills the chair. Moses Hull was the opening speaker for the day. His discourses were replete with proofs of spirit return drawn wholly from the Bible. He dwelt especially upon six texts, commencing with that of Isaiah dealing with "familiar spirits," "witches, enchantresses, necromancers," etc. He put to death.

Said he: "Talmage says he will preach against us, but if he obeys the commands of his Bible he will have to stop us." Then holding his arms and drawing his heroic figure up to its full height, he added: "Mr. Talmage, bring on your rocks. I have never thrown worse missiles than arguments, though I have received worse, and the modern Christian church is spending its money to-day doing good to the fallen, giving strength to the weak when possible. It is the extent of all there is of a religious nature in the teachings of Spiritualism, and all there is in moral ethics and human love. Therefore, not quite satisfied with the generous limitation of space in 'The Progressive Thinker,' your correspondent begs the insertion of the cut representing the beautiful 'Clancy Hall,' and the further inspiration that may be floating around in regard to this grand and noble institution."

If there was ever a divine institution in the world it is that which we are aiming the uplifting of the fallen, educating the homeless children of a city like this into the business ways of life and into morality, and the appreciation of the high and beautiful things with which this great world is filled.

The Illinois School of Agriculture and Manual Training for Boys at Glenwood, Cook county, is twenty-four miles from Chicago, on the Eastern Illinois railroad. The school is in the hands of enthusiastic, children-loving officers, from the president down to the janitor. Several of the officers are represented in our Board, and children of eighteen nationalities are in the home.

"We take every child committed to us by the courts, unless there is some disease, either of body or mind, that will prevent him being placed in a good home."

"After a suitable preparation under the instruction of competent teachers, we place the child in a home, either for legal adoption or indenture, and he must enjoy all the privileges of the family as a born member."

"If we become dissatisfied with his home, we reserve the right to remove the child at any time. All children go on three months' trial."

What this article intends to show is that this institution furnishes a good home, and a long foster parent for all children sent there to be cared for. They are grouped off into families of 30 boys each, except one, which contains 60. Each family has a captain who trains them to march by his word of command.

In fact, the half cannot be told of the intent and purpose, and the great good being done for the rising generation of unfortunate children at this institution. And it is grand to know that Spiritualists, though not yet sufficiently organized and financially equipped to build and endow such an institution, or at least to care for the children, are taking a harmonious part with others similarly benevolent and able.

In the erection of the beautiful hall, the picture of which will be found in connection with this article, Mrs. Clancy has filled a long felt want upon these beautiful grounds and she has reason to feel proud of the appreciation shown by the board, the boys and her own Spiritualistic friends as well as all others who expressed their appreciation by their presence at the dedication, and the Progressive Thinker joins the hosts of mortals and immortals in singing praise to the noble arisen son in whose memory "Clancy Hall" has been erected by his loving and benevolent mother. It is all in the Divine Plan.

#### A SELF-EVIDENT POSTULATE.

A correspondent of an eastern exchange, says: "Taking hell out of theology is equivalent to putting theology into hell." That is admirably put, and is as truthful as pointed. The capital, the stock in trade of the church, its great success as a reformatory agent, has been hell. As belief in a material hell has waned, so has waned the church. The eternal prison-house of the damned, its unquenchable fire, its kind, its victims, and a sort of personal supervision over all by an angered God, have furnished themes for every revival meeting through all the centuries of church history. The product of those revivals have replenished the church as it was decimated by death, by excommunications, and by withdrawals. The church cannot survive with these dogmas eliminated from its creed. It is in fact a reversible postulate, self-evident. "Putting theology into hell, is equivalent to taking hell out of theology."

#### KNOWLEDGE IS WANTED.

According to orthodox theology Jesus was the son of God, born of a virgin mother. Jude, the author of the Epistle by that name, was a cousin of Jesus, though Mark 6:3 calls him Christ's brother, the son of Mary. But Bible commentators generally, seem to view him only as a cousin of "our Lord." If Jesus, was Jude a nephew of God, and was God a great uncle to Jude's children? That is what has been "worrying" us for several days.

#### A JUST LAW.

Prosecutions are expected to begin soon under a new Massachusetts law which forbids the wearing of the body or feathers of any undomesticated bird. Every offender will be fined \$10 and the prosecuting witness will be paid a reward of \$5.

Want and sorrow are the wages that folly earns for itself.—Schubert. Discretion of speech is more than eloquence.—Bacon.

## LAKE BRADY CAMP.

### Large Attendance Reported

Sunday, June 27, the sixth annual encampment of our association was opened. The attendance was large as usual. D. A. Herwick, of Akron, our presiding officer of last year, again fills the chair. Moses Hull was the opening speaker for the day. His discourses were replete with proofs of spirit return drawn wholly from the Bible. He dwelt especially upon six texts, commencing with that of Isaiah dealing with "familiar spirits," "witches, enchantresses, necromancers," etc. He put to death.

Said he: "Talmage says he will preach against us, but if he obeys the commands of his Bible he will have to stop us." Then holding his arms and drawing his heroic figure up to its full height, he added: "Mr. Talmage, bring on your rocks. I have never thrown worse missiles than arguments, though I have received worse, and the modern Christian church is spending its money to-day doing good to the fallen, giving strength to the weak when possible. It is the extent of all there is of a religious nature in the teachings of Spiritualism, and all there is in moral ethics and human love. Therefore, not quite satisfied with the generous limitation of space in 'The Progressive Thinker,' your correspondent begs the insertion of the cut representing the beautiful 'Clancy Hall,' and the further inspiration that may be floating around in regard to this grand and noble institution."

If there was ever a divine institution in the world it is that which we are aiming the uplifting of the fallen, educating the homeless children of a city like this into the business ways of life and into morality, and the appreciation of the high and beautiful things with which this great world is filled.

The Illinois School of Agriculture and Manual Training for Boys at Glenwood, Cook county, is twenty-four miles from Chicago, on the Eastern Illinois railroad. The school is in the hands of enthusiastic, children-loving officers, from the president down to the janitor. Several of the officers are represented in our Board, and children of eighteen nationalities are in the home.

"We take every child committed to us by the courts, unless there is some disease, either of body or mind, that will prevent him being placed in a good home."

"After a suitable preparation under the instruction of competent teachers, we place the child in a home, either for legal adoption or indenture, and he must enjoy all the privileges of the family as a born member."

"If we become dissatisfied with his home, we reserve the right to remove the child at any time. All children go on three months' trial."

What this article intends to show is that this institution furnishes a good home, and a long foster parent for all children sent there to be cared for. They are grouped off into families of 30 boys each, except one, which contains 60. Each family has a captain who trains them to march by his word of command.

In fact, the half cannot be told of the intent and purpose, and the great good being done for the rising generation of unfortunate children at this institution. And it is grand to know that Spiritualists, though not yet sufficiently organized and financially equipped to build and endow such an institution, or at least to care for the children, are taking a harmonious part with others similarly benevolent and able.

In the erection of the beautiful hall, the picture of which will be found in connection with this article, Mrs. Clancy has filled a long felt want upon these beautiful grounds and she has reason to feel proud of the appreciation shown by the board, the boys and her own Spiritualistic friends as well as all others who expressed their appreciation by their presence at the dedication, and the Progressive Thinker joins the hosts of mortals and immortals in singing praise to the noble arisen son in whose memory "Clancy Hall" has been erected by his loving and benevolent mother. It is all in the Divine Plan.

A SELF-EVIDENT POSTULATE. A correspondent of an eastern exchange, says: "Taking hell out of theology is equivalent to putting theology into hell." That is admirably put, and is as truthful as pointed. The capital, the stock in trade of the church, its great success as a reformatory agent, has been hell. As belief in a material hell has waned, so has waned the church. The eternal prison-house of the damned, its unquenchable fire, its kind, its victims, and a sort of personal supervision over all by an angered God, have furnished themes for every revival meeting through all the centuries of church history. The product of those revivals have replenished the church as it was decimated by death, by excommunications, and by withdrawals. The church cannot survive with these dogmas eliminated from its creed. It is in fact a reversible postulate, self-evident. "Putting theology into hell, is equivalent to taking hell out of theology."

KNOWLEDGE IS WANTED. According to orthodox theology Jesus was the son of God, born of a virgin mother. Jude, the author of the Epistle by that name, was a cousin of Jesus, though Mark 6:3 calls him Christ's brother, the son of Mary. But Bible commentators generally, seem to view him only as a cousin of "our Lord." If Jesus, was Jude a nephew of God, and was God a great uncle to Jude's children? That is what has been "worrying" us for several days.

A JUST LAW. Prosecutions are expected to begin soon under a new Massachusetts law which forbids the wearing of the body or feathers of any undomesticated bird. Every offender will be fined \$10 and the prosecuting witness will be paid a reward of \$5.

Want and sorrow are the wages that folly earns for itself.—Schubert. Discretion of speech is more than eloquence.—Bacon.

All little aims slip from me as I reach my goal, and I am left with the Infinite. Ella Wheeler Wilcox.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

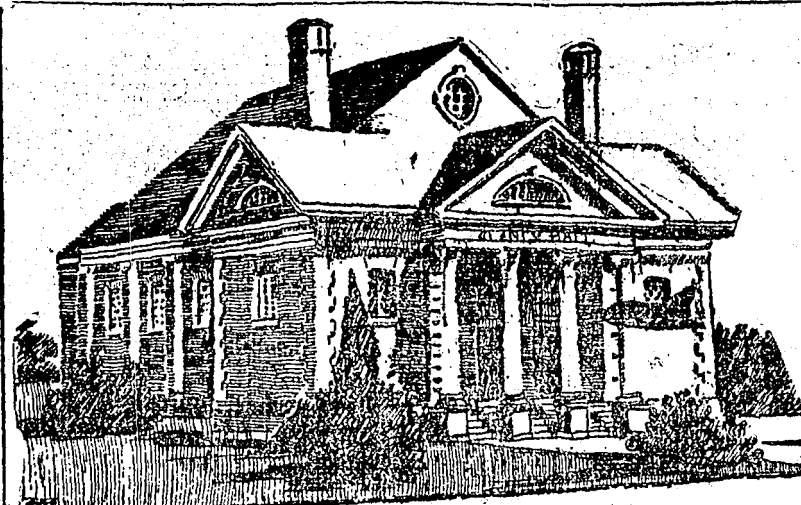
There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.



## CLANCY MEMORIAL HALL.

More About the Illinois School of Agriculture and Manual Training for Boys.

An Institution that is Nonsectarian and Nonsectional for the Unfoldment of Latent Possibilities in the Coming Man—Home for the Homeless and of Friends of the Friendless.

"The Progressive Thinker never tires of upholding, and even lauding that which is intended to raise someone to a higher standard, to a higher plane, to a larger spirituality; never wearies of doing good to the fallen, giving strength to the weak when possible. It is the extent of all there is of a religious nature in the teachings of Spiritualism, and all there is in moral ethics and human love. Therefore, not quite satisfied with the generous limitation of space in 'The Progressive Thinker,' your correspondent begs the insertion of the cut representing the beautiful 'Clancy Hall,' and the further inspiration that may be floating around in regard to this grand and noble institution."

If there was ever a divine institution in the world it is that which we are aiming the uplifting of the fallen, educating the homeless children of a city like this into the business ways of life and into morality, and the appreciation of the high and beautiful things with which this great world is filled.

The Illinois School of Agriculture and Manual Training for Boys at Glenwood, Cook county, is twenty-four miles from Chicago, on the Eastern Illinois railroad. The school is in the hands of enthusiastic, children-loving officers, from the president down to the janitor. Several of the officers are represented in our Board, and children of eighteen nationalities are in the home.

"We take every child committed to us by the courts, unless there is some disease, either of body or mind, that will prevent him being placed in a good home."

"After a suitable preparation under the instruction of competent teachers, we place the child in a home, either for legal adoption or indenture, and he must enjoy all the privileges of the family as a born member."

"If we become dissatisfied with his home, we reserve the right to remove the child at any time. All children go on three months' trial."

What this article intends to show is that this institution furnishes a good home, and a long foster parent for all children sent there to be cared for. They are grouped off into families of 30 boys each, except one, which contains 60. Each family has a captain who trains them to march by his word of command.

In fact, the half cannot be told of the intent and purpose, and the great good being done for the rising generation of unfortunate children at this institution. And it is grand to know that Spiritualists, though not yet sufficiently organized and financially equipped to build and endow such an institution, or at least to care for the children, are taking a harmonious part with others similarly benevolent and able.

In the erection of the beautiful hall, the picture of which will be found in connection with this article, Mrs. Clancy has filled a long felt want upon these beautiful grounds and she has reason to feel proud of the appreciation shown by the board, the boys and her own Spiritualistic friends as well as all others who expressed their appreciation by their presence at the dedication, and the Progressive Thinker joins the hosts of mortals and immortals in singing praise to the noble arisen son in whose memory "Clancy Hall" has been erected by his loving and benevolent mother. It is all in the Divine Plan.

A SELF-EVIDENT POSTULATE. A correspondent of an eastern exchange, says: "Taking hell out of theology is equivalent to putting theology into hell." That is admirably put, and is as truthful as pointed. The capital, the stock in trade of the church, its great success as a reformatory agent, has been hell. As belief in a material hell has waned, so has waned the church. The eternal prison-house of the damned, its unquenchable fire, its kind, its victims, and a sort of personal supervision over all by an angered God, have furnished themes for every revival meeting through all the centuries of church history. The product of those revivals have replenished the church as it was decimated by death, by excommunications, and by withdrawals. The church cannot survive with these dogmas eliminated from its creed. It is in fact a reversible postulate, self-evident. "Putting theology into hell, is equivalent to taking hell out of theology."

KNOWLEDGE IS WANTED. According to orthodox theology Jesus was the son of God, born of a virgin mother. Jude, the author of the Epistle by that name, was a cousin of Jesus, though Mark 6:3 calls him Christ's brother, the son of Mary. But Bible commentators generally, seem to view him only as a cousin of "our Lord." If Jesus, was Jude a nephew of God, and was God a great uncle to Jude's children? That is what has been "worrying" us for several days.

A JUST LAW. Prosecutions are expected to begin soon under a new Massachusetts law which forbids the wearing of the body or feathers of any undomesticated bird. Every offender will be fined \$10 and the prosecuting witness will be paid a reward of \$5.

Want and sorrow are the wages that folly earns for itself.—Schubert. Discretion of speech is more than eloquence.—Bacon.

All little aims slip from me as I reach my goal, and I am left with the Infinite. Ella Wheeler Wilcox.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

## WARNED OF DEATH.

### By a Sister in Spirit-Life.

OUTLAW JORDAN SEES A VISION IN THE NIGHT—TOLD HE WOULD SOON DIE, AND THE PROPHECY IS BEING FULFILLED—OREGON OFFICERS TELL OF A WARD LIGHT THAT HOVERED OVER THE SLEEPING BANDIT.

John Jordan, a Harvey county cattle-thief, who was incarcerated in the penitentiary last Tuesday for a period of five years, is reported to have declared the belief that his deceased sister declared he could not live more than two weeks. An incident that occurred while he was on the way to the penitentiary last week, says the San Francisco Call, vouched for as it is by the sheriff of Harvey county and his deputy, seems to be prophetic of the death of the cattle-thief. It was a singular story, and it would inspire doubt if it were not for the word of two men whose honesty has never been questioned.

The prisoner was shot while resisting arrest, and the authorities immediately made preparations for driving through without unnecessary stopovers. The conveyance was an ordinary stage wagon, and, relays of horses being provided at stations en route, the driver set out to make an all-night drive. Midnight in May was the time of the cattle-thief's journey. The sheriff and his deputy were aroused by the stopping of the wagon and an excited ejaculation from the lips of the driver.

"There's that infernal thing again," said he, more to himself than to the others.

"Where's what? What's the matter?" the sheriff asked, rubbing his eyes with one brawny fist and with a cat-like move reaching for his rifle.

The question went unanswered, for as all three of the men looked at one another in a puzzled way, as if forced by a common thought their eyes drifted to the dashboard of the vehicle. There it was—a ghastly, phosphorescent apparition of light, hovering in the air behind the horses and moving along the side of the stage. At one instant it looked like a reflection and at another it seemed to be a small body emitting the pale light itself. The light shifted to one side and next appeared under the stage, and then it was gone. Jordan, who was unaccountably sleeping, in a moment the light waned up and down and vanished in the darkness of the rear.

Nothing was said to the prisoner about the light, and he slept on until night. Later in the day, however, Jordan revived and began to talk.

"Say, sheriff," he began, "I've got something to tell you."

"Yes?"

"I ain't going to last long, sheriff."

"Don't say that, you're badly wounded, but you'll pull through as soon as you get medical attention and an easy berth."

"No, I'll not," Jordan reiterated stubbornly. "I've called the last turn. I feel it. Last night I saw my sister. My sister was dead, but she was the only one that ever thought much about me. Maybe I ought to have been a better man, sheriff, but let that pass. Well, she came to me last night. I saw her as plain as I see you now. She was all in white, sheriff, all in white. She pined for me, she wanted me to live. I got them shots in my head."

Jordan was wounded in the head and a bullet or shot penetrated the eye. He is no better and is not expected to live. At the prison he talks ramblingly of his sister and he is fast losing all vitality from exhaustion produced by melancholy over this apparition.

#### M. V. A. S. RATES.

A rate of one and one-third fare has been secured for the annual camp-meeting at Clinton, Iowa, August 1 to 20 inclusive. This rate is granted on the certificate plan and applies as follows: From all points in Wisconsin, Minnesota, Northern Peninsula of Michigan, South Dakota east of the Missouri River and that part of North Dakota east of the meridian at which the Missouri River crosses its southern boundary, and all points in Illinois and Iowa east and north of the line of the C. B. & Q. R. R.—Chicago to Council Bluffs. The tickets should be purchased three days before the opening of camp, that is July 29, 30 and 31, and thereafter on Tuesday and Friday of each week during the meeting. They will be good for return for three days after the close of



# 24,600 RICH MEN.

According to the Divine Plan, Could Build Good Homes for All.

What Senator Mills, of Texas Said in a Recent Speech in the Senate on the Tariff Question.

## SENATOR MILLS'S STATEMENT.

"Less than 25,000 out of our 70,000,000 people own \$31,500,000,000—more than one-half of our wealth."

A pretty wise Frenchman once said: "Monarchies are destroyed by poverty and republics by wealth."

The World requests me to state the basis of the estimate of distribution of American wealth, published in 1889, and referred to by Senator Mills, of Texas, a few days ago in the course of the Senate debate on the pending tariff bill. The figures quoted by Mr. Mills were taken from the first estimates which I made, in September, 1889, and which were modified, on careful inquiry, in the Forum of November, 1889.

In the latter article I assumed that the great law of averages might be relied upon in America as much as in Great Britain, and that we needed only to find a starting point in order to proceed safely to calculate, in accordance with universal experience, the average increase in the number of persons owning wealth, in proportion to the decrease of the amount owned by each.

It was then shown by reference to official tax returns, first in Great Britain, and next in the city of Boston, that there was a regular progression in the number of persons owning wealth rapidly increasing as their individual wealth became less and less. It was shown in this way that the concentration of wealth in Boston was much greater than the concentration of wealth in Great Britain. The estimate of total national wealth given by the census of 1880 was then referred to, and from that an inference was drawn as to what on similar principles would be the census estimate of the total wealth of the United States in 1889.

It was next shown that if we could only ascertain with

of the further distribution of wealth. On this basis two tables were prepared, the first assuming that the English tables afforded a proper test, and the second assuming that the experience of Boston was a safer guide.

The first table was as follows:

DISTRIBUTION OF AMERICAN WEALTH ON THE BASIS OF BRITISH INCOME RETURNS.		
Families.	Average Wealth.	Total.
10.....	\$100,000,000	\$1,000,000,000
100.....	25,000,000	2,500,000,000
1,000.....	6,000,000	6,000,000,000
10,000.....	2,000,000	20,000,000,000
100,000.....	1,000,000	100,000,000,000
1,000,000.....	700,000	700,000,000,000
10,000,000.....	400,000	4,000,000,000,000
100,000,000.....	150,000	15,000,000,000,000
1,000,000,000.....	60,000	60,000,000,000,000
10,000,000,000.....	20,000	200,000,000,000,000
100,000,000,000.....	3,500	3,500,000,000,000,000
1,000,000,000,000.....	1,000	1,000,000,000,000,000,000

Condensing this table so as to arrange it in three great classes, we arrive at this result:

DISTRIBUTION OF AMERICAN WEALTH.

Class	Families.	Wealth.	Average per family.
Rich.....	235,310	\$43,900,000,000	\$186,567
Middle.....	1,200,000	7,500,000,000	6,250
Working.....	11,565,000	11,175,000,000	968
Total.....	13,000,310	\$62,575,000,000	\$4,813

On this basis 50,000 families would appear to own one-half of the national wealth.

The second table was as follows:

DISTRIBUTION OF AMERICAN WEALTH, ON THE BASIS OF TAX RETURNS.

Families	Average Wealth	Total Wealth
70.....	\$37,500,000	\$2,625,000,000
90.....	11,500,000	1,035,000,000
180.....	8,000,000	1,440,000,000
135.....	6,800,000	968,000,000

grows smaller every year. But I cannot dismiss this subject without renewing the protest I made, that the schemes which find most favor for checking this growing concentration of wealth are entirely delusive and would, if carried out, actually aggravate it.

There is one tremendous cause, constantly at work, to cure which practically nothing is done. The whole American system of taxation, national and local, taxes the poor ten times as heavily as the rich, and every change in taxation, which finds favor among the poor, especially among small farmers, tends to make their burdens greater and those of the rich smaller. Tariff taxes, whether for revenue or protection, excise taxes and taxes on personal property, are all the most effectual devices for robbing the poor for the profit of the rich that human ingenuity could devise.

That was a wise Frenchman quoted above, who stated that "Monarchies are destroyed by poverty and republics by wealth;" only the Frenchman forgot to note the fact that it is the massing of the millions of dollars by the few and rendering homeless, naked and hungry the masses that will create discontent, desperation and revolution in any country.

Monarchs have power through the almost limitless wealth under their control, to oppress, to tyrannize, even to slay the masses. The uniting of the money power makes it possible to form monarchies of republics, and tie the hands of the masses of human beings and force them into servitude.

The publication of the foregoing tabulated statement in The Progressive Thinker is from a purely humanitarian standpoint and entirely free from political bias. It is to show the status of our country at the present time, and to show how easy, working upon the Divine Plan, the plan adopted by The Progressive Thinker towards its thousands of patrons, it would be for these 24,600 wealthy men to build comfortable homes for every family in the United States, thereby producing contentment and happiness where now we have poverty and rage, vagabondage and crime.

Every wealthy Spiritualist should set the example for the world by adopting the Divine Plan: "Give as ye receive," and aiding to place Spiritualism before the world in acts of kindness and benevolence; by right and justice, instead of the high-sounding exhortations and religious pretenses.

## NATURE.

Ye forests that survey the desert drear,  
Between the towering peaks of mountains vast,  
In thy cool shade my walk doth end at last,  
And on the sward, bedewed with heaven's tear,

In pensive mood I sit me down to rest;  
To view thy brooklets in their flow;  
To see the merry birds that come and go  
While sinks the sun beneath old Nogah's crest.

O, vast and awful solitude sublime,  
Thy glorious pines in virgin beauty stand  
As yet untouched, unmarred by Art's vile hand,  
And still unscarred by hoary-handed Time.

Here Nature rivals all the works of man;  
Her garment is the rainbow-tinted cloud;  
Her minstrels are the brooks, with voices loud;  
Her bowers more lovely than the home of Pan;

Her organ music is the thunder's roar,  
And thro' the dreamy hours of tranquil night  
The moon and stars supply her pallid light,  
Till Phoebus' beam proclaims the day once more.

Her banquet is the morning's sparkling dew;  
The sky supplies the dial of her clock;  
Her castle is the towering, painted rock,  
And brilliant flowers her regal carpet strew;

Her orators, (the thunderbolts of God)  
Who dwell among the everlasting hills;  
Whose mighty voice the vast creation fills,  
Doth shake the earth where mortals never trod.

Thus Nature dwells among the turrets high  
And gazes down upon the world below,  
While thro' the years her hand doth reap and sow  
In joy and bliss supreme, without a sigh.

From this great eminence the mind can draw  
A thousand strange and visionary forms,  
And see, far distant, tops of th' in swarms  
Which men of common stature never saw.

But let me not attempt to sing the song  
Which has been sung since first creation's morn  
And shall be by a thousand bards unborn  
Until an anthem grand it rolls along;

And thus from earth it soars to planets old;  
Its echo swells among the shining spheres.  
Yet when the last great bard appears  
His cry will be, "The half was never told!"

ERNEST S. GREEN.

## THE NEW PREACHER.

They're a comin' ter the pint, I see,  
Erhout a future state.  
They're a comin' ter their senses  
At a very rushin' gait.

They're a gittin' perty liberal  
In their poetry an' prose,  
An' their preachin', an' their prayin'  
Goes away beyant their nose.

An' now an' then a preacher  
That's been thinkin' a right smart,  
He kicks away his traces  
An' ole orthodox's cart.

An' he gets on bran new gearin'  
An' er independent rig;  
An' he prances, an' he dances  
On the ole er mighty jig.

Then he preaches from his thinker,  
An' as he thinks he talks,  
An' his soul it spreads wide open  
In his acts an' daily walks.

Then he lives the life he preaches,  
An' he preaches from his mind  
Thout the crampin' uv a dogma  
Ter the good of human kind.

UNCLE JOSE.

## Fortune Through a Vision.

The San Francisco Call says that Orson N. Jayne, a Swede farmer near San Antonio, Tex., had a vision recently that brought him a fortune. It happened in this manner: He had a vision in his sleep, a woman appearing to him with a ghastly wound running diagonally across from her left shoulder to her right side. The apparition asked him what he was worrying about and he replied that half times and loss of money were making him anxious and fearful of making a living for his family. "If you will begin at the west corner of your field," she said, "and count off fifty rows of cotton and then go to the other end of the last row and step backward thirty steps and dig you will find money enough to make you independent."

In the morning he followed the directions and turned up a furrow at the point indicated, where he found a 50 cent silver coin. Next day the woman appeared and told him to dig more to the southwest. "Becoming alarmed he left the place and did nothing more until the next morning, when he unearthed \$4,000 in gold, all of San Francisco mintage of the fifties.

## SYMBOLS AND PORTENTS.

Storm-Tossed Heron Drives a Sailor to a Watery Grave by Suicide.

OUTRAGE AND MURDER DETECTED BY A WEIRD SHADOW—ROBBERS IDENTIFIED THROUGH A CURIOUS MANIFESTATION—SWEETHEARTS LOST AND WON BY THE OCCULT REMOVAL OF THEIR FALSE FACES.

"Belief in signs and symbols will never be uprooted from the human mind," says the Cincinnati Enquirer. "Many who profess to hold the least faith in them are really their most abject slaves, assuming an air of bravado before their friends and acquaintances, and in private quaking with fear."

A few years ago I saw a sailor descending from the mizen-top in a terrible storm. He cursed the elements in the foulest language till he reached the deck, which his feet had scarcely smote, when a large heron, driven by the wind, struck him in the face with such force as to knock him down. His fall was not heavy, nor was he hurt much, but he arose and with fear-whitened visage conveyed himself to his hammock with all speed. He covered his face with a blanket and groaned and shrieked in agony. What was the matter? Afterward another tar related the meaning of the portent, that if a heron struck a person on shipboard at the beginning of a storm, that person would perish before the storm was over. Some of the man's messmates condoled with him, but not one tried to disabuse his mind of the mischievous superstition, and his lamentation increased with each succeeding flash of the lightning.

The storm grew heavy and the deep-mouthed thunder reverberated from wave to wave, or so seemed, the same as on land it sometimes leaps from one mountain peak to another, and the poor fellow's shrieks were redoubled. A terrible crash of thunder, followed on the instant by a vivid flash and a gust of wind, which sprung the foremast and carried away the poop-deck, called all hands to clear the wreckage, and the heron-struck sailor leaped from his berth as if to assist the others, but he didn't. He ran past us all, climbed the bow-guards in a twinkling

## AND LEAPED INTO THE SEA.

before we could interfere, and the great billows tossed him away from sight before a second glance at him could be had. Our only course was to abandon him to his fate, for it was impossible to put out a boat in such a tempest, and his best friends among the sailors declared that we might as well commit suicide at once as make the attempt.

I relate this incident to illustrate the power of superstition when once it possesses the human mind, and to counsel proper safeguards against its approaches. Signs and portents are not infallible. Most of them, so-called, are sheer nonsense, unfit to garnish idiosyncrasy. In an age of light and reason they should be relegated to the limbo of eternal darkness.

"But there are signs which admit of intelligent interpretation, and when they are understood a way is opened up to the sincere investigator which may prove of great value if carefully pursued. Probably there is not a superabundance of these. I imagine them to be few and far between, and that they come to but few people. Those which I can testify to are only seven in number, yet these possess interest enough to fully compensate for lack of variety, and when you have heard one and comprehended its nature no more need be told."

"Oh, Mr. Powers, tell us all, please," interrupted a lady. "I'm sure they'll prove the most interesting experiences we have had."

"Let us find that out as we proceed, provided it is true. Most people will discover some interest in them, possibly a grain of information, and they may be narrated briefly. It was at least fifteen years ago when I saw for the first time a symbol which I knew had significance for me. A dastardly outrage had been committed in my neighborhood—criminal assault upon a young girl, followed by murder, and the people were dangerously aroused, ready to visit vengeance in any quarter where even the

## FINGER OF SUSPICION POINTED.

It was true that my imagination was fired by the circumstances and my mind ready for the first impression that came, but I was not looking for a sign. Sitting in my room in the late afternoon, where the declining sun showered its rays upon the opposite wall, I was startled to see a very black shadow creep into its golden beams. The picture it made was distinct and peculiar—a large curved pruning knife in a hand that had lost its forefinger, just beneath which appeared in outline the features of the murdered girl, with whom I had been well acquainted since her early childhood. Unquestionably the intent was to give me a clue to the criminal, but why his features were not presented was annoying. While regretting this omission I heard shouts and the buzz of a multitude on the street, and upon looking out saw a rabble in charge of a trembling man whom they were urging forward by kicks, cuffs and sundry missiles. I hastened down and inquired for the occasion of the uproar, and why the stranger was so maltreated. "He is the culprit," they announced. They had even secured the hemp for lynching him. The man was already condemned and sentenced. Reaching his side by an effort and looking at his hands I shouted:

"He is not the man you want. At least he is not guilty as charged. I have a certain clue to the culprit, and will soon deliver him into your hands. This man is falsely accused."

"The procession stopped and the leaders appeared undecided as to the proper course, but the better moiety were inclined to side with me.

"Look him up on suspicion," was suggested, to which I agreed.

"Just then a large man came hastily, with lumbering gait, and asked who was interfering with the proceedings. "I am."

"By what right? I know this man is guilty?"

"And I know he is not. How will you verify your statement?"

"I have sworn that I saw him do the act, and another has sworn to the same. We are ready to stand by our oaths and enforce the penalty of crime upon this villain."

"You and another saw the act committed! Why didn't you prevent it?"

## THE SIGN OF VALUE.

"We didn't know—" Awkwardly he hesitated and put his hand to his brow, and then the riddle was solved. The forefinger of his right hand was missing! On the first impulse I shouted:

"Do you know where your pruning knife is?"

"No—Yes! What do you mean?"

"What do you mean by 'No—Yes'?" Then, at a venture, I remarked: "Blood is not easily removed from a curved blade."

"The man was in distress and remained silent. I counseled that he and the other be taken before a magistrate, charged with suspicion, which was done, resulting in the confinement of both, and the outcome after many months was the conviction and execution of him who was urging on the lynching of an innocent man by false swearing and by physical effort, and the release of the other from the charge of suspicion. The escape of the latter from a violent death was little less than miraculous.

"The next sign came without apparent occasion, at about the same time in the afternoon and upon the same wall as the first. It represented the outline of a very repellent countenance, ornamented by a hook nose, upon which a scar blazed fire-red. It looked like the picture of a man of 50 years, run-soaked and bloated, and in the following night it helped me to people my dreams quite grotesquely. Nothing following this demonstration, it was

## Drs. Maybe and.... Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor may be experienced. But the old doctor must be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers—the long tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy may be good—but let somebody else prove it. The old remedy must be good—judged on its record of cures. Just one more reason for choosing AYER'S Sarsaparilla in preference to any other. It has been the standard household Sarsaparilla for half a century. Its record inspires confidence—fifty years of cures. If others may be good, Ayer's Sarsaparilla must be. You take no chances when you take AYER'S Sarsaparilla.

## TWO IN ONE

A COMBINATION OF "The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's splendid works. By this arrangement the cost is such that the reader is enabled to obtain two books for the price of one. This volume contains 40 pages and is handsomely bound in cloth and contains an excellent portrait of the author.

THE QUESTION SETTLED. Is a careful comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's aim, fidelity to compare the Bible with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of humanity for the moral tendency; the Bible Doctrine of angel ministry; the spiritual nature of man, and the objection offered to Spiritualism, are all considered in the light of the Bible, nature, history, reason and common sense, and expressed clearly and forcibly.

THE CONTRAST. A critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, and arguments against the assumptions of Orthodoxy.

PRICE \$1. FOR SALE AT THIS OFFICE.

## JESUS AND THE MEDIUMS.

OR CHRIST AND MEDIUMSHIP.

Careful comparison of some of the Spiritualists' and Mediums' of the Bible with that of to-day. By Moses Hull. An instructive comparison showing that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations described in the Bible and New Testament were under the same conditions that mediums require to-day, and that the teaching of Christ is the return of mediumship to the world. 40 pages. Price, 10 cents. For sale at this office.

Real Life in the Spirit-Land. Given (inspirationally) by Mrs. Maria M. King. You will not become weary while reading this excellent book. Price 75 cents.

## WHAT WOULD FOLLOW.

The Reformation of Christianity? By George Jacob Polyanke. This is a most valuable contribution to Freethought literature. It is a treatise on the future of Christianity, to which is added: Whence Our Aryan Ancestors? By G. W. Brown, M. D. One of the most valuable works ever published. Price \$1.00.

## CHRISTIANITY A FICTION.

The astronomical and geological origins of all religions. A poem by Dr. J. M. Stenhouse. All religions. 50 cents.

## The Myth of the Great Deluge.

By James M. McCann. A complete and overwhelming refutation of the Bible story of the Deluge. Price 15 cents.

## A VALUABLE WORK.

Researches in Oriental History. Embracing the Origin of the Jews, the Rise and Development of Zoroastrianism, and the History of Christianity, to which is added: Whence Our Aryan Ancestors? By G. W. Brown, M. D. One of the most valuable works ever published. Price \$1.00.

## APOLLONIUS OF TYANA.

Identified as the Christian Jesus. A wonderful communication, explaining how his life and teachings were the result of the Christian faith. Price 15 cents.

## "THE WATSKA WONDER."

To the student of psychic phenomena, this pamphlet is intensely interesting. It gives the account of two cases of "double consciousness," namely Mary Larnay Vennart, of Wataska, N. D., and a young woman, of Wataska, N. D. For sale at this office. Price 15 cents.

## NEW THOUGHT.

Volume I. Nicely bound in cloth, 328 large, beautifully printed pages. Portraits of several of the best speakers and mediums. The matter all original and presenting in an attractive form the highest state of the Spiritual Philosophy. By Moses Hull. Price only \$1.50. For sale at this office.

Volume II. 384 pages, beautifully printed and nicely bound. Original matter. Six portraits. Cloth bound, 75 cents. By Moses Hull. For sale at this office.

## EDITH BRAMLEY'S VISION.

A thrilling appeal to those who are interested in learning how the great forces of the Universe, known to the Church as the Holy Spirit, are actually at work in the world. It is a powerful and convincing refutation of the doctrine of the Church's dogmatic religious teachings. Price 15 cents. For sale at this office.

## Paine's Theological Works.

18th edition. Examination of the Prophecies, etc. 11th edition. Port 8vo, 422 pages. Cloth, \$1.00. For sale at this office.

## PHILOSOPHY OF SPIRIT

—AND— THE SPIRIT WORLD.

BY HUDSON TUTTLE.

A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Its value is beyond all estimate. It is a most valuable work. Price, cloth, \$1. For sale at this office.

## The Occult Forces of Sex

BY LOIS WAISBROOKER.

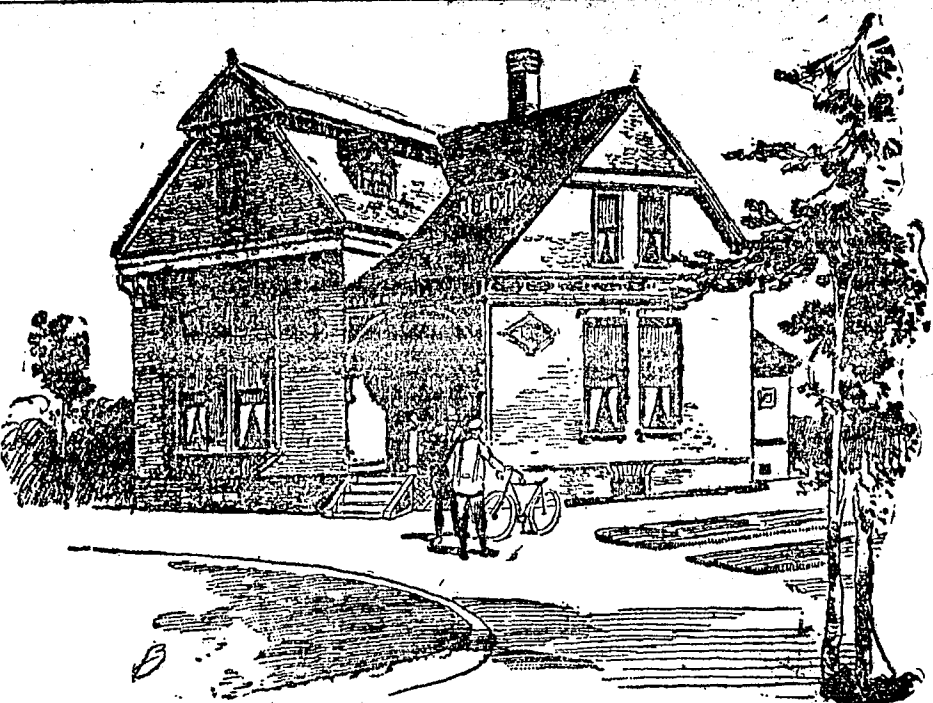
This admirable work consists of three pamphlets, combined in one volume, in which allusions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. For sale at this office.

## HISTORY OF THE INQUISITION

Just the book for those seeking information concerning the dark history of the Inquisition. Every American citizen should become acquainted with the facts so succinctly and so ably presented in this book. It shows the methods used by the Inquisition to exterminate those who reject its beliefs and claims. For sale at this office. Price 25 cents.

## Outside the Gates, and Other Tales

and sketches. By a band of spirit intelligences, through the mediumship of Mary Theresa Sheehy. An excellent work. Price \$1.25.



The Wealth of 24,600 Americans Would Build a House Like This for Every Family in the United States.

even tolerable accuracy the wealth of the 100 richest persons in the United States it would be easy to estimate, in accordance with the law of progression, which had been demonstrated in Boston in Great Britain, in Germany and in every city or country in which full tax returns were published, what would be the average wealth of the next 1,000, the next 5,000, the next 10,000, and so on.

## HIS FIGURES NEVER QUESTIONED.

It was further shown that we have certain evidence that a vast majority of American families do not possess as much wealth as \$1,000 each. Taking all these considerations together, the possibility of making a safe and conservative estimate of the extent to which wealth was concentrated in the United States was, I think, fully demonstrated.

At all events, the principles upon which these calculations were made have never been impeached even by those who object most strongly to the inferences drawn.

In order to obtain the necessary starting point by an estimate of the total wealth of the 100 richest Americans, very careful private inquiry was made as to the number of families reputed to possess each more than the value of \$20,000,000. Seventy such persons were then reported, and the names and figures are here reproduced, with only three omissions where mistakes were made. It will be seen that Mr. Andrew Carnegie and several other well-known multi-millionaires were not included, so that the mistakes made in omitting names which should have been on the list were greater than the mistakes made by including names which should not have been on.

## THE SEVENTY RICHEST AMERICANS.

The total estimate both as to number of persons and amount of wealth has been amply verified by later information. With three omissions the list published in 1889 was as follows. The figures indicated the wealth believed to be possessed on the average by each of the persons named:

- \$150,000,000—J. J. Astor.
- \$100,000,000—C. Vanderbilt, W. K. Vanderbilt, Jay Gould, Leland Stanford, J. D. Rockefeller.
- \$70,000,000—Estate of A. Packer.
- \$60,000,000—John I. Blair, Estate of Charles Crocker.
- \$50,000,000—William Astor, W. W. Astor, Russell Sage, E. A. Stevens, Estates of Moses Taylor, Brown & Ives.
- \$40,000,000—P. D. Armour, F. L. Ames, William Rockefeller, H. M. Flagler, Powers & Weightman, Estate of P. Goelt.
- \$35,000,000—C. P. Huntington, D. O. Mills, Estates of T. A. Scott, J. W. Garrett.
- \$30,000,000—Charles Pratt, Ross Winans, E. B. Cox, Claus Spreckels, A. Belmont, R. J. Livingston, Frederick Weyerhaeuser, Mrs. Mark Hopkins, Mrs. Hetty Green, Estates of S. V. Harkness, R. W. Coleman, I. M. Singer.
- \$25,000,000—A. J. Drexel, J. S. Morgan, J. P. Morgan, Marshall Field, David Dow, J. G. Fair, E. T. Gerry, Estates of Gov. Fairbanks, A. T. Stewart, A. Schermerhorn.
- \$22,500,000—O. H. Payne, Estates of F. A. Drexel, I. V. Williamson, W. F. Weld.
- \$20,000,000—F. W. Vanderbilt, Theodore Havemeyer, Henry O. Havemeyer, W. G. Warden, W. P. Thompson, Mrs. Schenley, J. B. Haggin, H. A. Hutchins, Estates of W. Sloane, E. S. Higgins, Charlemagne Tower, William Thaw, Dr. Hostetter, William Sharron.
- Mr. W. W. Astor afterwards inherited "his father's wealth, and is unquestionably worth far more than \$200,000,000.

There were further reasons for believing that there were at least ten persons worth \$100,000,000 and one hundred more worth on an average \$25,000,000 each. This estimate, which has been amply confirmed by later information, was taken as the foundation of an estimate

360.....	4,600,000	1,656,000
1,755.....	2,300,000	4,036,000
6,000.....	1,250,000	7,500,000
7,000.....	650,000	4,550,000
11,000.....	375,000	4,125,000
14,000.....	230,000	3,220,000
16,500.....	165,000	2,722,000
50,000.....	100,000	5,000,000
75,000.....	60,000	4,500,000
200,000.....	20,000	4,000,000
1,000,000.....	3,500	3,500,000
11,620,000.....		11,215,000

13,002,090 Public and church property omitted.

DISTRIBUTION IN CLASSES.

Class	Families.	Wealth.	Average per Family
Rich.....	182,090	\$43,367,000,000	\$238,135
Middle.....	1,200,000	7,500,000,000	6,250







The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	1.00
Six months	.50
Three months	.25
Single copy	5 cts

Remittances.

Remittances by Postoffice Money Order, Registered Letter, or Draft on Chicago of New York. It costs from 10 to 15 cents to get checks cashed on local banks, and to send them unless you order them cashed. Direct all remittances to the editor, J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

CLUES: IMPORTANT SUGGESTION.

As there are thousands who will at first receive only twenty-five cents for this Progressive Thinker, it is suggested that those who receive a sample copy, to send several others to unite with them, and thus be able to send from \$1.00 to \$5.00, and more than the latter sum. A large number of little groups will make a large sum total, and thus extend the field of our labor. The subscription price of the Progressive Thinker is only twenty-five cents. For one of them, send to the editor, J. R. Francis, No. 40 Loomis Street, Chicago, Ill. For one of them, send to the editor, J. R. Francis, No. 40 Loomis Street, Chicago, Ill. For one of them, send to the editor, J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

A Bountiful Harvest for 25 Cents.

Do you want a bountiful harvest? Then we can give you 25 cents for a copy of this Progressive Thinker. It is a paper that will give you a new view of the world, and a new view of the future. It is a paper that will give you a new view of the world, and a new view of the future. It is a paper that will give you a new view of the world, and a new view of the future.

TAKE NOTICE.

1st. At expiration of subscription, if not renewed, the paper is discontinued. No bill will be sent for extra numbers.

2nd. If you do not receive your paper promptly, write us, and we will send you a new one, and correct, and missing numbers supplied gratis.

3rd. Whenever you desire the address of your paper changed, always give the address in full, and which is then sent, or the change cannot be made.

SATURDAY, JULY 10, 1907

IS "NEW THEOLOGY" A CAUSE OF SUICIDE?

"The so-called new theology is the creator of suicide and is responsible for much of the blackness of sin and crime."

This is the statement, says the New York World, made by the Rev. Cortland Meyers in a sermon, preached last Saturday night in the Brooklyn Baptist temple. At the close of the service Mr. Meyers was seen by a reporter.

"Suicide," remarked Mr. Meyers, "is increasing at an astounding rate. Take the recent records in our big cities, and the figures are appalling. There is some horrible secret behind this situation. The suicides are often not from normal causes, such as sheer destitution and absolute despair. The secret of this blood stain upon modern society is not found so much in the material as in the spiritual. The so-called new theology is the agent."

"What do you mean by the 'new theology'?"

"The new theology does the terrible thing of placing a discount on Bible statements regarding future punishment. It gives another opportunity to people in the next world and teaches the doctrine of a second probation. According to it a man can do as he pleases on this earth—murder his neighbor or his own body, for example—and he will be given an opportunity to expiate his sins after death."

So hell should be retained in the creeds, according to orthodox Rev. Meyers, not because hell is a fact, but because it can be used as an instrumentality for frightening the timid into goodness.

"Appalling" as are the number of suicides in the great cities, there is no evidence that it is the liberal which rushes unbidden to death. The whole "secret," which the preacher could not understand, lies in business depression, and the impossibility of overcoming financial loss and ruin. Without the moral courage to meet trusted creditors, they prefer to "fly to their ill they know not of than bear those ill they have."

In all our accounts, we do not know of a single Spiritualist or Agnostic who has "shuffled off the mortal coil" by his own hand; but we have known of many who were reared in the church and had drunk from its polluted fountain, and therein gained false notions of life, of death, of immortality, who, when they came to the end of their earthly life as they thought it was a hateful incubation, Spiritualists teach that death is no termination of being; that the future life is a continuation of this, a fulfillment of destiny, of which mortal existence is only a beginning. Sorrows and disappointments are only incidents of life, and, rightly viewed, are aids to the progress of the soul. The death of a coward, and from its frequency among churchmen, it seems a natural finale to their unnatural belief.

SECTARIAN INTOLERANCE.

Said a public speaker at Sycamore the other day, on the occasion of unveiling a soldier's monument at that place:

"We must nail our flag just below the cross of Jesus Christ. Mormonism must be swept from Utah."

At another point the watchword is: "The Catholics must go." Attending a Catholic celebration it is the Protestants must go.

And all these sects united set up the refrain that "Spiritualists and Agnostics must go. If they are unwilling to submit to the laws the majority makes, let them leave the country. We shall do nothing to prevent their withdrawal to Canada, or to any other part of the world so they leave the United States."

With such a narrow and such bitter hatred of all opposition on the part of the Christian public, a union cannot be made too strong among liberals to stand shoulder to shoulder in defense of their natural rights, those bequeathed to us by the Fathers of the Republic. Given power there is not a single Christian sect in America which would not exterminate all opposition. Catholics would wipe out Protestants; Protestants would exterminate Catholics; the two united would banish Jews; and all would unite to crush Liberals. Their united movement to amend the Constitution is to place the cross above the emblem of our liberties. Just as the Schrimpf, of Peoria, Department Commander of Illinois, is reported to have said at Sycamore on the occasion referred to.

A GREAT ERROR.

Historians tell us: "The Roman law tolerated every form of religion, and every system of philosophy." Its impartiality was so absolute the Pantheon of the eternal city afforded niches to all the gods of the empire; yet when Tiberius was asked to allow the prosecution of a Roman citizen for blaspheming the deities the Emperor replied: "No, let the gods defend their own honor."

Our God is so weak, according to Christian logic, human laws are necessary to protect his honor and dignity. We strongly emphasize a great error is embodied in this claim.

## THE CULTIVATION OF SPIRITUAL POWER OUR GREATEST NECESSITY.

It is one of the peculiarities of mankind to-day, and, perhaps, always has been, if they memorize, it is by the repetition over and over of the words to be memorized. In the same manner, if we are to receive any new truth, it must be repeated over and over by the invisible shunning ones who have charge of our instruction.

It is one of the hardest of all tasks to attract the attention of people who are otherwise occupied, for they are so absorbed in their present occupations. They are so busy with this, and engaged with that; are so beset with whatever may be in hand, that it covers up and overwhelms for the time being everything else, far or near; they empty themselves into the present. They have neither time nor inclination to infuse an atom of their power or exercise concentration, but it is not the wisest thing possible to concentrate entirely on the matters of the visible, especially when the majority of men are deeply occupied with the various interests of living, in proportion to the weakness of the soul it is to be accomplished. It is all right to wear a pity that man should waste, thus aimlessly, an amount of force, which wisely directed, might accomplish wonders.

There is, of course, some compensation in the general mental growth resulting from concentration under such circumstances; but it is most certainly a pity to waste one's powers in this direction, on that which is of no consequence to one's self or the world. If a man cannot be lifted out of this condition of pursuing the worthless, then the more he concentrates the worse the job he makes of himself.

When anyone wishes that he attempts to give his attention to the value of spirit power as an adjunct and help to the ordinary duties of life, we say: "Oh, yes, that is very fine! That which you have enunciated and demonstrated is, without a shadow of doubt, true, and ought as the results of natural law, to be available to us all, everywhere. But, please tell us how you make the point; how you put in the connecting link that is to join our needs with the limitless source of supply, of which you tell us. What is it we need to lay hold of?"

It is very hard, indeed, for teachers to be obliged to make the application for their pupils, for it is the worst, or ought to be, of the students to make their own conclusions. Instruction amounts to but little, when the pupil is unable to make his own disposal and use of the truth taught. Everyone ought to be able to fit whatever is offered to desire or necessity, to their particular need. The way in answer to the statement: "That is all very nice, but we cannot see how this thing can be arranged. We do not see how the force out of the silence, the infinite force of the universe, can possibly be joined to the working of manifestation under the hands of human beings."

But, perhaps, in some sort of half-way way, we can try, just a little, and then we are disgusted with our teachers for our own lack of enthusiasm and thoroughness. We are discouraged with the little progress we have made. Perhaps we are a little bit angered in the secret soul, because we have not been shown and told the exact word and act by which the things taught can be put into daily living.

If we desire to increase the size of the arm or the size of the legs, or their strength, or to develop the muscles of any other part of the physical form, we have only to step out into the streets, and find our way to some man or teacher who can tell us just exactly what we need to do. He will tell us how much exercise to take; how much food to eat; how much sleep to take; and how; and what to refrain from doing. If we follow his directions, we can cultivate the muscles of the whole physical body.

If we seek this condition of the physical body, in the animals below us, we go a step further, beginning at the outer set of the physical condition. Ordinarily we must take the man as we find him. We are obliged to put up with ourselves in the position we find ourselves in when we awaken. Perhaps we find ourselves too late, to waken without a struggle, being bound with the shackles handed down on the physical lines, by past thought.

In the animal we begin at the beginning, and have no difficulty whatever to bring them up to a certain standard. Indeed man has reached a high point of attainment on these lines of power to dominate the animal.

If we desire anything along the line of the inorganic; if we desire anything to be formed or built from metals or words, we know just where to go, and how to bring about the conditions that we desire. We know just the man who can do the work, and where he can be found, and the steps necessary to bring about results.

If we need training on the mental plane, the fine familiarity with mathematics, philosophy, language or any knowledge under the sun that people can acquire, we know or can find out where to go, and how to train to gain it for ourselves. If we cannot grasp it all, we can, at least, advance toward the full result.

If we desire to know of the worlds above or around us; to ascertain extent, form or motion, or relation to our own planet, we can find out. But it is just here limitations come, which we cannot pass. In fact, the finer and more subtle the essence with which we have to deal, the less we know about it. We have no way of knowing the spiritual power must be the potency by which everything else is. But when we desire to know something more about it, have we any school where we can be taught its use and adaptation? Is there any method where drill in spiritual power, the nation for accomplishment is possible and thus obtain more power? We do not know, and have very little conception of this the greatest of man's birthright; but this we ought to know, that if one-tenth part of the attention and carefulness given to physical training were given to the training of the spiritual faculties and abilities, and the acquiring of spiritual knowledge, the results would be a thousand to one of those on the physical plane.

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

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

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

## BEGINNING OF THE END.

Ingersoll Cheered in Church. Praised by Rev. Thomas Dixon, Jr.

New York, June 20.—The unusual incident of a noted Agnostic being applauded by a church congregation occurred today during the course of Rev. Thomas Dixon, Jr.'s sermon in the Academy of Music. His subject was the doctrine of dogmatic infallibility, and he read a passage from Colonel Ingersoll's latest book, in which the author touches upon that question. The quotation was loudly applauded, and the preacher went on to say that the modern Agnostic is the man who precedes a larger and simpler faith. Dr. Dixon spoke of "machine-made" ministers and said that 1,000 of them in this city and vicinity are without pulpits.

Don't be frightened, good church reader. The time is sure to come when reason will regain its throne, and sound sense will be applauded when it is heard from the pulpit, as unreasonable error will be condemned. The age of faith and fable has had its day, and is passing into a new age of reason. Let us be independent. Error, wrong, and oppression have ruled the world long enough. Truth will soon be in the ascendant, and the infallibility of Bibles, churches, priests, popes and dogmas will be creatures of the past.

A THOUGHT.

Geologists tell us that beds of mineral coal are found which are shaded off into graphite, otherwise black lead, each mostly carbon, the production of vegetable growth with chemical changes. The diamond, too, is pure carbon, leaving no residuum when destroyed by heat.

It would seem the Bible, like the minerals mentioned, is a growth of varied conditions through long periods of time, the production of many generations of interpreters, each making additions as the needs of priestly control required. The learned can readily distinguish the interpolations from the original, as the mineralogist can determine the intermixture of organic substances. Though these additions in the Bible are constantly pointed out by scholars yet no one has authority to abridge the false from the true, so there is no way to get rid of the vile but to war upon all.

There are really gems of valuable truths in the Bible. It is from these the preacher gleams his best texts, and then he contends the whole compilation is equally meritorious. These who never read for themselves believe these statements and are angered at those who expose the wickedness of the book. Thus the priest deceives himself, and deceives those to whom he ministers.

The collection was imposed on the laity by priestly guile in ages of ignorance. Now it is the pabulum on which superstition feeds, without which the church, with its thousand errors, would be a creature of the past.

EASY SALVATION.

In that celebrated interview between Peter and Cornelius, told in Acts, chapter 10, wherein the former "opened his mouth and said of a truth," verse 43:

"Whosoever believeth in him [Jesus] shall receive remission of sins," is seen how easy a thing is salvation. Belief is not a creature of the will. It is an outgrowth of evidence, which may be partial or conclusive. Belief that Jesus is the son of God does not call for personal knowledge of the fact, but is simply a conviction of the mind which may rest on hearsay, or on the slightest possible evidence. The credulous believe anything told them by a friend; while the skeptical will require absolute and incontrovertible proof, such as is required in courts of justice on grave occasions. The former may be influenced to believe because of some threatened or impending calamity, while the latter will submit to nothing before he will believe the impossible.

The quotation is in strict harmony with Mark's "Believe or be damned," and may be cited as a parallel text. Does it follow that our good Brother Peabees, because of his belief in the personality of Jesus—for nothing else seems to be aimed at—has gained remission of his sins, if he has any? And will our esteemed Brother Tuttle be damned for not believing in him? That is just what we want to know.

"ARE YOU HAPPY?"

Rev. Chas. Haddon Spurgeon, the eminent Baptist divine, of London, now deceased, expressed his views of hell and the damned, only a few years ago, in words following:

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have two hells, thy soul sweating drops of blood, and thy body suffused with agony. In the exactness of the torment we have on earth thy body will be as asbestos-like, forever unconsumed, as thy veins roads for the feet of pain to travel on, every nerve a string on which the Devil shall forever play his diabolical tune of Hell's Unutterable Lament."

And yet a Presbyterian preacher, a graduate of a freshman's class, with but a single year in a theological seminary where pulpit pounders are manufactured at wholesale, called on the writer during the last week to convert him from the faith of unbelief. He wanted to know: "Are you happy in your belief, or, rather, in the want of belief?" The poor simpleton, whose education consisted in Bible reading, and in a knowledge of somebody's commentaries thereon, supposed happiness consisted in believing the "true word" for the feet of pain to travel on, through an endless eternity, and every nerve is a string on which the Devil shall forever play Hell's Unutterable Lament, while the ransomed shall surround the great white throne and sing "Glory, glory, glory," to the occupant of that throne. Save to infants, idiots, and quarter-dressed priests of the caliber of our interviewer, the contemplation or realization of such a monotonous eternity would equal the misery of the damned.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of the character of the man, and his scientific facts be stated, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peabees, the well-known author. Price 15 cents. For sale at this office.

## AN EXAGGERATED CLAIM.

Often is heard from the pulpit the remark that "God has not left any nation or people without a witness of himself." Paul is quoted as authority for this statement. The belief of savage tribes is also cited, pretending to show that the lowest and basest of them had some conception of a Great Spirit who created the world and directs its movements. Of the general truthfulness of this claim it is difficult to judge; for it is impossible to know what influences have acted on the savage mind in ages gone. The evidence is pointed and positive that the aborigines of America have been visited by outside peoples at different times during the last two thousand years, as it is probable they were at a much earlier period. In the cataclysms and convulsions which have rendered the crust of the earth, and entirely changed its physical geography, prior to the historic period, it is probable there was a general mixture of races, and of opinions, which in lapse of ages became so mixed that all of them were lost.

Uruguay, a republic of South America, bounded by Brazil on the north, was outside of the lines of exploration or adventure until modern discoveries. Turning to the Encyclopedia Britannica, article "Uruguay," we find the country first made known to Europeans in 1512; that it was found at that time inhabited by "a people described as physically strong and well-formed, and endowed with a natural nobility of character. Their habits were simple, and they were disfigured neither by the worst crimes nor by the primitive superstitions of savages. They are said to have revealed no vestiges of religion."

Now is it not probable all isolated races, not indoctrinated from without, would have been found as ignorant of a Supreme Power, as were these "Charras" when they first became known to the Spaniards? Even our North American Indians may have heard of the Great Spirit in their first contact with the whites, and thence the belief may have been passed on from tribe to tribe, even in advance of direct connection with the intruding race. With our knowledge of missionary misrepresentation it is not well to build opinions very largely on their exaggerated reports.

But note this fact before leaving the subject: A people with "no vestige of religion," of "simple habits," and "a natural nobility of character," not "disfigured by crimes nor superstition," would have been many times superior to those who came after them, good Christians, abounding in crimes, superstition, intolerance and bigotry. Does not this fact suggest that the best task a heavenly teacher could perform would be to educate humanity away from ancient faiths, rather than poison their minds with additions to the old stock?

SLIGHT EVIDENCE.

There's a man over in Ray county who knows how to prove that his story is true. He says he killed a snake last night, and he wants to verify his story by showing the stick he used on that occasion.—Kansas City Star.

Many facts in ecclesiastical history are proved by a similar class of evidence.

Definition.—"Faith," said the little boy after a week's study, "faith is believing something that you know cannot be true."—Indianapolis Journal.

THE HERMETIST.

Dr. W. P. Phelon has revived The Hermetist. It will be published monthly, and will contain advanced thoughts along Spiritual lines. Dr. Phelon is well known as an author. He now stands at the head of the Hermetic Brotherhood, an order well worth investigating. Send to him 10 cents for a sample copy of The Hermetist, 4000 Grand Boulevard, Chicago, Ill.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results attending the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

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

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Hypnotism Up to Date." By Sidney Kovner. In the form of a dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

"The Great Roman Amoeboea." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hochsmann. In good reading and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

"The Universe." What Force Is The Beginning of Creation. What Matter Is The Creation of the Earth. The Substance of Its Environment. Psychology. Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish R. Ladd, LL.D., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Beginning of the Bible." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hochsmann. In good reading and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

"The Universe." What Force Is The Beginning of Creation. What Matter Is The Creation of the Earth. The Substance of Its Environment. Psychology. Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish R. Ladd, LL.D., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Beginning of the Bible." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hochsmann. In good reading and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

"The Universe." What Force Is The Beginning of Creation. What Matter Is The Creation of the Earth. The Substance of Its Environment. Psychology. Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish R. Ladd, LL.D., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Beginning of the Bible." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hochsmann. In good reading and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

"The Universe." What Force Is The Beginning of Creation. What Matter Is The Creation of the Earth. The Substance of Its Environment. Psychology. Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish R. Ladd, LL.D., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Beginning of the Bible." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hochsmann. In good reading and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

"The Universe." What Force Is The Beginning of Creation. What Matter Is The Creation of the Earth. The Substance of Its Environment. Psychology. Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

## An Episode in the Life of Poor Richard.

His life was a ceaseless monotone. Every day the same sad, unyielding toil; the same solemn chant, like a funeral dirge that strikes upon the soul with a wail of agony, as if hope was eternally blasted and life one long-drawn sigh. Poor man, he never laughed as if the radiance of heaven composed the background of his nature. His every smile bore the appearance of being sickly, as if an orphan, without a home or friends. His eyes seemed if ever ready to cry to heaven for relief. At times his sighs were sepulchral, intoned with the solemnity of the funeral train and the graveyard. Life to him was an unsolved problem, a half-finished note, yet it was a deep and wide moon of anguish, and a failure—as if God or Law ever made a failure. He lived, as it were, among thoughts that were torn-stained, and whose atmosphere was composed of moans and wails of deep distress. Yet he was grand and noble in every act and deed. Ever honest, ever thoughtful of the needs of others, and pure and wholesome towards humanity at large, yet he lived in a world of his own, and he could not get out of it. That man had loved so tenderly, so sweetly, so beautifully, so poetically, that his life for a time was a poem of vines and flowers and twining tendrils, and he lived, as it were, in a heavenly dreamland. But his loved one was stolen from him by an artful villain, and in a few short years her life was wrecked, and she sickened and died broken-hearted, calling in tender tones for the one she had wrecked—her own dear Richard.

At the funeral was one sad mourner—the one she had cruelly jilted just as the sweet tendrils of affection had entwined themselves around two hearts. He did not sit with the sorrow-stricken parents, nor did he take a seat near the coffin. He sat in a back corner of the room, as if he wanted his thoughts to be all alone, and not contaminated with the worldly-mindedness of others. He was an attentive listener as the hymn came forth in tones of the sweetest, but most solemn melody, and as the sermon proceeded portraying the beauty of divine forgiveness when directed towards an erring mortal, he seemed to deeply meditate.

From every part of the church heads were turned to look at Richard, once so brilliant, but now wrecked on the shoals and deep chasm of love, by one who only moaned and cried for him during her delirium of fever and dying moments. Everyone in the church knew him, loved him in prosperity, and pitied him tenderly, so changed, so desolate he seemed.

The sermon over, the last hymn sung, the lids of the coffin were opened, and after all had passed in review, Richard, his eyes streaming with tears, stepped tenderly forth, and as he gazed upon the features of his loved one serene in death, he gave one agonizing shriek and fell to the floor. Friends carried him to his home, and he finally in a measure recovered, but, oh! how changed. He saw his loved one standing at the head of the coffin dressed in pure white, with the same ineffable sweetness on her features as when she pledged him her affections, and she whispered to him that her love for him still existed, and that she would meet him in heaven, and then her spirit seemed to grasp him in her arms, when he shrieked and fell to the floor. Of course, no one but himself had seen her exalted spirit.

Thus it is with the lives of some. A third party with a fine exterior, but rotten within, had destroyed two lives. The following song which he composed and which was found on the table where he died in Chicago, illustrates the character of the man:

"In a time forgot, on a land unknown,  
There lived a man unto none akin,  
Whose life was a ceaseless monotone  
That jarred with the harmony within.

"In the tints of friendship's golden dream  
His hungering heart he eager bound;  
But each light brought it bitter pain,  
For his seeming friend he faithless found.

"He loved, and his love, repulsed, came back  
To the heart by its flame to ashes burned,  
And cowered amidst the ruins black,  
Like a wounded bird to its nest returned.

"Then his soul looked out through fleshly bars,  
And, seeing the earthlight wan and dim,  
Yearned for the lights of the golden stars,  
Which in the cerulean spaces swim.

"But the day that clings to its earthly lot,  
Bounded the spirit's flame divine,  
And doubt traced in a narrow spot,  
The end of a light that age would shine."

Compare his song found on the death-table with one given forth by Nature's songster. One seemingly inspired, said, speaking of the song of the nightingale: "He will sing continually from one of the oaks bordering the wayside while the village folks pass and repass. The village couples may rest upon the footstool or linger to listen beneath the very tree on which the bird is stationed. Still the full burden of melody goes on unchecked, without pause or intermission. And what a glorious outburst it is! What a perfect cascade of trills and shakes and semi-quavers! Suddenly it is pierced by a single note that shivers in the ear with the sharpness of a file. Immediately after comes the wondrous water-bubble, to be followed by a delicious warble long drawn out and soft as could be breathed from the richest flute. Another prolonged trill and then a far-off sound, that almost seems to come from another songster half a mile away, serves to throw into relief the passionate tremolo issuing from the same tiny throat, and all the time the wings are quivering with excitement and the whole copious seems to vibrate. The song





## Camp-Meeting Directory.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

### Gilbert Lake, Minn.

A new camp will be established August 1 to 10 inclusive at Brainerd, Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745, Brainerd, Minn.

### Indiana Association.

Holds its seventh annual camp-meeting at Chatterfield, Ind., July 22 to August 5, inclusive. For particulars address P. J. Macomber, Anderson, Ind.

### Lake Brady, Ohio.

Holds its sixth annual camp-meeting, June 27 to August 20, inclusive. For particulars address Chas. Thomas, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

### Maple Dell Park, Ohio.

This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y, N. S. & R. A., Mantua Station, O., Box 45.

### M. V. S. A., Clinton, Iowa.

The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 20, inclusive. For particulars address Martin H. McGrath, Sec'y., Fulton, Ill.

### Northeastern Association.

Of St. Paul and Minneapolis, at Merriam Park Transfer, June 20 to July 25, inclusive. For particulars address Jas. F. Raymond, Minneapolis, Minn., or Dr. S. N. Aspinwall, Minneapolis, Minn.

### Onset, Mass.

The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to July 30. For information address H. E. Gifford, Onset, Mass.

### Vicksburg, Mich.

The fourteenth annual camp-meeting will be held at above place August 6 to August 20. For information write to Jeanette Fraser, Vicksburg, Kalamazoo County, Mich.

### Sylvan Beach, New York.

A camp-meeting has been organized to be held at Sylvan Beach, Onondaga county, N. Y., from July 25 to August 8. For circulars and particulars, address H. C. Sessions, Cortland, N. Y.

### Grand Lodge Camp, Mich.

I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

### Illinois Camp and Summer Resort Association.

This Spiritualist camp will be held at Peoria Fair and Driving Park, Peoria, Ill., commencing July 15 and ending September 1. For particulars address the secretary, Dr. C. T. H. Benton, 312 Fayette street, Peoria, Ill.

### Devil's Lake, Mich.

Devil's Lake Spiritualists' Camp Association will open July 11, and close July 25. For full particulars and circulars address the secretary, Delphia P. Hughes, Wheatland, Mich.

### Cassadaga Camp.

The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference and closes Sunday, August 29, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

### Marshalltown, Iowa, Camp.

The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Albion, Iowa.

### Island Lake Camp.

The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

### Lookout Mountain Camp.

This camp-meeting begins on July 4, 1897. Speakers, H. D. Barrett and Jennie Hagan Jackson, and Mrs. Annie E. Thomas, medium. Closes on the 18th. The annual meeting takes place here the second Tuesday 18th, and you are earnestly requested to attend in person or by proxy. Jeff Robinson, president.

### Summerland Camp.

The eighth camp-meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August 8. For particulars address Wm. P. Allen, secretary, Summerland, Cal.

### Elk Grove, Kans., Camp.

The Elk Grove Camp will be held at Island Park Grove, Winfield, Kan., July 10 to 20 inclusive.

### Sunapee, N. Y., Camp.

The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22 inclusive.

### Clear Lake, Ontario, Camp.

Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 1. Address for circulars G. M. Bellas, Young's Point, P. O., Ontario.

### Cape Cod Camp-Meeting.

The thirty-first annual camp-meeting of Spiritualists and Liberals will be held at Ocean Grove, Harwich Port, Mass., July 18 to August 1, inclusive. For particulars apply to Capt. E. H. Taylor, Harwich Port, Mass.

## THE TRAINING SCHOOL.

It is Proving a Great Success.

To the Editor:—The Spiritualists' Training School, now in session on the camp-grounds of Maple Dell, Mantua, Ohio, is more than half through. I was appointed secretary in the commencement of the school, and although no echo has reached your readers from Maple Dell, I do not plead indifference in the matter of the school, nor have I forgotten the promises I made to friends in various parts of the country that I would report frequently concerning the school, after it had commenced its work. My personal friends know that I am usually a busy woman. My time has been thoroughly occupied since I came to Maple Dell as at any time previous. I am busy all day long, and I have no time to write to you. Let this be my explanation to friends who have written me and whose letters are unanswered.

The school opened June 1. The first session was one of business in which regulations to govern the school were discussed, classes were formed, teachers assigned their departments, and every day since, teachers and students have been hard at work. I will not except Sundays, as there are two or three services in the auditorium on those days.

The mornings are devoted to study. Class work commences at 1:15 in the afternoon. The classes come in the following order: English studies, Physical Culture, Training of Voice, Organic Bible or Logic. The Bible or Logic lessons are given at 4:30. Teachers are given the instruction between the classes; the entire session lasts nearly four hours.

Tuesday and Friday evenings of each week are devoted to social meetings or conference, especially for the benefit of the students who desire to cultivate their gifts and get practice for public work. The class is small, but interested and interesting. We are in constant receipt of letters from sympathizers with the work; many express regrets that they have been unable to suit with the present term. The scarcity of means has compelled the absence of at least a half-dozen worthy young workers who intended to be with us. We hope during the coming year a fund may be raised, whereby at least a few of the worthy can have the advantage of the school another season.

Among the students of the present term are Dr. Schermerhorn and wife. The Doctor is well known to many of your readers. He has recently concluded a year's successful engagement in Akron, O., as pastor of the Spiritualist society in that city. His services are in constant demand. He has been secured to open the lecture season in Columbus; he has an extended engagement in that city. It is needless for me to state that he is a valuable student—a great help to the school.

Mrs. Schermerhorn is an active student; she does not claim any particular mediumship, but her life is devoted to her husband's work. It is the opinion of teachers and classmates that she is really one of his faithful, guiding spirits. I do not hesitate to make the statement that she will at some future time (it may be "hereafter" we will not say) stand by the Doctor's side in public work.

Boston is represented in the school by Mrs. George Pratt. This lady is well known among the Spiritualists at the Hub. She is the mother of the Berkeley Hall Society, The Helping Hand, and The Ladies' Aid. She is a medium, though not publicly known as such. She is desirous of unfolding mentally and spiritually all it is possible for her to do, believing it will make her a better person for her work as an instrument in the hands of the spirit-world.

A recent arrival represents Detroit, Mich., Mrs. Elizabeth Miller. When Mr. Hull and I were traveling in California a number of years ago, in San Francisco, we met Mrs. Miller. She was a student in the class of Dr. J. R. Buchanan. She is also a fine medium. Among the young men who are doing excellent work in the school are Milton Danforth, editor of The Teacher; Owen Denison, from Michigan; and Shirley French, half-brother of our esteemed co-laborer, A. B. French.

Mrs. Barber and Mrs. Harris reside in or near Mantua, and are improving to the best of their ability the fine opportunity offered by this school.

Visitors come often to the school. Prof. W. F. Johnson, of St. Louis, was on the grounds a number of days following his discussion with Mr. Hull. He attended the school and entered heartily into all the class work.

The recitations are conducted in a conversational style. No iron-clad rules enter into the school, and many are up to the shoulders in water. We are wishing for "good speed." We realize that the inauguration of the school, though its beginning is small, is an event marking a new departure in Spiritualism, one in which we are assured many of our arisen teachers are deeply interested.

Students and teachers of the Training School will give a literary entertainment on the evening of the 3d of July in the auditorium and will hold appropriate services on Sunday, the 4th. Before the present term of the school closes, steps will be taken towards a permanent organization. The students are determined to continue their studies as best they can during the fall and winter seasons and come prepared another year to take up the work, not where they leave it at the conclusion of the term of '97, but where they hope to find themselves in nearly twelve months from this time. Although we are working hard and the services of teachers may be regarded a missionary work the present season, we have faith in, and great hopes for the Spiritualists' Training School.

MATTIE E. HULL.

BANKSON'S LAKE CAMP-MEETING

To the Editor:—The camp-meeting at Bankson's Lake, Mich., was a success; harmony prevailed throughout the meeting. All of the speakers and mediums did noble work. Mrs. A. E. Sheets, Mrs. Anna L. Robinson, Mrs. Marian Carpenter, Mrs. C. A. Sprague, A. A. Finney, Miss Mattie Woodbury, each in their own field of labor gained new laurels and made new friends.

The spiritual needs of the people were fully supplied, and the manager, Mr. Leon Fellows, reports the financial part all right.

We left there yesterday, June 29, feeling that we have again been blessed in our work for the spirit-world.

E. W. SPRAGUE, Ch'mn.

A man without mirth is like a wagon without springs.—Beecher.

## CAMP-MEETINGS—THE CAUSE IN BUFFALO, N. Y.

To the Editor:—While we read The Progressive Thinker each week, and each week look for light, more light, we also view with satisfaction the progress of the cause that we all like to work for so well. New camps are under the process of formation "and old ones are bustling up and making preparations for the campaign of 1897."

Lily Dale, our home camp, comes out with a good programme, with Robert G. Ingersoll, the iconoclast, as a great attraction, and he speaks at that camp the first Sunday of the session, the 18th of July, and while he strikes with a hand mailed with truth, and knocks the bottom out of the Christians' hell, he also does a great pioneer work in clearing the way of the moss-grown rubbish of the past, so that our Spiritualism can grow without much trouble. Let this be my explanation to friends who have written me and whose letters are unanswered.

The school opened June 1. The first session was one of business in which regulations to govern the school were discussed, classes were formed, teachers assigned their departments, and every day since, teachers and students have been hard at work. I will not except Sundays, as there are two or three services in the auditorium on those days.

The mornings are devoted to study. Class work commences at 1:15 in the afternoon. The classes come in the following order: English studies, Physical Culture, Training of Voice, Organic Bible or Logic. The Bible or Logic lessons are given at 4:30. Teachers are given the instruction between the classes; the entire session lasts nearly four hours.

Tuesday and Friday evenings of each week are devoted to social meetings or conference, especially for the benefit of the students who desire to cultivate their gifts and get practice for public work. The class is small, but interested and interesting. We are in constant receipt of letters from sympathizers with the work; many express regrets that they have been unable to suit with the present term. The scarcity of means has compelled the absence of at least a half-dozen worthy young workers who intended to be with us. We hope during the coming year a fund may be raised, whereby at least a few of the worthy can have the advantage of the school another season.

Among the students of the present term are Dr. Schermerhorn and wife. The Doctor is well known to many of your readers. He has recently concluded a year's successful engagement in Akron, O., as pastor of the Spiritualist society in that city. His services are in constant demand. He has been secured to open the lecture season in Columbus; he has an extended engagement in that city. It is needless for me to state that he is a valuable student—a great help to the school.

Mrs. Schermerhorn is an active student; she does not claim any particular mediumship, but her life is devoted to her husband's work. It is the opinion of teachers and classmates that she is really one of his faithful, guiding spirits. I do not hesitate to make the statement that she will at some future time (it may be "hereafter" we will not say) stand by the Doctor's side in public work.

Boston is represented in the school by Mrs. George Pratt. This lady is well known among the Spiritualists at the Hub. She is the mother of the Berkeley Hall Society, The Helping Hand, and The Ladies' Aid. She is a medium, though not publicly known as such. She is desirous of unfolding mentally and spiritually all it is possible for her to do, believing it will make her a better person for her work as an instrument in the hands of the spirit-world.

A recent arrival represents Detroit, Mich., Mrs. Elizabeth Miller. When Mr. Hull and I were traveling in California a number of years ago, in San Francisco, we met Mrs. Miller. She was a student in the class of Dr. J. R. Buchanan. She is also a fine medium. Among the young men who are doing excellent work in the school are Milton Danforth, editor of The Teacher; Owen Denison, from Michigan; and Shirley French, half-brother of our esteemed co-laborer, A. B. French.

Mrs. Barber and Mrs. Harris reside in or near Mantua, and are improving to the best of their ability the fine opportunity offered by this school.

Visitors come often to the school. Prof. W. F. Johnson, of St. Louis, was on the grounds a number of days following his discussion with Mr. Hull. He attended the school and entered heartily into all the class work.

The recitations are conducted in a conversational style. No iron-clad rules enter into the school, and many are up to the shoulders in water. We are wishing for "good speed." We realize that the inauguration of the school, though its beginning is small, is an event marking a new departure in Spiritualism, one in which we are assured many of our arisen teachers are deeply interested.

Students and teachers of the Training School will give a literary entertainment on the evening of the 3d of July in the auditorium and will hold appropriate services on Sunday, the 4th. Before the present term of the school closes, steps will be taken towards a permanent organization. The students are determined to continue their studies as best they can during the fall and winter seasons and come prepared another year to take up the work, not where they leave it at the conclusion of the term of '97, but where they hope to find themselves in nearly twelve months from this time. Although we are working hard and the services of teachers may be regarded a missionary work the present season, we have faith in, and great hopes for the Spiritualists' Training School.

MATTIE E. HULL.

BANKSON'S LAKE CAMP-MEETING

To the Editor:—The camp-meeting at Bankson's Lake, Mich., was a success; harmony prevailed throughout the meeting. All of the speakers and mediums did noble work. Mrs. A. E. Sheets, Mrs. Anna L. Robinson, Mrs. Marian Carpenter, Mrs. C. A. Sprague, A. A. Finney, Miss Mattie Woodbury, each in their own field of labor gained new laurels and made new friends.

The spiritual needs of the people were fully supplied, and the manager, Mr. Leon Fellows, reports the financial part all right.

We left there yesterday, June 29, feeling that we have again been blessed in our work for the spirit-world.

E. W. SPRAGUE, Ch'mn.

A man without mirth is like a wagon without springs.—Beecher.

## LILY DALE CAMP.

A Letter from W. H. Bach.

As far as public matters go, things have been remarkably quiet on the grounds since the June picnic. Before that time all who were coming early put in an appearance, also others who desire to beautify their grounds for the camp proper. After the picnic many of these visitors go home and new arrivals are few until after the Fourth. Then new arrivals are expected daily. Although the long spell of dry weather made some things look a little dead, the rains of the past few days have freshened them up so that they are now bright and fresh. Perhaps a few words on the beauty of the grounds would not be out of place here.

Unlike most of the camps the lots were not sold, but were rented for long terms of years to cottage builders. This gave the management more powers, and for this reason more internal improvements have been made than at most places. Scarcely a cottage on the grounds but has its own flowers and foliage plants around it and now it makes a fine appearance.

Among the most noticeable of these is the Hotel Leoly. This was the old Alden house property, and was a source of continual annoyance to the management for a number of years. Finally Mrs. Abby E. Pettengill, of Cleveland, O., bought the property at a price far beyond its true value to enable the camp to dispense with the old place.

No sooner had she become its possessor than she began improvements upon it that have turned it into a thing of beauty, instead of an eyesore. The house has been entirely painted and renovated inside and out, and the grounds are one mass of green and interspersed in this lawn are a number of beds with very strong plants, both blooming and foliage, while around the house on the east and north sides one solid mass of geraniums, foliage plants, a number of species of flowering plants as well as some rare tropical and foreign plants can be seen.

Mr. Bach, who for a number of years has kept a bed of blooming plants near the corner of South Park House, has replenished it and it is bright and cheerful. It seems like a small matter to speak of one bed of flowers, but it must be remembered that one of these beds contains scores of plants.

The association has replenished the beds around the parks, and are renovating the Grand Hotel. There are four parks and a number of beds in each of these parks. We counted, in one of these beds, seven dozen geraniums, and every one in full bloom.

The Campbell Brothers' cottage is all ablaze. "Alex" beats the camp raising pansies, and some of them must be nearly three inches in diameter. The yard full of flowers, soil tamped up and the arch over the entrance with the electric light, make a very pleasant place to stay.

Rose Villa, presided over by Mr. and Mrs. Beaman, comes in for a great deal of praise from everyone. This yard is full of roses—red, white and yellow. Their attractiveness can only be appreciated when seen.

At the Road cottage is a rose bush that has been trained up the side of the house. As it reaches up to the roof of a two-story cottage, its size and beauty when full of buds and blossoms cannot be described by plain matter of fact people like me.

I might go on until I filled up one side of the paper, but as I don't want this letter to find the waste basket before it does the type-setter, I will stop now.

On a previous occasion I answered some of the many questions that interested for visitors ask, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 23. Cost of remaining on the grounds is about as follows: Daily admission, \$1.00 per week, \$3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meals. Not even a collection being taken up. The meetings consist of conferences in the morning, lectures and tests in the afternoon and thought exchange in the evening.

Board and room can be had at prices in accordance with the desires of the visitor. Rooms can be rented for from \$1.50 to \$5 per week, depending upon the number of persons, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 23. Cost of remaining on the grounds is about as follows: Daily admission, \$1.00 per week, \$3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meals. Not even a collection being taken up. The meetings consist of conferences in the morning, lectures and tests in the afternoon and thought exchange in the evening.

Board and room can be had at prices in accordance with the desires of the visitor. Rooms can be rented for from \$1.50 to \$5 per week, depending upon the number of persons, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 23. Cost of remaining on the grounds is about as follows: Daily admission, \$1.00 per week, \$3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meals. Not even a collection being taken up. The meetings consist of conferences in the morning, lectures and tests in the afternoon and thought exchange in the evening.

Board and room can be had at prices in accordance with the desires of the visitor. Rooms can be rented for from \$1.50 to \$5 per week, depending upon the number of persons, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 23. Cost of remaining on the grounds is about as follows: Daily admission, \$1.00 per week, \$3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meals. Not even a collection being taken up. The meetings consist of conferences in the morning, lectures and tests in the afternoon and thought exchange in the evening.

Board and room can be had at prices in accordance with the desires of the visitor. Rooms can be rented for from \$1.50 to \$5 per week, depending upon the number of persons, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 23. Cost of remaining on the grounds is about as follows: Daily admission, \$1.00 per week, \$3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meals. Not even a collection being taken up. The meetings consist of conferences in the morning, lectures and tests in the afternoon and thought exchange in the evening.

Board and room can be had at prices in accordance with the desires of the visitor. Rooms can be rented for from \$1.50 to \$5 per week, depending upon the number of persons, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 23. Cost of remaining on the grounds is about as follows: Daily admission, \$1.00 per week, \$3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meals. Not even a collection being taken up. The meetings consist of conferences in the morning, lectures and tests in the afternoon and thought exchange in the evening.

Board and room can be had at prices in accordance with the desires of the visitor. Rooms can be rented for from \$1.50 to \$5 per week, depending upon the number of persons, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 23. Cost of remaining on the grounds is about as follows: Daily admission, \$1.00 per week, \$3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meals. Not even a collection being taken up. The meetings consist of conferences in the morning, lectures and tests in the afternoon and thought exchange in the evening.

Board and room can be had at prices in accordance with the desires of the visitor. Rooms can be rented for from \$1.50 to \$5 per week, depending upon the number of persons, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 23. Cost of remaining on the grounds is about as follows: Daily admission, \$1.00 per week, \$3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meals. Not even a collection being taken up. The meetings consist of conferences in the morning, lectures and tests in the afternoon and thought exchange in the evening.

Board and room can be had at prices in accordance with the desires of the visitor. Rooms can be rented for from \$1.50 to \$5 per week, depending upon the number of persons, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 23. Cost of remaining on the grounds is about as follows: Daily admission, \$1.00 per week, \$3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meals. Not even a collection being taken up. The meetings consist of conferences in the morning, lectures and tests in the afternoon and thought exchange in the evening.



Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.	PAGE
THE NEOPHYTE	5
EDITOR'S INTRODUCTION	11-17
CHAPTER I.	
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES—ON THE THRESHOLD—AT COLLEGE—PROF. VON MARK—BRELIN BROTHERHOOD.	18-28
CHAPTER II.	
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM—MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.	29-37
CHAPTER III.	
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VICTIM.	38-50
CHAPTER IV.	
ZWINGER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-59
CHAPTER V.	
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCCULTISM—LETTER SHADOWS OF FATE—AMONG THE MAGICIANS—THE INNER LIGHT.	60-71
CHAPTER VI.	
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELEMENTARIES—PLANETARIES—KOBOLDS—FAIRIES.	72-85
CHAPTER VII.	
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS.	86-107
CHAPTER VIII.	
STRAY WANDERERS—THE FASTING GUILD—GYPSIES—"DER FREISCHUTZ"—JANITS—HER WONDERFUL GIFTS.	108-128
CHAPTER IX.	
THE LETTER—THE LIFE TRANSFER—BEEBEVEMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.	129-139
CHAPTER X.	
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARK—HIS GREAT ATTACHMENT TO LOUIS.	140-151
CHAPTER XI.	
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVEALED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARN'S A LESSON.	152-161
CHAPTER XII.	
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARK'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.	162-182
CHAPTER XIII.	
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES—THE NINE DAYS' TRIAL—PROF. VON MARK'S SPIRIT.	183-198
CHAPTER XIV.	
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARK.	199-210
CHAPTER XV.	
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHEN—SEANCE.	211-218
CHAPTER XVI.	
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC.	219-227
PART II.	
THE ADEPT—INVOCATION—THE SOUL'S LITANIES.	228-232
CHAPTER XVII.	
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER—INCIDENTS IN THE LAND OF THE FAIR.	233-240
CHAPTER XVIII.	
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN—ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS.	241-255
CHAPTER XIX.	
THE DHARMA SALA OF THE VAIJYA—DAWNING LIGHT—THE BROTHERHOOD—SUTTERANIAN REVELATIONS.	256-271
CHAPTER XX.	

















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

VOL. 16

CHICAGO, ILL., SATURDAY, JULY 17, 1897.

NO. 399

## AROUND THE WORLD

### Spiritualism in Many Other Sections of the Earth.

Dr. J. M. Peebles Writes of His Second Experiences and Observations in Ceylon and India.

(Concluded from last week.)  
**THE BURNED FAKIR.**  
Few have not heard of the Lahore fakir who, as recorded by Dr. W. L. McGregor (surgeon in the English army) in his history of the India Sikhs, was buried in a coffin-like box some two months, and then revived upon being exposed to the air. The history lies before me. The fakir was confined by other physicians who speak of the "suspension of respiration, digestion and assimilation while in this trance." It is well known, says Dr. McGregor, "that native Hindus can train themselves to go without food for a long time, that they can refrain awhile from breathing and can put themselves into a death-like trance, in which, as in cases of asphyxia both respiration and circulation cease for a time." This fakir was born in Kunkul, a place famous for fakir phenomena. He declared that his trance sleep was delightful. He was about forty years of age. One of the gentlemen who witnessed this burial feat is still living in Lahore. The place was well guarded, so as to admit of no suggestion or fraud. "Outside of the whole," says Dr. McGregor, "there was placed a line of sentries, so that no one could approach the building. The strictest watch was kept for forty days and forty nights. At the expiration of the time the Maharajah, his grandson, several of his sons, General Ventura, Capt. Wade and myself proceeded to disinter the fakir. The box was unlocked, opened, the white sheet removed, the wax taken from his nose, mouth and ears, and warm water poured upon his head—when his pulse began to beat, and his lungs to expand. Soon he became conscious. This and similar cases are well authenticated by physicians, Maharajahs, English officers and others of the highest respectability."

### JESUS AND THE FOUR GOSPELS REVISITED.

As there is no end to book-making, so there is seemingly no end to books about the lives of Jesus and the evangelists. There has just fallen under my notice three volumes written through a spiritual medium in France, and purporting to give a true history and a full explanation of the New Testament. The memory serves me, we have five or six lives of Jesus and one or all of the apostles through modern spirit mediums. Unfortunately they differ as much as do the different schools of theologians. The above-named volumes were edited by J. B. Roussier, the pseudonym of Madame Collignon. Here is an extract from page 17, chapter the first:

"It is you whom we have chosen as our medium to prepare the way for the new era, and for the advent of Him who is to shortly come among you. . . . Devote yourselves with zeal, perseverance and courage to the study of the scriptures, and to the dissemination of the truth which will unite all sincere seekers in a common faith."—Signed, Matthew, Mark, Luke and John, assisted by the apostles.

Now what evidence have we that these volumes were inspired by the evangelists? Unidentified signatures are not evidence. Neither is assumption. Expressing no opinion of the merits or demerits of these books, I do express the opinion coupled with a fervent wish that those writing upon these topics would read "The Fathers of Jesus," by the late Kenningale Cook, A. M., LL.D., of London. It is unwise to take as authority the unsifted, and often irrational, unhistorical teachings of unidentified spirits, and especially so when they take great names. Modesty is one evidence of truth.

### SPIRITUALISM IN INDIA.

Though there is no organization in India under the distinctive name of Spiritualism, yet if Spiritualism means conscious communion with the so-called dead, then the Hindus have been Spiritualists for ages. Their old religious books abound in converse with Devas, (Sanskrit word for spirits), invisible beings also good and bad; and with Pitris, (Sanskrit word for departed ancestors). These latter they propitiate. A Hindu pundit informed me only a few days since that "all Hindus believe that the invisible spaces are nearly filled with different classes of spirits, and that the class which is estimated as connected with our solar system, at 330,000,000,000. These spirits as well as the stars are believed to exercise mighty potencies in influencing human beings."

### THE HINDOO SWAMI VIVEKANANDA.

It greatly amused the cultured Brahmins of India and it interested me to see how Unitarians, Universalists, Free-thinkers and some Spiritualists got wild over this Swami. "The great Hindu Brahmin," who by the way, was not a Brahmin; and further, he cannot become a Brahmin until through death and rebirth into a Brahmin family. His real name is Narendra Nath Dutta. His father is a lawyer in Calcutta. And this Swami Vivekananda, otherwise the sensational Mr. Nath Dutta, was educated at the Church of Scotland Institution, and studied law for a time. He attended the Brahmin churches, acted upon the stage at the residence of B. K. G. Sen. Babu P. C. Mozoomdar in his life of Chhinder Sen says, Mr. Dutta was "introduced to me as the Paramahansa, great devotee of Dakshineswar. He discoursed in a sort of half-delirious state, becoming now and then quite unconscious." This shows him to have been a Spiritualist medium.

It was in 1880 that Mr. Dutta, with several other Bengales, agreed to become Saunyas, wandering Hindu monks. The old original Saunyas were supposed to abandon all worldly concerns, and to depend upon alms for support.

talked glibly with the interpreter about the teachings of Vedas, the Upanishads and other Hindu literature; but gave no proof of telepathy, clairvoyance, levitation, psychic phenomena or of any approach towards the Supreme Soul.

The Yoga state is called Samadhi, and in this state it is said that fire will not burn, water will not drown, nor will a deadly cobra bite. Yogis, I should think not—if they are all as lazy and dirty as this one.

Sitting in this old Yogi's hut I felt like saying: "Push an opening up through this thatched roof and let in God's fresh air and sunlight; go and wash yourself; go and put on some nice clean garments; eat at least two good meals a day; stand up straight instead of squatting on the ground like a toad; work six or eight hours each day at some useful manual labor. At the end of the time, if you so choose, meditate, and repeat, Om, the 'word of glory.'"

The India of 3,000 years ago is not the India of today. India with its magnificent Vedanta philosophy—almost the equivalent of the spiritual philosophy in America, has been on the decline for a thousand years, or longer. During its fading glories it has been the great hatching man of metaphysical monstrosities, such as this, "The age of Brahma, or one hundred of his divine years must equal 311,040,000,000 of our mortal years." Buddhism is infinitely preferable to Hinduism.

I've been in Ceylon and India now nearly four months and am still in search of truth. J. M. PEEBLES. Madras, Southern India.

### TERRORIZED.

Advice of Mrs. Mary A. Livermore to a Wounded Soldier Terrorized by an Evangelist.

I asked Mrs. Livermore if she had ever seen anyone afraid of death, or that which would follow death, at the actual hour of dying.  
"Never but once," she replied, "and then it was the fault of an evangelist. It was after the fight at Fort Donelson. Eighty mortally wounded men had been brought into my ward at the St. Louis hospital, among them a soldier with both legs and an arm shot off. This

man was lying in that stupor that usually precedes death, when an evangelist entered and, kneeling over the bed, said: 'Have you made your peace with God? If not, you will be in hell in less than an hour.'"

"Instantly the man's stupor was replaced by the most horrible fright. 'Pray for me,' he groaned. 'I can't stop,' was the reply, as the speaker hurried on to give his grievous message to other sufferers. 'You must pray for yourself.' Delirious with pain and wholly possessed by this new and terrible idea the soldier sent out shriek after shriek of agony. 'I cannot die! I have been a wicked man!' was his repeated cry. His cries aroused and excited the other men and the ward became a pandemonium of groans and screams and beseechings. In vain I urged and the surgeon commanded quiet, I directed the doctor to send the evangelist out of the ward, and I got upon the bed of the man who had first been aroused. Taking him by the shoulders and looking straight into his eyes I said: 'Stop this screaming at once! But I am going to help you. Well, if you must go to hell, go like a man!' I replied, 'But why must you go? What is Christ for if a man like you, who has stood up to be killed, and torn, and killed for his country, is going to hell? It is a libel upon God.'"

"I had dispatched a messenger for a chaplain. When he came I said: 'Don't say a word, but sing' and gradually peace settled over the ward, while the poor fellow listened to 'Jesus, Lover of My Soul.' There'll be No More Sorrow There.' 'Rock of Ages,' and many other comforting hymns. I kept my place on the bed, softly repeating prayers and reassuring passages of Scripture till my patient whispered: 'I do believe Jesus will save me.' He died that night."

"The overzealous evangelist received summary treatment at the hands of Mother Bickerdyke. When he began to question her 'boys' she approached him with the words: 'Look here. You leave this ward quick, or I'll take you by the nape of the neck and pitch you out!'" Indianapolis Journal.

## Studies in Spiritual Thought

"It is the spirit that quickeneth. . . . the words that I speak unto you, they are spirit and they are life."  
"The spirit giveth life."

As a pattern of study in spiritual thought the recently published volume by Lillian Whiting, "After Her Death," affords a very fine example. The book as to its contents may be viewed from different points. Some minds will grasp the phenomena as such, while such is the principal thing, the book finds that the strength and being in the purer realms of exalted spiritual thought are not for such as these.

Miss Whiting shows that she is well read, up-to-date, in the science of the day, especially in its bearings on psychic force and all cognate spiritual things. She recognizes that there is something beyond the scenes and facts within the domain of the commonly recognized physical dimensions of space; there is another world that is not of the physical, but of the spiritual, and that it is here with us and we are in and of it even before passing into the sacred unseen.

The ethereal world of the unseen has also its dimensions, corresponding in spiritual way to the physical dimensions of space that we know of the earthly side of life are familiar with. This world unseen so interblends with our present existence, that "the twain are one"—in our finer spiritual nature we are living in the unseen world, though the grosser environments of earthly affairs attract and engross our mind, blinding us to the spiritual and ethereal side of our being is left undeveloped, so that too largely we go through this world of the seen spiritually blind and deaf to the higher and finer life and experiences of the unseen world.

It is to elucidate this finer thought, and cultivate this higher spiritual nature, that we are publishing this book. It is a study in the life of the individual, life and experience of known communion with the unseen ones "over there," that the author of "After Her Death" used her fine power of thought and spiritual penetration

not another place, but another view, are the hosts of the unseen; their lives press closely to ours, but are made up of a range of experiences far more extended, more vivid, more significant, than our own. How shall we comprehend these? How shall we understand what they desire to tell us?

"It rests with us rather than with them." "Communion with this world is no more the experience of an hour's seance with a 'medium' than is the mere occasional sending of a telegram the measure of our life. As potential spiritual beings, it is our privilege to live the life of the spirit—the higher life of intellectual work, of affection, of generosity, of love. That quality of life is spiritual life. That quality of life renders the intercommunication possible."

It will be seen that what Miss Whiting means by "intercommunication" is something greatly different from the common method of mediumistic seances. These have their uses, and are not to be lightly esteemed, but compared with Miss Whiting's idea, are as the old stage coach compared with the modern railway conveyance. What Miss Whiting means is what she has realized in her own experience—a direct communion, thought to thought, soul to soul, between the seen and the unseen.

The passing into the unseen of her dear friend, Miss Kate Field, between whom and herself existed a beautifully harmonious mental and spiritual sympathy, seemed to bring to Miss Whiting a realized knowledge of this precious intercommunication of souls, in direct, tangible thought—thought flowing from the unseen one to the seen—from each to the other, mutually heard and answered, by the spiritual ear and voice.

Her experiences, narrated in this book, are deeply interesting, touching and spiritually instructive. Having found the way, she is qualified to say: "The only true, permanent, and satisfactory way to live in companionship and in communion with those who have passed through the experience of death is to live in the seen and the unseen, every day and every hour, the spiritual life. And what is this life? It is love, joy, peace. . . . The problem of communion with those who have passed into the unseen lies with us rather than with them; it lies in our own purification and exaltation of life; for this alone offers the atmosphere—the aura—into which the higher spirits can enter."

Again she writes: "As we live the life of the spirit, we are companionship with the friends in the unseen, in the simple and natural way that attends all true relations of mental sympathy. And again, a true life is lived by considering the body as an instrument—as the temple of the indwelling spirit—to be kept in health and harmony, in support of the spiritual purposes of accomplishment, of aspiration, of the fulfillment of duties, the radiation of noble and true influence. So living, spirit will respond to spirit, both from the seen and the unseen."

I long to quote yet more—perhaps I may at some other time. It is a book to linger over lovingly, and of which one may recall its lessons with fond pleasure—lessons in truly spiritual Spiritualism, the highest type and quality of life and thought.

With this author, the world unseen is the real world, the spiritual is the abiding and eternal; spirituality is the keynote to which all the other notes are adapted and attuned, to bring forth the sweet and true sympathies of highest, purest spiritualized humanity. The seen in sweet accord with the unseen, still in loved companionship and communion. JAS. C. UNDERHILL. Hammond, Ind.

### GRAND RAPIDS WIDE AWAKE.

To the Editor:—We wish the readers of The Progressive Thinker to know that we are yet in the harness and wide awake to the interests of the cause of Spiritualism. I am a member of the North End Spiritualist Society, which was organized at my house last winter with nine members, and now has thirty-seven, mostly farmers. On Sunday, June 13, we held a grove meeting with picnic accompaniments, and had a rousing old time. The meetings of the various Spiritualist societies have closed now until after the close of the campaign, when we put in the time by grove meetings held near the Soldier's Home, with large attendance. Last Sunday platform tests were given by Mrs. John Lindsey, Mrs. Mary E. Henderson and Mrs. Payne, eliciting the greatest interest. Then followed speaking by Brother Bush, of Lansing, who happened to be with us, and by William Hilliard, who spoke on the subject of "The Trinity," and Charles Rowell, on the subject "Civilization." We shall continue the grove meetings each Sunday until the regular society meetings commence in October. JAMES E. WALKER. Grand Rapids, Mich.

### BELOVED SEMINARY.

To whom it may concern:—It is with pleasure that I recommend the school conducted by Miss Belle Bush and sister, at Belvidere, N. J.

To all Spiritualists and others who seek a school for their children where not only the mind is cultivated, but the highest and purest sentiments are instilled into the daily life of each pupil, I would say, you can find no better one than Belvidere Seminary.

My two little girls have been in this home school for some time, and I am highly pleased with their advancement, and with the influence for good thrown around them. Very respectfully, ELLA R. WILLIAMS. Salem, Oregon, May 18, 1897.

## A SPIRITUAL LESSON.

### Chapter of Soul Experience.

**THE PROCESS.**  
I have lately adopted the habit of a fifteen-minute solitary sitting each morning, just before starting out for my breakfast. On the morning of May 31, on sitting down, I dismissed all other thought from my mind and centered it upon one. That thought was that "by the law of Infinite Love I am linked inevitably with the beings of the highest spheres of all." Knowing this to be true, I next proposed in my mind to address myself to them as such, in substantially this message:

"If it be possible, let this token come to me, to realize that I am loved for my own sake by the brightest, purest, sweetest angel that dwells in the immortal spheres." I then reflected what a task it must be for such to penetrate the coarser atmosphere of intervening spheres until this earth were reached, when the coarsest element of all would be encountered. "X-ray beams," I said, "I will leave it to them, and only ask of them, if it be possible, they will thus penetrate this coarser element and come and bless me with their love."

**THE EFFECT.**  
In very much less time than it takes me to write it, or you to read it, there came a quiet feeling of ecstasy which rapidly intensified, thrilling every fiber of my being, and shaking my entire physical frame! This delirium of heavenly joy, as to its intensity, I am sure, was of course of brief duration. But the effect of it remains with me; and many times a day, in fact, as often as I momentarily withdraw my mind from other things, to this never-to-be-forgotten event, I seem lifted from the earth and wafted into an atmosphere of joy that never can be told.

### THE LESSON.

Having reached this exalted frame of mind, it is interesting to reflect at this juncture, that there is no standing still. To advance, or to retrograde is inevitable. By a little neglect we may so grieve these heavenly visitants, that they will feel repelled from us, and our loss be almost irreparable. On the other hand, by addressing ourselves to the supremely happy task of inviolable endeavor to become and remain forever worthy of such companionship, it inevitably follows that we are one with them in a much more complete sense than before. What was before undertaken as a more or less irksome task, proceeding from a sense of duty, now becomes our chief joy, because the motive, or moving companionship, as it has become more exalted and refined, is the object of this writing so strictly of my own experience, dear reader, is as usual, to point out the way that others, who have not known it, may avail themselves of such simple means, and know at once the meaning of the sweet word, heaven.

THOS. H. B. COTTON. Santa Barbara, Cal.

### USES OF SORROW AND NIGHT.

Oh, hearts that are weary and fainting!  
Oh, spirits that pine for the light!  
Would you know where its calm down-  
ing fountains  
Flow joyous and fair to the sight—  
As fair as young Morn to the sight?  
Ah! list then, the voice of my singing,  
And watch for the oncoming light,  
That is ready to dawn on your vision,  
When you learn the sweet uses of Night—

All the uses of Sorrow and Night,  
Sad Night is the mother of Morn,  
Who strays to the Orient bars,  
Where he waits, till in tears she re-  
hearses  
The lesson and lore of the stars—  
Oh! wonderful lore of the stars!  
Oh, golden and beautiful lessons!  
Oh, marvelous lore of the stars!  
What wonder that angels who listen  
Stay long by the Orient bars—  
Stray off to the Orient bars?

Young Morning, the lessons repeating,  
Looks upward with love-lighted eye,  
And, decked with the tears of his  
mother,  
Flings a rose-colored scarf o'er the  
sky—  
O'er the somber, gray-garmented sky.  
And the sky, blushing red at his cou-  
ing,  
Receives to her heart every ray  
That melts in his smile as together  
They pass through the portals of Day—

The amber-hued portals of Day!  
Then they sing a new song, and its  
numbers  
Reveal the sweet uses of Night,  
Till we learn from the voice of their  
sliding  
Where flow the pure fountains of  
light—  
The crystalline fountains of light.

From Night, with its darkness and ter-  
ror,  
Earth turns to the smiles of the Morn;  
From the night of our labor and sor-  
row  
We learn where Love's fountains are  
born—  
Where her fountains of gladness are  
born.

Night weareth her mantle of shadows,  
That blossoming stars may appear,  
And Sorrow is sent that the spirit  
May learn of the life that is near—  
Of the beautiful life that is near.  
Every flower, with its dew-dripping  
chalice,  
Every cloud drifting on to the light,  
With the hymn that is vocal in nature,  
Proclaims the sweet uses of Night—  
The uses of Sorrow and Night.  
BELLE BUSCH. Belvidere Seminary, N. J.

No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself—Charles Kingsley.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesford.

## OCCULT SCIENCE

### The Fallacy of Materialism.

In an age of intellectual unrest and revolution and evolution, the clash of the newer thought is ever with and against the old. In this way only is progress made. The new teachings which do not stimulate counter-teachings are of no practical value as a factor of intellectual advancement.

He who is satisfied of the certitude of the ground on which he stands will not make a step out of this state of mind, till there is aroused within him by newer teachings a doubt of the stability of that possessed as truth.

Physical science holds to the certitude of its foundation, and asserts that it encompasses the whole ground on which it is possible to be sure of the advance of truth; and it denies that any progress in the accumulation of further truth can be pushed outside of the instrumentalities of a mechanical devising constructed to give an extension to the so-called physical senses, and the physical senses themselves.

Here comes the clash of the counter thought, for to deny the certitude of physical science is to limit the capacity of the ego, and to contradict the doctrine of evolution. In this is the fallacy of materialism. Physical science has no certitude whatever, save that which is founded on the hidden force, the occult, and to deny this is to deny physical science as such, as a child of a distorted mind.

Let us see how this statement is. All phenomena are effects and on these phenomena are built both physical and occult science, and it is to be seen that no such thing as a physical science, in contradistinction to occult science, has any warrant for existence at all, save as scaffolding on which to reach the verities of being.

All causes that develop phenomena are occult, that is, hidden, and constitute the basis for the construction of a science of the occult. Physical science claims to have discovered these causes that give phenomena, by means of the so-called physical senses aided by physical instrumentalities in matter, as a living potentiality, that can be engaged by the physical instrumentalities. On this ground it constructs a science of matter and force, denying that intelligence is an attribute of the occult, or assuming blind force, conflicting with blind force to have constructed the universe and now give all phenomena in matter itself.

It is clearly seen that all visible or sensuous matter has no real existence, but is, for lack of being constantly transformed from the invisible to the visible, thence dematerialized, to again materialize. Physical science teaches that the cause or causes which do this transformation from the invisible to the visible, thence to the invisible again, is to be found in blind force, stupid force, or, in other words, an attribute of intelligence is not to be seen in these operations. On the other hand, occult science teaches that the cause of the phenomena going on in matter is found in intelligent conscious power, that permeates the whole structure of the universe. In this comparison of the teachings of the two sciences, is seen the greatest distinction between them as a teaching. It is an old war revived in a new dress, or name.

The existence of matter or substance is a phenomenon of self. Let me be understood: Physical science, in its definition of matter, excludes any matter that exists, that can not be seen by the physical senses aided by mechanical devices. Now, all phenomena are effects and have no real existence apart from the occult power that develops them; hence, to believe and teach that matter or substance is real, is to believe in a delusion, is to build on sand. So, too, to believe that blind force or laws of nature constructed a universe, is to believe in a delusion; and physical science, per se, is one whole delusion, because basing certitude on fleeting and transitory phenomena of matter. The visible universe being itself a phenomenon, it becomes an expression or symbol to be interpreted by the mind of man as the work of an Intelligent Power, in order that a further step of progress be made by man himself.

It is the interpretation of this symbol, that has given man his whole intellectual advancement, and the interpretation of this symbol, that divided all knowledge into systems and speculations, as to religion, as to government, as to God, as to the whence and whither of all existences. It is the interpretation of the meaning of this symbol, the day-to-day given evidence called physical and occult science, that is the conflict as to the meaning of this symbol has raged in the past among all the teachers of note in China, in India, in Persia, in Egypt, in Greece, in Rome. The various systems of knowledge of the past exhibit the conflict, the battleground, and the contest arrayed as they are to-day; a materialist, a Spiritualist ever battling for supremacy.

The most remarkable feature is the fact that a reappearance of the teachings and systems of knowledge of the ancients is to be seen, and that one has attempted to give a reason for this, though delving in the occult. Another fact, noticeable by those who discern readily, a materialist and a Spiritualist occupy nearly the same ground and know it not, consequently it is quite instructive to the occult student, who interprets the universe as a symbol of an intelligent power, to see the efforts made to create a difference where none exists.

To-day, in philosophy, occultism stands as a counterforce to physical science and materialism; whilst Spiritualism stands as a counterforce to the dogmas of religion, and does not destroy the teachings of physical science but adopts them in order to construct and confirm its speculations.

The war will continue till all the children of earth can see their parentage and their kinship. It is then they will inaugurate the kingdom of truth and love. Let us be as little children, ever ready to learn. L. EMERICK. Jacksonville, Ill.



# SEEN BY THE OGGULT EYE.

## Mrs. Annie Besant Reveals Some Astral Images

### Latest Developments In the Mystic Cult Are Explained by Illustrations to an Audience at Central Music Hall, Chicago.

There was a very large and appreciative audience greeted Mrs. Besant, amongst whom were many prominent men of Chicago, from all walks of life. Mrs. Besant was in her best of spirits, arrayed in white silk, after an Oriental pattern.

#### THE LECTURE.

Many years ago our great teacher, H. P. Blavatsky, taught her pupils that the universe was based on number and sound. She used to instruct us on these questions of numbers giving rise to sound and to color, and sometimes would trace for us how these vibrations set up in the invisible worlds, came down to your world, setting into vibration coarser and coarser kinds of matter, until the vibration that in the higher worlds moving the very rarest kind of matter, gave the colors unknown to us upon earth, until they descended into grosser matter, coming down to set vibrating the ether belonging to the physical world, and then even the coarser air itself, giving rise in your physical universe to all that we know as color, and then again to all that we know as sound, and she used to tell us that all these vibrations not only gave rise to color and to sound, but also to forms; that wherever color and sound were found, there also forms came into manifestation, and that the ancient teaching of

#### PYTHAGORAS AND PLATO

was no teaching of dreams, or of fancy, no teaching of symbolism and imagination, but that these great Grecian thinkers proclaimed the facts of the invisible world, and that everything in the physical world was really formed by these vibrations, descending still further from ether and from gases, and moulding even the solid matter around it; and she used to point out to us that science had already discovered that in such things as crystals and in the formation of plants, and even of animals, certain lines of force were recognized; that these lines of force were the lines that determined the shape of the crystal, of the plant and of the animal, and that although the axes of forces, as they were called, were spoken of as imaginary axes, that they were really the creative forces of the universe, and that a divine imagination was at the very root of every manifest form; that these lines, imaginary to science, were visible to the eye of the occultist; that these lines of force, that determined the building of the plant, were

#### LINE OF THOUGHT STUFF

that the occultist might discern and might study and by study gain a deeper insight into the wondrous mysteries of form; and later, following out this line of teaching, pursuing carefully and studiously these ideas into which she initiated us, we learned to study at first hand these almighty manifestations in the universe and to realize that while science was dealing with the outer side of phenomena, it was the duty of the student of occultism to deal with the inner forces of life; and we learned in pursuing these studies one fact amongst many others which I will just throw out in passing for you to consider at your leisure.

You may remember that over the Pythagorean schools was written the inscription that those who came there to study must know mathematics and music. Those two things were demanded because by mathematical science the universe is builded, and these elements that you have to-day in your books of Euclid are but the starting point of a divine science that leads to the making of worlds, and if you are able to take those figures of Euclid and project them into space, not alone of three dimensions, though they would teach you much, but into four and five dimensions, then you would have unrolled before you the story of a wonderful universe, and that which you use to train the logical faculties of your boys would become the study of the types of flowers, the sound of bees, on the route of the now wonderful science.

Thus taught H. P. Blavatsky, and a few months ago one of our leading scientists of London declared that the universe is

#### BUILT BY VIBRATIONS,

consists of vibrations, and by vibration is transmitted, and by vibration forms are destroyed. Not only so but a few weeks ago Mr. Crookes, one of our greatest scientific men, speaking before the Psychological Research Society which had elected him president, gave to us a list of vibrations, steps as he called them, whereof some were known to scientists, vibrations in the ether of millions, billions and trillions; one set of vibrations of sound; another, the vibrations of electricity, and another set of vibrations that we call those of light. Then much higher again, those electrical vibrations which appear through opaque matter, the recently discovered Roentgen rays; so that we have before us now, put out by our leading scientific men, a table of vibrations showing gaps where science is still ignorant, but showing also a set of vibrations where science knows how to transmit them, and which throws some suggestion, at least, over the gaps that remain. Following on this line of thought of vibrations in subtle kinds of matter like ether, we find that

#### SOUND VIBRATES IN ETHER,

building up distinct forms and geometrical shapes, not only that, but in these wonderful voice figures published some two or three years ago, where every note of music was found to produce a definite geometrical form, where songs of nations gave rise to flowers and ferns and to trees and to all the shapes of delicate outlines, which we find in grosser matter, in the ordinary world around; and but a few weeks since I read how a physician, taking advantage of the discoveries already made, photographed these powers projected by the vibrations of sound while these powers were in the air before they fell again on the disc to give out these forms geometrical in shape, and that he found to his astonishment that the camera revealed to him forms familiar in the outer world, forms of submarine landscape of flowers, of wrecks, of snow and sometimes the appearance of trees and when he succeeded in photographing the song,

#### "HOME, SWEET HOME,"

as you might say, the notes coming from the voice, but the form which these notes made thrown against a vibrating disc, and the sound projected into the air, that sound in the air photographed, as it was, for the hundredth part of a second, suspended in the air, he obtained from the poem of "Home, Sweet Home" landscape pictures, and obtained it over and over again, exactly the same every time that those notes were repeated; coming a step further we find that electrical vibrations give rise simply to definite lines and figures.

I want you, if you will to-day, to follow this argument step by step so that when I pass into the realm of the unknown, into the occult science, you may see how careful it is with nature, how exactly it repeats in the invisible world that which in the physical science is already declared. Take now, instead of sound and electrical vibrations, the magnet, as Reichenbach proved in the middle of the century and was scoffed at, jeered at and ridiculed for proving every magnet is surrounded by

#### LIVING RAYS OF LIGHT

that trace distinct lines of force. Few scientific men

have made a series of experiments more perfect, more patient, more continual and repeated than the experiments of Baron Reichenbach. They stand on record as mental work, and all the world of science laughed him to scorn on his publication.

To-day Reichenbach is justified by the very scientists that ridiculed him, as H. P. Blavatsky is also being justified, and will be justified more completely, during the next ten or twelve years of the future.

"Think for a moment of these lines of force. Every-body knows if you take a magnet and have iron filings scattered on the glass above it that those filings take different distinct lines, tracing out the magnetic field. Now, Reichenbach declared that those lines were physical; that a sensitive could see them, and that the eye might also verify what these iron filings had done in their disturbance. But he went further; he said that man

#### WAS A KIND OF A MAGNET;

that you could see the magnetic field around man just as around the magnet; that you could see from the outstretched hand of the mesmerist operative the electricity coming forth just as you could see it coming forth from a point charged with electricity, and he declared that every man being in a magnetic field, that field was visible to the sight, and more sensitive than the filings.

Following along this line of thought we come to color investigation in our own day. We find photographs being taken of actions in the ether, which is able to enter the etheral, violet rays; those pictures obtained by Dr. Baraduc, of Paris, remarkable and interesting as they are, are not thought-forms in the full sense of the term; they are swirls or

#### WHIRLPOOLS OF VIBRATION

set up in the physical ether, which can affect the sensitive plate in the camera; vibration and whirlpools set up by thought-forms which work in the astral and in mental matter.

Looking over these photographs with care I was able to discern what he had reproduced of the form; that he had photographed that etheric vibration necessary to the vibration of a true thought and desire form. They have not as yet been photographed and I doubt the power of the photographer altogether to touch them and for this reason: As long as you deal with ether you are dealing with a form, however refined the physical matter. When you come beyond the ether, when the last item of the physical element, the profile of creation, when that is integrated it is only then that you pass into the astral matter, and I doubt whether any sensitive plate can be made sufficiently sensitive to answer to vibrations which are not common to the physical universe, but belong to the world separated from it by a difference of atomic constitution. All the matter of the physical plane is based on profile. All the matter of the astral plane has a

#### DIFFERENT ATOMIC CONSTITUTION.

Aggregations of atoms of one kind make up the visible universe; aggregations of matter of a different kind make up the astral, and of a third the mental, and although it is true that these are joined together by the highest atom of one plane being opposite of the grossest solid of the plane above it, still one is bound to recognize the difference of the atomic constitution, and to doubt whether the physical camera will be able to reproduce the actual vibrations of the astral, and of the mental matter.

Suppose you take, for instance, a stone and throw it into a pond, you may see the ripples that that stone sets up. Just so in Baraduc's photograph, you see the ripples in the ether set up by the vibrating of thought-forms, not the forms themselves, but the etheric disturbances that they produce. I say that, because I am not going to exaggerate one hair's breadth what has already been done by recognized science, and not to mislead you in the very slightest degree as to the extent to which the recognized investigation has gone.

How far, then, has it taken us? It has proved to us vibration in sound, creating forms; it has proved to us vibration in electricity, also creating forms, lines of force and a magnetic field; it has proved to us vibrations in ether produced by the impact of thought and of emotions; further than that science cannot fairly be said to have gone. Professor Lodge has gone farther; he has declared that he has performed experiments that prove to him that thought is transmitted

#### BY VIBRATORIAL ACTION,

and does not need to have a medium of transmission, indicating that no physical matter is needed for the transmission of thought-waves, and he has declared that his own experiments prove that these thought-waves are transmitted from one to another, but inasmuch as many of his scientific brethren would not yet endorse his experiment, I will refer to it only as on the borderland between the scientist and the occultist.

Now, I must leave ethical science. The occultist declares that man lives in more than one world; he declares that man is a living soul, that that soul is neither more nor less than the divine spirit individualized in the spiritual body; that that spiritual body is a form ever changing and luminous, but a form of matter so subtle, so delicate, that the mere imagination can scarcely dream of its fineness; that that spirit, the divine enclosed in this round form, or wholly unlike form, of light is the soul in man, eternal as the source whence it comes, immortal in its nature, as it is eternal in its essence, coming into the world in order that it may gather experience and as a living individual to bring out in the world that manifestation of the divine powers that exist germinally within him and that makes him in deed and in truth a son of God [applause]; that within that soul, germinal in its nature, everything exists but not at first showing outward manifestation, like the acorn which has the oak tree in all its possibilities of development within it; like the seed of corn which has the germ that will develop into the ear. So from the divine life insulated in this form of finest matter, the spiritual body comes into three worlds to gather experience. It lives at first in mental matter, in the world of mind, the heavenly world as it really is. When it desires to think, when it sends out vibrating energy that is to take the form of logic, of reasoning and of concrete thinking, then the mental or mind stuff is required in order that those vibrations of life may have matter which can be shaped and

#### MOULDED TO EXPRESS THEM.

When the soul sends out the thrill of life that we call emotion or feeling, desiring to express pleasure or pain, those thrills of living energy take forms in astral matter, the intermediate stage between the mental and the physical, and when the soul desires to act, when it desires to come in contact with material, physical things, then it gathers to itself the physical body by which it can perform actions in the lowest of phenomenal worlds.

Those, then, are the three vehicles of the soul, the mental, the emotional and the physical, the physical for action, the emotional for feeling and the mental for thinking; and the vibrations that the soul sends out, vibrate ac-

ording to their energy, in the one or in the other, as different as the vibration of electricity and as the vibration of light; as the vibration of sound, which differ, you must remember, not in the nature of the forces but in the matter in which that force is manifested, and its conditions and its appearance in the outer world. Science tells you that there is only one force, as there is only one matter, profile; that that force is conditioned by the degrees of matter according as they are finer or grosser, so that there is but one force of the soul, the

#### THE DIVINE CENTER

that is within every life, but it is conditioned in the forms of matter in which it manifests, according to their fineness or coarseness, you have the intellectual and the emotional manifested. So far then, our road is clear enough, and when I throw these pictures on the screen I shall want to show you all this invisible vehicle of the soul, the astral body, showing for honor, for sensation, for desire; showing for experiences of pleasure and pain, experience of feeling, affection and emotion; then the finer vehicle of mental matter, making the mental body in which the soul is able to reason, to argue, to compare, to judge, to carry out all the processes of the intellect; for the soul itself, by its own nature, knows by intuition, not by logic, knows by sight and not by argument.

Intuitive knowledge is the highest, a manifestation of divine and perfect knowledge. Intuition is one of the elements of that knowledge. Logic is a secondary process. Reasoning belongs to the concrete world; it is possessed first on the impacts and recesses in the body, which gives rise to sensation in the astral. These give rise to the mental images in the body and the working of the mental images makes up all concrete thinking, all intellectual argument. When you rise above concrete thought to the abstract, when you leave the concrete idea and rise above all form, when you know by intuition and not by science, when you are dealing with pure reason and not with the lower contrived logical reason, then you are in the

#### REGION OF THE SOUL;

then you are beginning to know by that whose own nature is knowledge, for the soul knows knowledge because of its kinship with knowledge, and sees the unseen because it is akin to them in its own divine nature. When we think, then lines of thought, lines adjusted in order that the pictures may be thoroughly intelligible, pass from these bodies of men in a moment. To show you how men use them; Suppose for a moment now, that something in the physical world touches the physical body, that passes through a solid and a liquid, and gaseous constituents of your body. It sends the vibrations into the ether that make up the invisible part of your body. Science has measured these vibrations. Science has measured the magnetic and electric currents that pass through the universe. When you are occupied in thought, and when the outer object has touched the body whether directly, or by means of the senses, then you have vibrations in the invisible part of the physical body, that etheric part which science is already recognizing as a part of the physical instrument. Then that passes on and sets vibrating the astral body. The moment they touch that, you begin to feel. In the astral body they are changed from vibrations into a sensation, and as a sensation they can, then vibrate in the astral world. Passing on, there is all around the mental body; the mental image of that is set up and registered in memory, and after that that you no longer need the outer object. You simply hold them in your memory as a mental image or a sensation.

Now, in the reverse action, the soul uses the mental images because it had that mental image before it had gained the logical experience; it envelops that mental image by its own vibrations. That goes down into the astral body, and that into the physical, and moves the physical to action, to obtain the object of desire, and so backwards and forwards by vibrations, vibrations formed in the physical, in the astral, and in the mental, conveying images to the soul and then the soul sets up another vibration which goes over the breach of the mental and astral to the physical and brings to you the action that the soul desired.

That is not all. Suppose you begin to think. As you think

#### YOUR MENTAL BODY VIBRATES,

you throw out of the mental body matter which is not harmonious with these vibrations; just as I might take any object and set it vibrating, let the material around a string vibrate in harmony. If we do that, we leave the vibrations within their physical. So the soul sets up vibrations of thought, makes music in the mental body of these vibrating strings, and the matter that will not vibrate is shaken out, and that which will vibrate in the outer, mental world, is drawn into the mental body and so the mental body is filled, so it is changed, so it can be transmitted from coarse to fine and from clumsy to dextrous. Every time that you think, you are making your mental body

#### COARSER OR FINER

according to the nature of the thought. If you proceed by bad thoughts and immoral excesses, everything that vibrates to the coarse, to the low, to the passions, you will make your mental body repeat those lower kinds of thought, while the pure thought becomes duller and duller because you are drawing into the body matter vibrating to that thought. With only pure thoughts the mental body is builded into that divine shape that is created by the purification of the mind, that is created by the purification of the emotions; and these react on the physical body and also merge into the finer thought. When that body vibrates in mental matter it sends out its vibrations through the mental world and that vibration finds its proper shape and that is what we call thought form. It has its own color according to the speed of the vibration. Red in the material world has a slower vibration than violet, and the vibration of the number that gives violet will never give anything else, so that every thought, affection and emotion has

#### ITS OWN RATE OF VIBRATION;

it also has its own color, and no other color can be produced by that rate of vibration. If the matter that is vibrating is coarser, the color is thick, dull and less luminous. If the vibration is in finer matter, at the same rate, the color is evidently the same but thinner, more luminous and more delicate. So, also, does the nature of the thought or the emotion decide the clearness, the rate of vibration; so does the definiteness of the thought or the affection decide the shape and the clearness of the outline. We shall see that anger

#### GIVES RISE TO A CLOUDY OUTLINE;

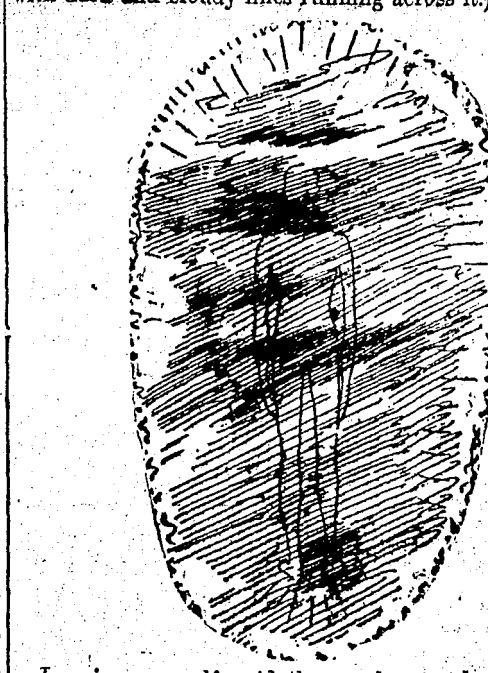
clear and definite thinking to the sharply defined form, so that we are working just along our familiar lines when we are working in the realm of the invisible which is not yet manifested even by the delicate plate of the photographer.

You say to me: How are such pictures obtained? They are obtained by the very simple process really of developing in yourself the power to see, the power that every one of you possesses, the power that some have developed. It is just in the same way that you can reproduce on the plate the vibrations of ether or as the scientists by the microscope see things invisible to the eye. So it is the occultists have developed a finer power of vision, which only means that he has brought into activity, matter, the astral matter that everyone of you possesses and is using unconsciously, and thus bringing that under control he is able to see in the astral as all of us see in the physical.

Now, we have to go into the dark that you may see the pictures.

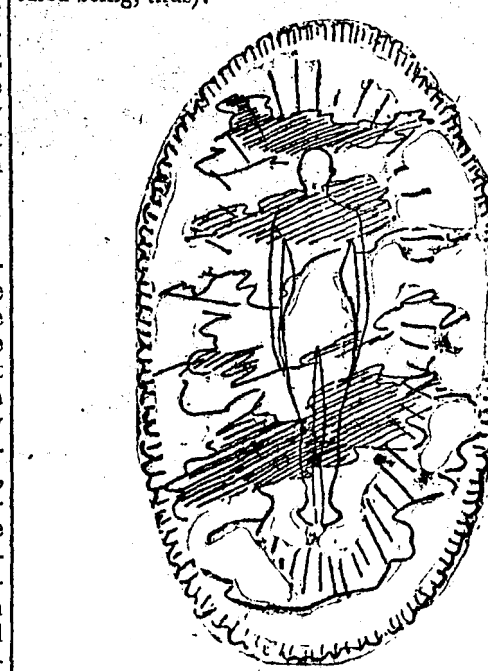
(The lecturer then illustrated the effect of emotions

on the astral body. The first was the form of an Indian with dark and cloudy lines running across it.)

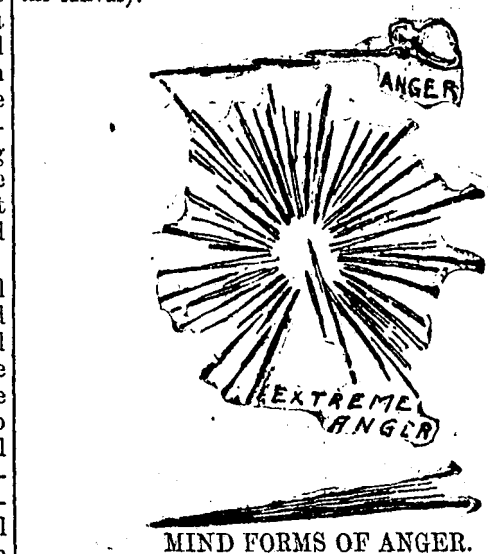


Imagine yourself, said the speaker as she pointed to the image on the canvas, surrounded by a shell of life. That is obedient ether sustained by thought and will.

(Mrs. Besant then presented another form, highly cultured being, thus):



(Mrs. Besant then presented the following forms on the canvas):



#### MIND FORMS OF ANGER.

(She also presented a half a dozen other fine stereoscopic views of the astral body, concluding the stereoscopic views with a five pointed star illuminated, and the celebrated emblem of the Theosophists, the six pointed star or double triangle.)

These last two symbols are common to every religion because every religion is founded by occultists who give symbols of unseen realities. Then they are forgotten and knowledge of spiritual truth goes out of sight, but the symbol remains in the religion. You have symbols in your churches that you do not understand. You have painted them on your cathedrals and you know not their inner meaning, and poets contemplate them in adoration not knowing what they mean, but the occultist knows them for he sees them to-day and knows the language of symbolism. These symbols are kept by religions; and the occultist comes along and explains their meaning definitely. This ancient knowledge may be distributed in many bodies and each religion may in turn be dead and the treasures it contained veiled in the language of symbolism.

Now, to close a subject, somewhat long and a little difficult to make clear and definite, let me give you just in a few closing sentences the reason for such a study as this. If you realize that in the world of thought, in the world of emotion, that you are creators every moment of your lives; if you realize that what science is telling you of the material universe is being done by you in worlds above the senses; if you realize that, as you think, you are creating living entities that go out into the thoughts of men; that generate thoughts in their brains; that you are continually creating their acts or feelings, are making the world either better or worse. I cannot but believe that some would be more careful in their thinking; that more would scrutinize more carefully the contents of their consciousness and the working of their minds. Sometimes the largest prospect is thrown aside because not understood. Take that saying of the great teacher of religions, that you must

#### RETURN GOOD FOR EVIL

and overcome evil with good, and remember how the Christ taught it; how he bade his followers "bless them that curse" them, and you should "love them that hate you." You remember how Buddha taught: "Hated ceases not by hatred at any time; hatred ceases by love." You remember how Lao-Tze taught in China: "I will meet the liar with truth; I will meet the illiberal with generosity."

Why men say to-day: If I obey the precepts of the Christ, if I return good for evil, will not more evil be returned to me? If I allow a man to injure me in common life wouldn't he injure me again so I shall suffer even while he is triumphing? Why should I obey such precepts? It is good enough on Sundays in the churches, but it does not do in the shop and in the counting-houses in the world of accounts.

If that is true all religion is a sham and all the intuitions of the soul are false. Not so has humanity been taught. Not so has God taught the children to whom He sent His Son in order that He might train the nations to do His will; that law is true, and is true in the shop, in the counting-house, in the intercourse of nation with nation, as it is true for the saint, the mystic and the initiate. On what is it based? Everyone in hating is sending out vibrations surrounding all these forms of which we have given a few specimens. These forms go out with their message of hatred. They strike another and are answered by similar vibrations, hatred for hatred and love for love. The forms reinforce each other. They grow stronger with every reinforcement. Vibrations grow keener and keener, wave after wave strikes its predecessor until at last there is a surge of hatred, and it goes on from one to another. Many men to-day suffer and receive unknown injury who do not understand that they

## FIFTY YEARS

IN THE

## CHURCH OF ROME

A Remarkable Book.

This is a remarkable work by FATHER CHATELAIN. It exposes even to the minutest details the corruption that exists in the church of Rome. It is a work of great value, and should be read as a matter of history by every spiritualist. The following is a partial list of the contents:

CHAPTER I.  
The Bible and the Priest of Rome.

CHAPTER II.  
My first School-days at St. Thomas-The Monk and Confessor.

CHAPTER III.  
The Confession of Children.

CHAPTER IV.  
The Shepherd whipped by his Sheep.

CHAPTER V.  
The Priest, Purgatory, and the poor Widow's Cow.

CHAPTER VI.  
Festivities in a Parisian Church.

CHAPTER VII.  
Preparation for the First Communion-Initiation to Holy Orders.

CHAPTER VIII.  
The First Communion.

CHAPTER IX.  
Intellectual Education in the Roman Catholic College.

CHAPTER X.  
Moral and Physical Education in the Roman Catholic College.

CHAPTER XI.  
Protestant Children in the Convents and Nunneries of Rome.

CHAPTER XII.  
Rome and Education-Why does the Church of Rome hate the Communion of the United States, and want to destroy them? Why does she object to the reading of the Bible in the Schools?

CHAPTER XIII.  
Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character.

CHAPTER XIV.  
The Vow of Celibacy.

CHAPTER XV.  
The Impurities of the Theology of Rome.

CHAPTER XVI.  
The Priest of Rome and his Holy Fathers: or, how I swore to give up the Word of God to follow the word of Men.

CHAPTER XVII.  
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CHAPTER XVIII.  
Nine Consequences of the Dogmas of Transubstantiation-The old Paganism under a new name.

CHAPTER XIX.  
Vicegerent, and Life at St. Charles, Riviere Royal.

CHAPTER XX.  
Papal and the Patriotic in 1835-The burning of "La Canaille" by the Curate of St. Charles.

CHAPTER XXI.  
Grand Dinner of the Priests-The Marquis Sister of Rev. Mr. Perrin.

CHAPTER XXII.  
I am appointed Vicar of the Curate of Charlevoix.

CHAPTER XXIII.  
The Cholera Morbus of 1834-Admirable courage and self-denial of the Priests of Rome during the epidemic.

CHAPTER XXIV.  
I am named a Vicar of St. Louis, Quebec City-The Rev. Mr. Tetreault-General Cargo-The Seal Skin.

CHAPTER XXV.  
Sinuous-Strange and sacrilegious traffic in the so-called Body and Blood of Christ in the Province of Quebec made by the sale of Masses-The Society of Three Masses abolished and the Society of one Mass established.

CHAPTER XXVI.  
Continuation of the trade in Masses.

CHAPTER XXVII.  
Quebec Marine Hospital-The first time I carried the "Bon Dieu" (the water god) by my coat and vest.

CHAPTER XXVIII.  
The Grand Oyster Soiree at Mr. Buteau's-The Rev. J. Parent and the "Bon Dieu" at the Oyster Soiree.

CHAPTER XXIX.  
We have not space in this notice of Father Chatelain's work to give the heads of all the Chapters. Those omitted are equally valuable. The following, however, are of thrilling interest.

CHAPTER XXX.  
The Immaculate Conception of the Virgin Mary.

CHAPTER XXXI.  
The Abolition of Auricular Confession.

CHAPTER XXXII.  
The Ecclesiastical Retreat-Conduct of the Priests-The Bishop Forbids Me to Distribute the Bible.

CHAPTER XXXIII.  
Public Acts of Sinuous-Thefts and Brigandage of Bishop O'Regan-He is a very bad man, and determined to ruin me and my country.

CHAPTER XXXIV.  
Mr. Spink again to send me to God, and he falls dead as a Priest in the streets of Quebec in 1835 and falls again-Abraham Lincoln defies me-My dear little more than ever my light and my counsel.

CHAPTER XXXV.  
Bishop O'Regan with the barons of the French Canadian of Quebec, pockets the money, and turns them out when they come to complain-He determines to turn me out of my country and send me to Kaskaskia-He forgets it next day and publishes that he has interviewed me-My People send a Deputation to the Bishop-His Answer-The Bishop Excommunicates by three drunken Priests.

CHAPTER XXXVI.  
Address from my People, asking me to remain-I am again dragged as a prisoner by the Sheriff to the prison-Abraham Lincoln is a very bad man, and determined to ruin me and my country.

CHAPTER XXXVII.  
The Resurrection of the Priests after the murder of Lincoln-The Oath of the Priests to the Pope-Belle's Confession and Distress-My innocent acknowledged-Sinuous Words and Conduct of Abraham Lincoln-The Oath of the Priests to the Pope.

CHAPTER XXXVIII.  
A moment of interruption in the Throes of my "Fifty Years in the Church of Rome," to see how my say and Previsions about my defender, Abraham Lincoln, were to be realized-Home the Improbable Enemy of the United States.

CHAPTER XXXIX.  
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ-My first visit to Abraham Lincoln to win him out of the prison-I knew what he was doing-I saw the church of Rome-Letter of the Pope to the President-I last visit to the President-His admirable reference to Moses-His willingness to die for his Nation's sake.

CHAPTER XL.  
Abraham Lincoln a true Son of God, and a true Disciple of the Gospel-The Assassination by Booth-The tools of the Priests-John Burritt's house-The Resurrection of the Priests after the murder of Lincoln-The Oath of the Priests to the Pope-Belle's Confession and Distress-My innocent acknowledged-Sinuous Words and Conduct of Abraham Lincoln-The Oath of the Priests to the Pope.

CHAPTER XLI.  
Deputation of two Priests sent by the People and the Bishops of Canada to persuade me to submit to the will of the Bishop-The Deputies acknowledged publicly that the Bishop is wrong and that we are right-For past sins I consent to withdraw from the contest on certain conditions accepted by the Deputies-One of the Deputies turns him to his private affairs, and leaves me to my fate.

CHAPTER XLII.  
Mr. Desaulniers is named Vicar General of Quebec to crush us-Our People are united then ever to defend their rights-Letter of the Bishops of Montreal against me, and my answer-Mr. Desaulniers forced, against his conscience, to condemn us-My answer to Mr. Desaulniers-He writes to beg my pardon.

CHAPTER XLIII.  
I write to the Pope Pius IX and the Emperor, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan-Grand Vicar of the Bishop to tell me of my victory at Rome, and the end of our troubles-I go to Quebec to see the Bishop and the end of our troubles.

CHAPTER XLIV.  
Excellent testimonial from my Bishop-My Retreat-Grand Vicar of the Bishop to tell me about the new storm prepared by the results-Vicars-Christ offers himself to me-I am forgiven, rich, happy and saved-Back to my people.

CHAPTER XLV.  
The Solemn Responsibility of my New Position-We give up the name of Roman Catholic to call ourselves Christian Catholics-Plamery of the Roman Catholic Bishops in the Province of Quebec-St. Louis, hurried to Chicago-He comes to St. Louis to persuade the People to submit to the Authority-He is immediately turned out, and runs away in the midst of the Cries of the People.

CHAPTER XLVI.  
Bird's-eye View of the Principal Events from my Confrontation to this day-My Narrow Escape from the clutches of the Pope and the Bishop.

CHAPTER XLVII.  
The Development of the Spirit

After Translation. By the late M. Faraday. The origin of religious and their influence upon the development of the human race. Translated at the request of a band of ancient philosophers. Price 10 cents.

Psychopathy, or Spirit Healing.

A series of lessons on the relations of the spirit to its own organs, and the interrelation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the medium of Mrs. C. C. Conner. A book that every teacher, physician and spiritualist should read. Price 10 cents. For sale at this office.

PRICE, \$5.00, POSTAGE, 36c.

For Sale at The Progressive Thinker Office.

#### THE DEVELOPMENT OF THE SPIRIT

After Translation. By the late M. Faraday. The origin of religious and their influence upon the development of the human race. Translated at the request of a band of ancient philosophers. Price 10 cents.

Psychopathy, or Spirit Healing.

A series of lessons on the relations of the spirit to its own organs, and the interrelation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the medium of Mrs. C. C. Conner. A book that every teacher, physician and spiritualist should read. Price 10 cents. For sale at this office.

PRICE, \$5.00, POSTAGE, 36c.

For Sale at The Progressive Thinker Office.

#### THE DEVELOPMENT OF THE SPIRIT

After Translation. By the late M. Faraday. The origin of religious and their influence upon the development of the human race. Translated at the request of a band of ancient philosophers. Price 10 cents.

Psychopathy, or Spirit Healing.

A series of lessons on the relations of the spirit to its own organs, and the interrelation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the medium of Mrs. C. C. Conner. A book that every teacher, physician and spiritualist



started these vibrations of hatred and they must receive them again, for the law is changeless, immutable and man must reap exactly as he sows.

Now, take the other side: He knows the law; he understands that it is true in physical matters, that man makes a vibration of hatred. How shall I do, he says. If I hate I reinforce that; shall I go on hating? Shall I draw to my form that thought of hatred or send out the opposite vibrations of love. Shall I return the injury? I will send back love for hatred, forgiveness for the harm that has been done me. That man acting on the occult law disperses the vibrations of hatred, and so is safe from evil. Still, he does more; he sends out a love vibration that not only breaks in pieces the form of hatred, but goes on to the man that ruined him, and carries its message of love, and the more that man hates the more the other loves; the more that man does wrong the more the other does benefit, until at last that love is stronger than hatred; for hatred is against the law of evolution and love is with it. Love is stronger than hatred and conquers the hatred in the heart that generates it, and the enemy becomes a friend. The vibration is changed by the love sent out against him. Hatred ceases by love, and friendship takes its place, and if you add to that the knowledge of occult philosophy, the knowledge of reincarnation and the future of the soul, you then see how easy it is to forgive. Think what it means: A man has done you wrong; your friend has betrayed you; the one you love has been treacherous and all the world seems dark, though it is not so, for in your own heart you make a flame. There is no darkness in the soul, for he who illumines with love is full of light. That soul may pass through the gateway of death carrying its hatred and its errors with it. We send out love into the world beyond the grave, and still while the waves of love pursue the soul, so hatred shall go onward and onward with passion inextinguishable. We know the law and the law can never be broken, and as the scientist disputes it, you know it will verify itself in time. So the occultist lives after. All men live forever, knowing that at last evil must yield to good. There is the secret of my labors; there is the result that I would draw from the teachings that have been given to me to spread, and if one heart responds to it, if one mind is touched by it, if amongst you all one soul learns truth and then carries it out in life then the message that the Master gave is justified—this declaring of the word put into my mouth to speak has done the work for which it was commanded.

The following table indicates the qualities expressed by the different colors as shown by the investigations made by Mr. Leadbeater in connection with his Besant:

Thick black clouds in the aura usually indicate hatred and malice.

Deep red flashes on a black ground show anger; but in the case of what is often called "noble indignation" on behalf of some oppressed or injured the flashes are brilliant on the ordinary black ground of the aura.

Livid, flaming red—a quite unmistakable color, though difficult to describe—indicates animal passions.

#### AVARICE IS A DULL BROWN-RED.

Dull brown-red—almost rust color—shows avarice. Dull, hard brown-gray usually indicates selfishness, and is unfortunately one of the very commonest auric colors.

Heavy leaden gray expresses deep depression; and where this is habitual the aura is sometimes indescribably gloomy and saddening.

Livid gray—a most hideous and frightful hue—shows fear.

Gray-green—a peculiar shade of it which can hardly be described otherwise than by the word "slimy"—shows deceit.

Brownish-green, with occasional dull red flashes, seems to betoken jealousy.

Crimson indicates love. This is often a beautiful color, but naturally it varies very greatly with the nature of the love. It may be quite a dull heavy crimson, or may vary through all the shades up to a more lovely rose color, as it becomes more and more unselfish and pure. As the rose color is brilliant and tinged with lilac, it shows the more spiritual love for humanity.

Orange, if clear, seems to indicate ambition; if tinged with brown, it shows pride. But in this color also the variations are so numerous, according to the nature of the pride or ambition, that it is impossible to give more than a general description.

Yellow expresses intellectuality—a deeper and duller color if the intellect is directed chiefly into lower channels; brilliantly golden, rising to a beautiful clear lemon yellow, as it is addressed to higher and more unselfish objects.

Bright green seems to show ingenuity and quickness of resource and often implies strong vitality.

Dark, clear blue usually indicates religious feeling, and naturally varies very much, to indigo in the one direction and to rich, deep violet in the other, according to the nature of the feeling, and especially according to the proportion of selfishness with which it is tinged.

Light blue (ultramarine or cobalt) shows devotion to a noble spiritual ideal and gradually rises to luminous lilac blue, which indicates higher spirituality, and is almost always accompanied by sparkling golden stars, which appear to represent spiritual aspirations.

#### READING ANOTHER'S MIND IS WEARYING.

While Mrs. Besant says she is able to see the auras and thought forms of everyone she comes into contact with, whenever she concentrates her mind upon it she is not in the habit of keeping her eyes open to astral and mental forms as she travels about the world. That would require too much nervous strain while all her time is so fully occupied with lecturing and proselyting. When she has periods of rest she reopens her eyes to the higher vibrations and strengthens again her clairvoyant powers.

There is nothing in the theory of thought forms, according to Mrs. Besant, which in any way conflicts with the results of modern scientific investigation. In fact, these discoveries are just before the borderland of science, and every day new facts are being laid bare by the scientists which tend to confirm all that has been claimed. The analogy upon which Mrs. Besant most loves to dwell in discussing thought forms is that of the influence which musical and electrical vibrations are well known to have on the form of grouping of particles of sand which are exposed to them. If a note is sounded close to sand particles thrown in the air the sand will adopt a regular geometrical design when it falls. If a bar or tube is played the design will be quite complicated. In a similar way when iron filings are brought within range of a magnet they will quickly group themselves in regular patterns.

Instances of the effects of physical vibrations in similar manner upon forms have rapidly multiplied of late, and Mrs. Besant claims only to be following the same analogy when she shows the influence of thought and desire vibrations on the mental and astral matter of the body immediately surrounding them.

The vivid way in which Mrs. Besant shows the influence which these thought forms can have on the lives of the people with whom they come in contact is convincing to many of the people who listen to her addresses. She loves to dwell especially on the influence of darts of anger on the persons against whom they are directed, and when she tells of the dangerous effects of a shaft of concentrated anger on the victim she makes clear to many the meaning of the biblical statement that the man who wishes in his heart to kill is in very truth a murderer. No anger shaft can, however, she thinks, affect a person who has not the anger matter in his own astral body, and if the shaft has no place in which it can strike it will return with added destructive power upon the person who emitted it, in all of which there is much consolation for the meek and humble of the earth.

Drive ignorance from you and be wise; drive misery from you and be happy.—James Madison Allen.

## PEN-FLASHES FROM THE PACIFIC.

### Notes Critical and Otherwise--Thought Entities--Spiritual Literature.

#### THE LEAVEN AT WORK.

Spiritualism upon this coast is still in the whirlpool of chaos, but a leavening influence is at work; there is a rift in the clouds and light comes on apace.

We have upon this coast some of the brightest intellects in the ranks, as the readers of *The Progressive Thinker* cannot have failed to notice. I refer to the brilliant article in the issue of June 19, by A. S. Hudson, M. D., entitled "A Critical Review of Spiritualism as a Religion," which is full of historical facts that will interest all readers; to "A Message to Spiritualists," by Jas. U. Spence, of San Jose, in a previous issue, and to the "Proclamation," by Prof. J. S. Loveland, in a still earlier issue. These men are all deep, common-sense, sound thinkers, and if their advice were heeded, Spiritualism would soon become the universal science or philosophy of mankind. The warnings given by these men are timely, as are also the words of Mattie E. Hull.

#### A SERIES OF VISIONS

have been given to the writer emphasizing the warnings of these writers, and further revealing the methods that must be adopted by Spiritualists if they wish to gain a hearing. Some of the conclusions drawn from these visions have been summed up in previous articles to *The Progressive Thinker*, and others will probably appear in the uncertain future, as the editor finds room for them.

#### CHARLES DAWBARN CRITICISED.

I have read the several articles by Charles Dawbarn in *The Progressive Thinker*, and while he is philosophical in many things and offers many good suggestions, yet I am surprised that thus far no one has challenged his theory of "thought entities."

If his pet theory of "thought entities" be true, then the whole fabric of spiritual philosophy is false from its foundation and a future conscious progressive life is a myth. The idea that our individualized souls are to be divided and subdivided upon leaving the mortal abode was probably considered too absurd for our writers to consider; but it should be considered, for there are many investigators who have read it that will actually think that Spiritualists believe such nonsense.

The case of Mollie Fancher and all the other illustrations given, simply prove obsession. The subject lacks the mental power to keep out these spirits, and they obtain full control—come and go when they please, and will so continue until the victim's spirit is released, when they will seek the light of higher spheres. But I firmly believe that a good hypnotist could dislodge these five obsessing spirits from their hold upon Mollie Fancher, and so build up her own mental condition that they could not return without her consent, and she would thus recover her normal condition of health and happiness.

If a test is not recognized in full, it is either the fault of the medium, or the spirit is a deceiver. "Thought entities" explain nothing.

#### SPIRITUAL CONGRESSES VS. CAMP-MEETINGS.

In place of the numerous camp-meetings, I have for the past year argued that much more good could be accomplished by securing the same talent and holding daily meetings in a central hall in each of the large cities, at the various spiritual centers—a kind of "revival" meeting as it were.

As a member of the board of directors of the California Camp-Meeting Association of Spiritualists, I suggested this scheme to the members at Redondo Camp last year. I see they have acted upon the suggestion this year, and will hold a "Spiritual Congress" during the month of October, in Los Angeles, at some central hall. I predict for it a grand success. All mass-meetings of this kind, when rightly managed, have not only been a success financially, but have caused a great revival in the cities where held. As a usual thing the local dailies, when requested, have had reporters present and have given fair reports of these meetings. The daily press informs thousands on our philosophy who would never hear of it otherwise.

Hundreds of busy clerks, business men and working-men of all kinds who could afford neither the time nor the expense of attending a camp, could at least attend the evening meetings of a Spiritual Congress in the city. Besides, board and lodging is cheaper in the city than at the camp, and accommodations are better all around for those who come from the country to enjoy the "feast of reason and flow of soul."

#### MRS. FREITAG DEFENDED.

Among the many excellent mediums on this coast, none has attracted the interest that has Mrs. Maude Freitag. Of course her popularity has aroused the jealousy of others, and it has been charged that she was caught opening the ballots sent to her.

Here is her method, and the reader may judge as to her powers: Mrs. Freitag enters a city where she is a perfect stranger to all, save perhaps one or two whom she may know by reputation or through correspondence. She goes upon the rostrum immediately upon her arrival. A hundred or so of ballots are sent up, carefully folded and often tied with a string. Her eyes seem to remain fixed on the audience, though she occasionally passes her hands over the pile—probably to psychometrize the names. Only names are written. Yet she comes to the front of the platform and gives fifteen or twenty of the names of deceased persons (mortally deceased) as written upon ballots, in each case giving relationship of the spirit to the writer, often describing the spirit and giving a message, which contains many facts unknown to anyone but the writer of the name. She also has a committee of skeptics appointed at each meeting to select one or more ballots which she reads, and gives a message from the spirit. In fact, her methods are about the same as Mrs. Foye's.

The question now arises, if she reads the ballots, how does she get the messages, relationship to the writer and descriptions?

Notwithstanding the opposition, Mrs. Freitag continues to draw large crowds, to interest scientific men and to make converts by the score.

I have known Mrs. Freitag before she went before the public and know that both she and her husband are honest, irreproachable people and stand high in the community where they lived. She has, from childhood had many remarkable mediumistic experiences.

#### REMARKABLE PROPHECIES FULFILLED.

Dr. Max Muehlenbruch, of Oakland, has given some of the most remarkable prophecies of which I have yet heard—remarkable in that they were invariably fulfilled. I will refer to but one. He told a lady, who was a perfect stranger to him, and whom he had no material means of knowing whether she had a husband or not, that on the last day of December or first of January last, her husband would commit suicide by shooting himself in the forehead (placing his finger upon the spot). She was a very stubborn skeptic, and although he had accurately told her past and had described her husband (whom he had never seen), she laughed him to scorn, and said that she did not believe a word of what he told her, although she could not account for his ability to read her past. She finally departed with great indignation, thinking he had made the prophecy to insult her because she ridiculed him. On the last of December her husband went to San Francisco, across the bay, and the next morning, January 1, she received a telegram from the chief of police of San Francisco that her husband had committed suicide in a lodging house during the night. He had shot himself in the forehead, in the identical spot indicated by the medium. But this case is one of many. The lady sent an apology for her rudeness to the medium and is now a

Spiritualist, and many of her friends have also been converted through this test.

#### SPIRITUAL LITERATURE.

It is a sad fact that few Spiritualists read their own literature. I have heard old phenomena-chasers, who knew nothing outside of their own experience, arguing with a skeptic. As the experience they related consisted almost wholly of physical phenomena, the skeptic would say: "Oh, Hermann did all that, and claimed no spirit agency; either it is simply jugglery." The Spiritualist had nothing more to say, whereas had he read his papers and books he would have been loaded with facts which would have defied explanation only on the Spiritualistic hypothesis.

There are now nine dollar-a-year Spiritualistic periodicals in the United States, and two, at two dollars a year, including the German semi-monthly, "Der Fuehrer," and there is no excuse for ignorance on spiritual philosophy. We have two weeklies on this coast—the *Philosophical Journal*, of San Francisco, and the *Medium*, of Los Angeles, and one monthly magazine in Oakland—*Rays of Truth*, all in the dollar list. If all Spiritualists would only patronize the paper nearest to home, and all take *The Progressive Thinker*, they would be able to produce an argument that would interest the worst skeptic or wither the most blatant orthodox fanatic. But I believe all who can afford it ought to take four or five of the leading Spiritual journals. They are the best educators obtainable, although we need psychic schools to cultivate oratory and a knowledge of the classics for those who are going into the public work, in addition to the papers and other literature. ERNEST S. GREEN.

San Francisco, Cal.

## A SWEET SINGER'S NOTES.

### He Writes of the Hub and His Impressions of Some of Its People.

To the Editor:—Having made our nest in Boston for the present at least, it occurred to me that a line from the immortal "Hub" might prove acceptable to the readers of your widely-read journal.

Taking into consideration the inconstancy of human affairs, and other circumstances too numerous to mention, Boston is perhaps the most desirable city for a residence on the American continent. Of course, here, as in every great city, "money makes the mare go." On every church is placarded an invitation to enter, and the word "Welcome" is specially underlined, but even churches cannot be made to successfully revolve, even in this "Hub" of the universe, without the time-honored passing of the contribution box. A few days ago, however, there was a notice upon a "little church around the corner," which informed passers-by that no collection would be taken, and I have been wondering and puzzling my brain ever since to understand the true inwardness of this innovation. Perhaps the millennium is near at hand, when we shall only have to "ask and receive," or "knock and the box" will be opened unto us.

Well, there are many grand souls living in and around Boston, some of whom I have known for many years, others of more recent acquaintance. I often see John W. Day, that grand ex-editor of the *Banner of Light*, and he is a frequent visitor at our concerts, fourteen of which we have given at the People's Temple in this city. Dr. T. A. Bland and his gifted wife are also residents here. Dr. Bland's last book, entitled "How to Get Well and How to Keep Well," is having an extensive sale, and the genial doctor is constantly on the alert in doing good to his fellow-man, in which he is ably seconded by his noble wife, whose health of late has been, I regret to say, somewhat precarious, but she is, I am happy to state, now convalescent.

Another man here who is doing a world of good through his versatile genius and solicitude for the weary and friendless, is B. O. Flower, Esq., ex-editor of the *Arena*. One of his recent books entitled "The New Time," has set many people to thinking in a vein which until recently has been unpopular. But Mr. Flower's trenchant yet kindly pen has given cold-cold facts which are finding their way into the hearts of people little accustomed to drop a tear over the sufferings of God's unfortunate children. The wealth of diction which seems to come unbidden into the mind of this truly remarkable man, deftly and carefully woven in a way which the masses can understand, can but tend to increase the welfare of the down-trodden. Such men, however, are apt to be little understood during their pilgrimage on the shores of time. I recollect that when I was a boy, when even the music of a Jew-harp transferred me into the regions of unadulterated bliss, two itinerant singers, Ossian E. Dodge and Bernard Covert, gave a musical entertainment in my native town, Gloucester, Mass. Dodge won his spurs with country audiences by singing comical ditties accompanied with the most frightful grimaces (a la Sol Smith Russell) while Covert illustrated the "Law of Compensation" by singing the most doleful songs. Accompanying these two men were two sisters named Macomber, each of whom weighed more than two hundred and fifty pounds. One played the violin and the other the violoncello. I recollect they brought down the house with the most tumultuous applause by singing

"There's a good time coming, boys,  
Wait a little longer."

and Mr. Flower's book forcibly brought back to my recollection these reminiscences of fifty years ago. Let us hope that it will not take another half a century before the "good time" then predicted in song by the Macomber sisters will be tangibly illustrated in these "New Times" of which Mr. Flower so truthfully and hopefully writes.

When we left Brooklyn ten months ago, we simply expected to remain one short week at Onset, as the guests of that grand man, Dr. Edwin D. Babbitt, and his amiable family. While at Onset, even in that brief week, we gave no less than five musical entertainments. It happened to be the week of that terribly hot spell, which few who experienced it will ever forget, but our reception was so cordial that we decided it would be unwise to return to Brooklyn during the summer heat. We accordingly wended our way through various towns in New England as far East as Poland Springs, giving entertainments by the way. At the Poland Springs House we were most cordially entertained by my old friend, Mr. Edward Ricker, and his good brother Hiram. Seventeen years previous we gave several concerts at this same delightful earthly paradise. Even then we thought Poland Springs the acme of perfection as a summer home, but the Rickers have so beautified this already naturally romantic spot, that we seemed transferred into a region of harmony and bliss which words can never truthfully depict. Expecting to return to Brooklyn every week, we continued to retain our musical intuition intact, but the people of New England have been so exceedingly friendly and gracefully appreciative of our endeavors to please, that we have concluded to continue our musical rest here until the good angels order it otherwise. And now, dear Brother Francis, while writing so enthusiastically of our reception in Boston and vicinity, I do not forget the friendly and heart-felt greetings which I received in your own hospitable home during my visits to Chicago on two separate occasions, and I oftentimes think that, in the no distant future I may again enjoy the same sweet privilege of entertaining the editor of *The Progressive Thinker* and some of his choice friends. J. JAY WATSON.

A New York clergyman thinks he has found a Biblical rebuke to flirting, in Proverbs x:10: "He that winketh with the eye causes sorrow." But how about "she" that winketh? And what proof is there that this text was aimed at the soda fountain?—Ex.

## WHERE THE THORNLESS ROSES BLOW.

Waiting here through mortal years,  
Vexed by all we may not know;  
Ever hoping through our tears,  
Gazing upward from below—  
Shadowy forms that mistily  
Like the cloudlets come and go—  
Will they speak and tell us why,  
Where the thornless roses blow?  
Shall we know—oh, shall we know?  
In the land to which we go,  
Where the thornless roses blow?

When our loved ones melt away  
From our close enfolding hands  
Whither do the loving stray  
In the far and unseen lands?  
Why do bars of sense withhold  
From the hearts that loved them so?  
Will they speak and tell us why,  
Where the thornless roses blow?  
Shall we know—oh, shall we know  
In the land to which we go,  
Where the thornless roses blow?

Faint, sweet signals, here and there  
Painted on the morning skies—  
Now and then a cadence rare,  
Floating down in low replies:  
When the fond returning whys  
Cluster 'round our pathway so  
Whispers one in angel guise—  
Whispers softly: "You shall know!  
You shall know—oh, you shall know!  
In the land to which you go,  
Where the thornless roses blow."

MRS. M. E. CLARK

## THE ORPHAN'S TWO MOTHERS.

Mamma, I saw a sweet angel last night,  
While kneeling and saying my prayer;  
Her face was so fair, her eyes were so bright,  
As she stood and gazed on me there.  
Just as I finished and rose to my feet,  
Gliding so gently, she came  
Over quite near me; I heard her repeat  
So calmly and sadly my name.

She pushed back my ringlets and kissed me there  
Where you love to kiss me so well,  
And whispered these words: "My darling, so fair,  
You need never fear any hell."  
She spoke it so sweetly, I know it is true,  
And "I am your angel and guide,"  
She said, "and ever am watchful of you—  
Your mamma who sickened and died."

She then disappeared the same as she came—  
So sudden, so sadly and still;  
The last words she spoke she whispered my name  
And bade me "be good," and I will.

So few little children like me—left alone—  
Have one mother, loving and true,  
To watch them and teach them until they are grown,  
How thankful I am I have two.

One on the earth-side, and one over there  
With God and the angels on high;  
One teaching to pray, one heeding the prayer;  
Oh, who is more favored than I?

DR. T. WILKINS.

## GHOST LAND.

A ghost! Is it a ghost I often see,  
That smiles on me with gentle blue-brown eyes,  
That moves so softly o'er time's yearning sea,  
Of passing tears, to bring me glad surprise?  
Last night his boyish face was full of love,  
His soft round cheek pressed close against my own,  
His dainty hands, that gather flowers above  
Were filled with buds and o'er me lightly thrown.  
A ghost! whose voice is sweet and dear to me?  
Its faintest whisperings thrill my lonely heart  
Is it a ghost, who smiles in happy glee?  
Then tenderest emotions come with magic art.  
I sense the fragrant blooms from his celestial home;  
He tells me roses there can never fade;  
He bids my soul rejoice that death can hold no gloom,  
It is only the gateway to peaceful, happy glades.

Is it only a ghost so oft comes back to me?  
I catch the tender glances of his soulful eyes;  
He calls my name in accents that echo o'er life's sea,  
And takes my soul away with him, in glorious rapture.

ROSE L. BUSINELL.

## SHE AND I.

And I said, "She is dead; I could not brook  
Again on that marvelous face to look."  
But they took my hand and they led me in,  
And left me alone with my nearest kin.  
Once again alone in that silent place,  
My beautiful dead and I, face to face.  
And I could not speak, and I could not stir,  
But I stood, and with love I looked on her.  
With love and with rapture and strange surprise  
I looked on the lips and the close-shut eyes;

On the perfect rest and the calm content  
And the happiness in her features blent,  
And the thin white hands that had wrought so much,  
Now nerveless to kisses or fevered touch—  
My beautiful dead who had known the strife,  
The pain and sorrow that we call life,  
Who had never faltered beneath her cross,  
Nor murmured when loss followed swift on loss.

And the smile that sweetened her lips away  
Lay light on her heaven-closed mouth that day.  
I smoothed from her hair a silver thread,  
And I wept, but could not think her dead.  
I felt, with a wonder too deep for speech,  
She could tell what only the angels teach.  
And down over her mouth I leaned my ear,  
Lest there might be something I should not hear.

Then out from the silence between us stole  
A message that reached to my inmost soul.  
"Why weep you to-day who have wept before  
That the road was rough I must journey o'er?"  
"Why mourn that my lips can answer you not  
When anguish and sorrow are both forgot?"  
"Behold, all my life I have longed for rest—  
Yes, even when I held you upon my breast."  
"And now that I lie in a breathless sleep,  
Instead of rejoicing you sigh and weep."  
"My dearest, I know that you would not break—  
If you could—my slumber and have me wake."  
"For though life was full of the things that bless,  
I have never till now known happiness."

Then I dried my tears, and with lifted head  
I left my mother, my beautiful dead.  
JAMES BERRY BENSEL.

## LIFE WORK.

### CORAL L. V. RICHMOND.

COMPILED AND EDITED BY  
HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in  
1867, in 1876, and in 1894.

#### OUTLINE OF CONTENTS:

INTRODUCTION.  
CHAPTER I. Percentage—Place of Birth—Childhood—  
School Experiences—First Mediumistic Work, etc.  
CHAPTER II. Hypnotism—Dr. Scott in Massachusetts—  
Removal to Wisconsin—The Hall Family—Ad-  
mission of Work—Work of Spirit Aid—Augusta  
Balloons.  
CHAPTER III. Outing—Her Family Life and Tragic  
Death—Her Mission in Spirit-Life.  
CHAPTER IV. Other Controls—The Guides.  
CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorate—  
Work in Buffalo—Thomas Oliver Forster—Sarah  
Brooks—Homes—H. J. New York City, 1866—Philadelphia—Boston—Baltimore.  
CHAPTER VI. Work in New York City (continued). Prof. J.  
J. Magee—Hon. J. W. Edwards—Dr. Gray—New  
York Editors and Clergymen—William H. East—  
Meadville, Pa., 1861—Hon. A. B. Richmond.  
CHAPTER VII. Washington, D. C.—Reconciliation—  
Senator M. M. Howard—George D. Brown—Hon. J. M.  
N. P. Banks—Nellie Colburn Maynard—Statement  
of Geo. A. Bacon.  
CHAPTER IX. England—Robert Dale Owen—George  
Thompson—Countess of Cathness—Mrs. Stray-  
bridge—Mrs. and Mr. Fyfe—Mrs. Newbury—J. C.  
Ward—Mrs. Slater—Andrew Cross.  
CHAPTER X. Work in England (Continued in Three  
Subsequent Volumes).  
CHAPTER XI. California Work, 1865—Other Visits—  
Letter of C. M. Plumb—Letter of Mrs. John A.  
Wilson.  
CHAPTER XII. Chicago Work, 1866 to 1867—First  
Society Chartered, 1866—Complete Account of Work  
in Letters and Statements of Members of the  
Society.  
CHAPTER XIII. Camp Meeting Work—Cassadaga  
Park—Her Mission in Spirit-Life.  
CHAPTER XIV. Literary Work—Hesperia—Volume of  
Discourses—Lectures—Psychology—Soul  
Teachings—Poems—Other Literary Work.  
CHAPTER XV. Literary Work (continued)—Lecture  
on Gyroscopes, 1868—"The Shadow of a Great Rock  
in the Valley," 1869—Poems—Choice Selections  
in Prose and Verse—Work of William Richmond.  
CHAPTER XVI. Letters from Personal Friends: from  
Ophelia E. Tenney; from Lady Catherine, and others.  
Appreciation of the Work from Hon. West. Cou-  
ted to Judge—Frederick F. Cook—Wendell G.  
Trotter—Mrs. Bennett and Helen Dismore.  
CHAPTER XVII. Mrs. Richmond's Experiences While  
in the Trance State, Written by Herself.

Price \$2, Postpaid. For Sale at  
this office.

### Soul of Things; or Psychometric Researches and Discoveries.

BY WM. AND ELIZABETH M. P.  
Deaton. A marvelous work. Though concise as  
a textbook, it is a masterpiece of method.  
The reader will be amazed to see the curious facts  
here compiled in connection with the newly discovered  
power of the human mind, which will resolve a host  
of doubts and difficulties, make Gyroscopes as plain as  
day, and throw light on all the grand subjects now ob-  
scured by time.

Soul of Things—Vol. I.

100 pages, 10 cents.

Soul of Things—Vol. II.

100 pages, 10 cents.

Soul of Things—Vol. III.

100 pages, 10 cents.

## THE GOSPEL OF BUDDHA, According to Old Records.

BY DR. PAUL CARUS.

A translation from Japanese, made under the aus-  
pices of the Rev. Shide Kuroda, D.D., of the  
University of Tokyo. It is a masterpiece of  
scholarship. For sale at this office.

## THE WOMAN'S BIBLE

### PART I. THE PENTATEUCH.

Comments on Genesis, Exodus, Leviticus, Numbers  
and Deuteronomy, by

Elizabeth Cady Stanton, Little Devereux  
Blake, Rev. Phoebe Hanford, Clara Be-  
wick Colby, Ellen Battelle Dietrich,  
Mrs. Louisa Southworth, Ur-  
sula N. Griefeld, and  
Frances E. Burr.

"In every soul there is bound up some truth and  
some error, and each gives to the world of thought  
what no other can possess."—Carus.

The bright and scholarly comments of this galaxy  
of bright minds are of deep interest, and throw a  
strong and new light upon the old teachings relating  
to woman. All should read it.

Price 50c. For sale at this office.

## THE DIAKKA.

THE DIAKKA AND THEIR EARTH.  
By Victoria, by the Rev. A. J. Davis. Is a very in-  
teresting and suggestive work. It is an explanation  
of what is false and repulsive in Spiritualism, em-  
bodying a most important and entirely new dis-  
covery. For sale at this office.

### Origin, Development and Destiny of Man.

#### A Scientific and Philosophical Treatise, by Thos. P. Fletcher.

CONTEXTS: The Beginning; Fundamental Prin-  
ciples. Formation of the Continents, Systems, Sun  
and Planets and the Origin of Life. The Origin of  
Man—His Antecedents and Evolution. The Soul—How  
It Receives and Imparts Knowledge. How the Soul  
Receives Its Highest Inspiration. The Second Birth,  
or The Heavenly Birth: How to Cultivate the Sixth  
Sense; The Power of Spiritual Body; Growth and De-  
velopment. Moral and Spiritual Progress. The  
Bible: The Bible and Christ; The Summary: "What  
Must We Do to be Saved?"

Price, Cloth, \$1.25. Paper, 50c.

## AN EXCELLENT WORK.

DEATH AND THE AFTER-LIFE.  
The "Stellar Key" is a philosophical intro-  
duction to the revelation of the truth. It is a  
book of the future. It is a book of the



# The Progressive Thinker.

Published every Saturday at 40 Loomis Street  
J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

**TERMS OF SUBSCRIPTION.**  
The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, payable in advance:  
One year ..... \$1.00  
Six months ..... .50  
Three months ..... .25  
Single copy ..... 5 cts

**CLUBS: IMPORTANT SUGGESTION!**  
As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, we would suggest that those who receive a sample copy, to select several others to unite with them, and thus be able to read from it each or even more than the latter year. A large number of these amounts will make a large sum total. The same suggestion will apply in all cases of renewal of subscription—select others to read with you. You will experience no difficulty whatever in inducing subscribers to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to do so without the valuable information furnished therein each week, and at the price of only about two cents per copy.

**A Bountiful Harvest for 25 Cents.**  
Do you want a more bountiful harvest than we can give you for 25 cents? Just place and think for a moment what an intellectual feast that small investment will furnish you. The PROGRESSIVE THINKER, published every Saturday, contains in its pages of solid, substantial, and ever-growing information, which is only twenty-five cents. For that amount you obtain one hundred and four pages of solid, substantial, and ever-growing information, which is only twenty-five cents. For that amount you obtain one hundred and four pages of solid, substantial, and ever-growing information, which is only twenty-five cents.

**TAKE NOTICE!**  
At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears.

**TAKE NOTICE!**  
If you do not receive your paper promptly, write us and we will send you a new copy, corrected, and missing numbers supplied gratis.

**TAKE NOTICE!**  
Whenever you desire the address of your paper changed, always send us the old address, and we will then send you the new one. The charge cannot be made.

**SATURDAY, JULY 17, 1907.**

**TAKE NOTICE.**  
We go to press early Monday morning, hence reports intended for that issue should reach this office not later than the previous Friday. Bear that in mind.

**MRS. ANNIE BESANT.**  
We would call the especial attention of our readers to the address by Mrs. Annie Besant, delivered in this city. It was especially reported for THE PROGRESSIVE THINKER, and will be read with great interest by those who are investigating the occult. THE PROGRESSIVE THINKER spares no expense in trying to keep its readers thoroughly informed on current occult topics.

**A CALL FOR THE TRUE.**  
Was Rev. Wm. B. Leach, D. D., of the M. E. church, "talking through his hat" two Sundays ago, in his sermon in this city, when he said:

"Religion is run too much on a sentimental basis. Common sense has no place in it, until it becomes a nuisance to the people. . . . I am more and more convinced that the only way to a clear conception of the real downright simplicity of religion and its real common sense practice. . . . Sentiment does not provide shelter and clothes, and food; neither does it help God's cause. Too much star-gazing, dreaming, doing nothing. . . . The sentimental in religion soon becomes fanaticism and bigotry. What we want is a religion, great and broad, of God and his plans, then shape our lives to them. Dying is our church, starving on sentiment. Why this? Because we are not practical."

The preacher was really correct, perhaps not fully comprehending the full force of his own words. The church is "fired back," as the word religion may be correctly rendered, to old dead dogmas which the parent church borrowed from paganism. It worships a God, horn of woman, like Bacchus and Apollo of the Greeks; it trembles at the name of Devil, a relic of Egyptian mythology, under the name of Typhon, the wicked brother of Osiris; its ambition is to escape the tortures of a fabled hell. Its false conception of God is at the base of the whole matter. Instead of adoring the Almighty Ruler of the Universe, such as science reveals to humanity, they bow the knee to a harsh, jealous, repulsive, vengeful, man-made demon such as only a race of savages could invent.

Brother Leach, please, trust aside the old Phoenician god Baal, which the Jews borrowed, and named him Jahveh; call to your aid the noblest minds of the world, and construct a new God along modern lines, one who may be the Governor of the magnificent universe, the wilderness of worlds of which our earth is a mere speck; call him by whatever name you please, and THE PROGRESSIVE THINKER will give him homage; but it has not the slightest respect for the one who has occupied his place, and which your old theology is trying to force on the world.

**AND STILL THEY COME.**  
The Christian Endeavorers are assembling at San Francisco as we write, to hold their annual convention. Rev. Wm. Bader, of the Third Congregational church of that city, was selected several months ago as chairman of the committee of pulpit supply during the session. The startling discovery has lately been made that the reverend gentleman charged with so important a duty, in old-time border parlance, "is not sound on the goose," or, in other words, is not trustworthy on hell and "such."

Somebody made the discovery that Mr. Bader's sermons are not up to the regular standard, and gave the following quotation from a late one as proof:

"The Commandments were first written in consciousness, then on the pages of stone. They were the registered convictions of the people, and were not found on stone tablets by Moses, any more than Milton found his Paradise Lost in his ink-bottle. . . . The Decalogue was probably given to Moses just as the vision of Dante was given to him, or the vision of the judgment was given to Angelo, or the Declaration of Independence was given to Jefferson. . . . When it was wrought out through the experience of Moses, and stamped with the high sense of law and order. . . . When it was said God commanded one nation to butcher another, or one tribe to slay another, or a father to assassinate his boy; when it is declared that God, the same God who called all men his children and stamped his eternal love on the eternal cross, is the author of these commands to persecute—then I must reverently confess that I do not believe it."

The editors of the religious press very generally disapprove Rev. Bader's positions. They charge him with echoing the thoughts of Rev. Lyman Abbott, and that they are very unhappy—every mother's son of them.

## CHRISTIAN ASYLUMS FOR THE INSANE.

The Free Church Press, of Scotland, a monthly publication, in its June issue, tells of a movement to ameliorate the condition of the insane in Palestine. Incidentally it shows how Christianity now deals with mental wrecks in the Orient, made such by a too earnest belief in a Christian hell. We copy:

"In a vast cavern on Mount Lebanon the Maronite monks (an offshoot of Catholicism) of the convent of Kuzheya, imprison the lunatics whose friends commit them to their charge. Dragged through the narrow entrance to the cave, the unhappy victim is brought to one of the blocks of stone which are placed in a row along the rough, damp wall of rock. He is forcibly held sitting until the heavy chain bolted into the solid rock behind him is secure around his neck. Three days and three nights he must sit there in the utmost misery, the monks holding out the hope to his friends that on the third night St. Anthony will appear to him and loose him from the chains, and restore his reason. When this ordeal is over, and the patient is worse, his feet and hands are chained and his forehead bound to exorcise the demon that is supposed to possess him. When death relieves his agony, his tormentors profess to believe that St. Anthony has in pity taken him to heaven, and they exact a heavy fee from surviving relatives. Atrocities equally horrible are the ordinary fate of lunatics from towns such as Bethlehem and Damascus. Mr. Theophilus Waldmeir, one of the prisoners rescued by Lord Napier of Magdala, from King Theodore, of Abyssinia, and subsequently for twenty-seven years laboring with success at Burmah, on Mount Lebanon, has seen such things year after year, and has felt constrained by pity for those thus left to die, to draw to death to give his remaining years to plead and to labor for the better treatment of the insane in Palestine. Dr. Clouston, of Morning-side Asylum, visited with Mr. Waldmeir the scene of some of these cruelties, and is heartily giving his counsel and aid to the establishing near Beyroot of the first properly equipped asylum for the insane in Palestine."

"The so-called founder of Christianity is reported to have taught that the insane were possessed by demons. The church, until within the last century, believed and treated them as victims of devils, whom they labored to drive out by prayers and adjurations. The Bible was used as a talisman on such occasions, the best use portions of it could be put to. The barbarity of purely Christian asylums for the unfortunate is well described by THE CHURCH PRESS in the following words: 'These asylums became in time, and we have assurance are still employed as a sort of Protestant inquisition for the incarceration and punishment of heretics. The case of Mrs. Packard, late of this city, possibly so now, some thirty years ago, is a specimen of what hundreds, and probably thousands have suffered at the hands of Christian hate.'

**WHAT CAN WE DO ABOUT IT?**  
A correspondent writes, quoting the heading of an editorial in THE PROGRESSIVE THINKER not long since: "What can we do about it?" and asks us to "quit firing into our own ranks." In the same letter he states: "Frauds are not Spiritualists." Then THE PROGRESSIVE THINKER has not "fired into our own ranks." He advises us to "uphold the cause of Spiritualism, and let the frauds go to fraud-heaven."

In the first place there is not, according to the opinion of almost any Spiritualist, much chance for anyone to reach the Spiritualistic heaven while making a hell for others, while committing fraud upon the most sacred and sublime truth ever given to man. The truth is not injured one bit by it, but the progress of that truth is materially impeded by the black wing of deception; the cause we espouse is being trailed in the filth of charlatanism, and what is left for the great representative of the cause but to rush to the rescue.

A sorry job it is that the Spiritualistic press must confess to the world that fraud has crept into the ranks, and no one deprecates the necessity more than THE PROGRESSIVE THINKER, but it is the only thing that can be done. Fraud will not kick itself out of our ranks so long as a dollar can be made with perfect safety; so long as we shut our eyes to the fact and let them "hold us up." We are not against the genuine mediumship in our ranks; no one should misconstrue the language as to aim that at THE PROGRESSIVE THINKER, for where has there been a truer friend to the medium and lecturer than this paper? But some action must be taken against the part of Spiritualists who expect from the ranks this parasite to human moral and spiritual advancement.

We have a world of prejudice to conquer. In the first place: a world that would rather cry "fraud" than "truth," at us, because, once proven, the whole fabric of their religious institutions dissolves, and with this acknowledgment of fraud, it is much easier for the economy to make laws, and with the sanction of an abused public put them in execution against our cause. Then were it not better to purge our ranks of fakism, than to lie to cover up the fact? That would be unmanly, cowardly, unpatriotic, unspiritual. Then let the sifting process go until we have none but the genuine with us and see where we stand.

**A SEVERE REBUKE.**  
It is said of Prof. Thomas H. Huxley that on one occasion Samuel Wilberforce, bishop of Oxford, ridiculed him for sustaining the Darwinian theory of the ascent of man from the lower forms of life. Addressing Prof. Huxley directly:

"Is the learned gentleman really willing to go forth to the world that he believes himself descended from a monkey?"

To this the scientist replied:

"It seems to me the learned bishop hardly appreciates our position and duty as men of science. We are not here to inquire what we would prefer, but what is true. The progress of science from the beginning has been a conflict with old prejudices. The true origin of man is not a question of likes or dislikes to be settled by consulting the feelings, but it is a question of evidence, to be settled by strict scientific investigation. But as the learned bishop is curious to know my state of feeling upon the subject, I have no hesitation in saying that were it a matter of choice, I should decidedly prefer to be a monkey than a man."

Whether I should be descended from a respectable monkey, or from a bishop of the English church, who can put his brains to no better use than to ridicule science and misrepresent its cultivators, I would certainly choose the monkey.

Never think that God's dears are God's denials. Hold on; hold fast; hold out. Patience is genius.—Button.

## UNUSED POWER.

"All power was Christ's and He might have had twelve legions of angels to do His behest. He understood all the realm of knowledge, and of what others reasoned on. He spoke of with certainty. He knew the secrets of the natural world and controlled their mysteries. He might have invented the engine and all of the marvelous products of this century, but He saw that this was not what the world needed. Christ came to show to man the laws of the universe that he might be put in the way of mastering the powers of nature."

Such was the silly rignarole of Rev. H. Dyeinger, of the Lutheran League, late in annual session at Rockford, Ill. Thirty-two societies were represented. Rev. D. not only voiced the Lutherans of Illinois, but the Christian world generally, hence the importance of what he said.

All the innumerable gods of Pagan mythology were clothed with like powers to that of the preacher credit to Jesus. How very nice had this Son of God, who, to appear last in royal throne for man's redemption as they tell the story, told of some of the wonders of modern science. If he controlled the mysteries of the natural world, and did not use that power to advance his kingdom, how far short of criminality was his inaction? The man or God who neglects to convert all the world to himself, while in full possession of the requisite ability for such a task, is unworthy of adoration or respect, provided their non-conversion dooms them, as these clerics left largely represent, to endless woe.

**SHOULD KNOW BETTER.**  
Mr. Moody finds in the trolley car, the bicycle and the Sunday newspaper the three great temptations which beset the pathway of modern young men.—Kansas City Star.

How very strange that the preacher who professes to serve God cannot rise above his creed and observe we are not living in the Dark Ages of the race. When knowledge was monopolized by the clerical profession; when letters were unknown to laymen; when priests did all the thinking for the pews; when inventions were limited to devising instruments of torture for the Inquisitors in aid of the church, then there was no need of trolley cars, of bicycles, or of Sunday newspapers; because the tumbrel, else the dung-cart, was all that was needed to transport heretics to the prison or the stake. Then men were fined who did not attend church, and the Bible supplied all the literature a Christian should know. Then the average of human life was below twenty years. With advanced knowledge, with modern methods of combating disease, with public parks in the cities, the ability to roam at will without police molestation, with all the thousand and one additional reforms which characterize this utilitarian age, the average of longevity has more than doubled, being now over forty years in America. When the dead and poisonous air of the churches shall give way to daily ventilation, and the people shall refuse to enter the stifling precincts, it is probable there will be added to human mortality. But the preachers, with Moody and Talmage in the lead, with all the means at their command, will continue to place obstacles in the way of progress, for with them the church and its prosperity is paramount to human happiness.

**HOPE FOR INGERSOLL.**  
Rev. Thomas Dixon, Jr., of the People's church, New York, during his discourse on the 27th ult., expressed great hope for the ultimate salvation of Col. Ingersoll. He predicted his hope on a late declaration of the Colonel in which the dead Agnostic said:

"I believe real religion consists in doing good."

Is that a new idea to the preacher? Or all the millions of Spiritualists, Agnostics, and dyed-in-the-wool Infidels, it is probable there is not one who does not fully subscribe to that creed. Even that "notorious Tom Paine," as our fledgling Presbyterian clerical interviewer called him, author-hood of the Revolution the other day, in that awful book, The Age of Reason, said substantially the same thing, and added:

"I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duty consists in doing justice, loving mercy, and in endeavoring to make our fellow-creatures happy."

If churchmen would practice these admirable inculcations they would cease to slander, and falsify, and defame the worthy dead.

**TIME FOR TEARS.**  
Said Rev. DeWitt Talmage in the course of his sermon at Washington, June 27, on Lawyers:

"If I were on trial for my integrity or my life and I wanted even-handed justice administered to me, I would rather have my case submitted to a jury of twelve lawyers than to a jury of twelve clergymen. The legal profession, I believe, has less violence of prejudice than is to be found in the sacred calling."

When the great revival of one to two past generations, Elder Knapp, who died some 25 years ago, at Rockford, Ill., was making his last will, the scrivener, when he reached the proper point, inquired:

"Who shall I insert as executor?"  
"George Tullock."  
"But Mr. Tullock is an infidel."  
"George Tullock is an honest man, and I want an honest man to administer on my estate."  
Traducers of Liberals, and lovers of priestly demagogues, read these facts and weep.

**FOUR-FIFTHS FORGED.**  
An English paper states that at least 80 per cent of "antique objects" now in existence have been manufactured within the last dozen years. In a recent lawsuit in London, some workmen showed in court how ornate (a kind of brass in imitation of gold) is "antiqued" by the use of pumice powder. The magistrate with old prejudice, it is probable that he is not quite so sure whether it was ancient or modern.—News Item.

The hand of the imitator and forger has ever been active. The ambition has been to make the modern appear ancient. As age gives value to the antique, so modern thought has been clothed in ancient language, and is given to the world as the production of thousands of years ago. With full knowledge of these artistic and literary frauds, who can blame scholars for their skepticism?

**THE DIFFERENCE.**  
While good men are trying to get hell out of the church, the church is trying to force hell on the people.

## MODESTY.

**As Presented by the Banner**

**THE CLAIMS OF SPIRITUALISTS AS TO NUMBERS GREATLY OVERSTATED.**  
Modesty is a virtue that reflects no little credit upon its possessor, and fortunate possessor. His merits are recognized and rewarded while those of the vain and pretentious self-seeker are passed unnoticed. A truly modest man is welcomed in all social circles, and every opinion expressed, not derogatory of self, nor with hesitancy of speech, but with an air of modest deference to others, and recognition of the rights and opinions of others, always commands respect and carries due weight. It shows his associates that he feels there is much more for him to learn upon all questions, and that he seeks as well as gives instruction in all matters under consideration.

Political parties, religious bodies, social clubs and all other societies—when possessed of that innate modesty that loves truth and justice—wield a far greater influence than do the pompous, arrogant and bellicose organizations that seek place and power, regardless of merit.

All attempts to advance one's own interests at the expense of others, all statements not warranted in fact, all assumptions of superior ability, primogeniture, or divine right to rule, are reprehensible and should be condemned by all lovers of honesty and integrity. Fair, candid statements of fact are always read and heard with pleasure, and a modest presentation of the claims of any theory in science and philosophy always carries with it no little weight among the masses.

It is not of modern Spiritualism, but of the old, that disarms an intelligent man or woman so much as the claim of any one individual, clique or party, to all wisdom or to the control of all the avenues that lead to the realm of knowledge.

Some Spiritualists are lending themselves to the support of these conditions which reference is made above. Instead of modestly presenting the truths of Spiritualism in a logical, straightforward manner, they boast of the millions of Spiritualists in the world, and claim that every scientific achievement, every important invention, every educational advancement, in fact, all progress made by the world at large, is due to the influence of Spiritualism. They loudly proclaim that Spiritualism has put out the fires of hell, dignified man and overthrown the dogmatic assertions of the Bible. They overlook the services of the Universalists, Unitarians and scientists in these several fields, and ascribe all of these improvements to the work of Spiritualists.

From what source do they draw their thirty millions of people in the United States alone are outspoken Spiritualists, and swear at the one who modestly asks for reliable data in regard to their claims.

Such extravagant claims, such bald assertions and after disregard of fact cannot do otherwise than bring ridicule upon the cause of Spiritualism. The Spiritualists are so numerous as claimed, where are the fruits of their labors? What temples, schools, colleges, universities, sanitariums, hospitals, homes, etc., have they founded? Where can these many millions be found to whom these modest(?) claims refer? If each one of the thirty millions of Spiritualists would but give ten cents each to Spiritualism, no religious denomination on earth has the power and opportunity for doing good that the Spiritualists would have.

There are between six and seven hundred local Spiritualist societies in the United States and Canada, fifteen State associations, and fifty camp-meetings. The average membership of these local societies is less than fifty; granting that the membership is two hundred, we can only find a following of 140,000 for Spiritualism. Admitting that there are ten Spiritualists outside of a society to one in it, that would indicate only 1,400,000 Spiritualists in the United States and Canada. This figure The Banner claims is too large, but it is much nearer the truth than are the wild claims made by the enthusiasts who consider neither facts nor figures when making their statements to the public. Truth and veracity are jewels of great value, and Spiritualists should prize them as they prize the jewel of honor. Better a modest underestimation than a glaring falsehood. In stating the following Spiritualism now has in the world. Let us be honest with ourselves, and let the gentle angel of modesty will attract people to the standard of Spiritualism, as the magnet attracts the steel.—Banner of Light, Boston.

**IRRELIGIOUS BAKED BEANS.**  
The Woman's Christian Temperance Union, of Somerville, near Boston, propose to stop the selling of baked beans, at the bakeries on Sunday. And soda water at the drug stores must not be drawn on the day of the sun, if they can carry into effect their resolutions. Instead of a temperance organization merely, the action of the W. C. T. U., in many localities, indicates its love of Christian bigotry is paramount to its love of temperance.

**AND STILL THEY COME.**  
The Scriptures furnish quotations for any phase of life in any age.—Chronicle.

Yes, a thousand sects, with a thousand varying creeds, have been built on the teachings of the Bible, and the end is not yet.

**BELVIDERE SEMINARY.**  
The fall term of Belvidere Seminary will begin Monday, September 20. This is a refined home-school for the children of Spiritualists and liberal people. Its location is healthy and beautiful. All who patronized it the past year, among whom are several of our best mediums and lecturers, have expressed their entire satisfaction at the advancement and improved health of their children. Send institutional in another column. Address Belle Bush, Belvidere, New Jersey.

**THE PREACHER FOR SPOILS.**  
The Washington church which thought to make a coup by securing the services of Rev. DeWitt Talmage has found that he is not just such a drawing card as it supposed he was. He was hired as the assistant to an old and beloved pastor, and he was to receive all that was left after the latter's salary and other expenses were paid. For a time he filled the church and the arrangement was satisfactory, but now his popularity has waned, and the church already owes him money. He has left Washington and will not return all summer. Talmage is one of your ministers who does not loiter around when salary is not forthcoming. He is, above all, a money maker.—Chicago Chronicle.

**"Woman."** By Susan H. Wilson. 10 cents.

## PLANETS AND LIFE, ETC.

**Touching upon Some Recent Scientific Speculation.**

**A PECULIAR SPIRIT MESSAGE—THE RELIGION, ETC., OF A FAR-OFF PLANET.**

I have been reading the latest scientific speculations which decide that Venus and Mercury are without organic life—and that soul-saving as a profession cannot exist there. And this theory reminds me of some other things: I had a talk with an Indian control not long ago, whose medium is a very intelligent gentleman in his normal condition. After "he came to himself" I spoke of what had been said to me and remarked upon the lessons from nature that are so prominent in spirit intercourse, expressing the regret that I had not mastered stenography—for I had made a record of such lessons given by spirits, and edited them connectedly, they would have constituted a principle.

But I took up my pencil to tell you about a circumstance that this Venus-Mercury topic recalls. To get at it without prolixity is, however, a task, but as the story will be a preface to much from the same source that I may jot down for the "Thinker" and thinker, the one telling will do for all.

**A JOURNALIST MEDIUM.**

I had a friend only two years gone "over there," who for about one year was to himself, myself and two others, only a known medium. He was a newspaper man of ability, ample experience, and at the time of his development in charge of a department on a first-class daily. I was myself the initiative agent in his discovery as to his own powers. He had gone to a lecture hall in pursuance of an order to report what he saw—as he saw it—and in his report to treat the assemblage as he would any other respectable meeting of citizens. The lecturer gave some psychometric readings at the close of an inspirational address, and the reporter came back very much interested. He had heard about the Ouija board, got one and found it worked for him very readily. He came to me with his "secret"—for should it be known that he was a medium, he feared for his situation—as he said it: "A level head" being the first requisite in a reporter. I kept his secret till after his death, which as intimated above occurred about a year thereafter.

About this time it so happened that Henry Slade came to the city, and at his request I accompanied him and was present at a sitting with that exceptional man, who, though broken in health, gave my friend one of those clear tests that have made more Spiritualists than any one agency in the modern movement.

And now developed the most peculiar phase of mediumship I have ever witnessed. He would come into the room—at night while he was waiting for the paper to go to press, sit down at the desk, take a slip of white paper used for editorial or other copy—about the size of a half sheet of foolscap—write on it the alphabet, the numerals, and "yes" and "no" at the upper corners—the letters of the alphabet at intervals of about one inch between them. He would then take between his thumb and finger an ordinary bone shirt-stud, and slide it from letter to letter, reading off the words so spelled out, as fast as I could take them down in manuscript, and I am more than an average fast penman.

The controlling or writing intelligence was of a very high order, and as the medium said often: "No one who knows me can doubt that some other mind than mine gave that." I have enough to make a book that was written down from this "button" dictation, as he called it, by myself and one other confidant. We usually sat in a room in the newspaper office where reporters, proof-readers, foremen and callers were coming and going, receiving instructions as to the work of a morning newspaper getting to press. And this went on, at intervals, for a year without anyone suspecting that the two and sometimes three men were engaged in any other than the routine work of the evening. And now to the purpose of this article:

**A STRANGE BAND OF SPIRITS.**

One of those evenings we were asking questions and receiving and writing down the answers, when the control announced that they were interrupted by a strange band or company of spirits, and would have to suspend for a time. And now I copy from my own notes the report of this remarkable experience, after reading which you will see why the Venus-Mercury matter recalled the incident I relate:

These spirits were represented as coming from a planet outside our system and so remote that they could not describe its direction from our planet, though to the control it seemed to be beyond our southern star hemisphere. They were traveling through space, visiting worlds, as we would say, to explore and obtain knowledge. They had been so long in spirit-life as almost to have lost touch with their native planet. What arrested my attention on one occasion, when I was the scribe, and that also attracted the attention of the control of the medium, was the statement by these spirits, that their planet home was a world like our earth, and its people human beings, as we are, and that in all their explorations or travel, they had not found organic or human life or beings on any other worlds visited by them. When they reached this point in the interview, the control of the medium stopped suddenly and said:

"Query, just here: Is life, as we know it, possible on any world save one of like formation, development and conditions? Or, are not the conditions we know as the earth planet the essential requisites for the evolution of organic life? As a spirit I know nothing different."

Now, here is a question for speculation to work at. I do not produce it to affirm or deny, only to show some people that while our astronomers are dogmatizing as to inhabited and uninhabitable worlds in our own system, that spirits have their word to say on like topics. I only say that this was a genuine message from outside the consciousness of the medium or the scribe. True or not, it was from a spirit source—the reader can make his own comment.

And while on the subject perhaps the report of another sitting, with these sojourners of which I was again the scribe, may not be without interest to the curious, and the thinker as well. They were asked about the religion of their planet, and this is the reply, verbatim:

"The earlier religion of the inhabitants of our planet, as we learn from the unbroken history of the race was more complex than it was when we departed life, but still not so complex as that of the earth. There never was such a number of religions amongst us as the earth's people have. History informs us that in the earliest stages of the planet's existence a race" [Here a break occurred in the transmission, and the control of the medium said: "We want to begin anew"—and then the following was given:]

"In the earlier stages of human existence on our planet there was a race of men who believed that some could be saved by the power of several beings corresponding to your God, but each being a little lower in divine strength and purity than the chief God. This belief did not take deep root, and in the course of a few centuries died out entirely. It is known now only as a part of the history of the race. I think the inhabitants of our planet were more perfect in development when they first appeared than the people of the earth. But to give a reason for this is beyond our power. We merely make the statement based on what we know of our own planet and what we have been told of yours."

"This may account for the pure religion in our planet. So far as we can learn there has been no material change in the religion of our race for several centuries. It has been simplified to the belief in a life after death, and the

## THEOLOGICAL.

**Theological.**

The daily papers state that at Cape May, N. J., recently, "at the height of a frightful storm that passed over the vicinity, the residence of Rev. C. D. Parker was struck by a bolt of lightning that passed into the room in which the minister and his family were. The minister was rendered insensible and the other members of his family were slightly shocked."

"There was great excitement among the household. Physicians were summoned, and after considerable difficulty the minister was revived. The other inmates of his house suffered more from fright than from injury. The house was badly damaged, the lightning wrecking one side of it."

"The minister and his family do not feel any ill effects from their experience, and Rev. Mr. Parker says that it was only the will of God which prevented him from being instantly killed."

Viewing the matter dispassionately, one might inquire: Why should God strike with lightning a minister of his gospel?

If it was only the will of God which prevented the minister from being killed, why did not the will of God prevent the lightning from striking him at all?

If, however, the accident was the work of the Devil—the old query arises: Why does not God kill the Devil, and thus put an end to the Devil's works?

There are lots of queer and unexplained things in orthodox theology.

**THE DEAD.**  
The Dead.  
Oh, Mortals! Let ye not, with sobs of woe,  
Bewail them when they die.  
But sing to them and let their spirits rise;  
Progressing unto heaven's immortal sky.

The Dead.  
Oh, Mortals! Mark ye not the damp of death,  
That settles on the pale cold face;  
But sing aloud, with tender melodies  
Of nature's bountiful grace.

The Dead.  
Oh, Mortals! Heed ye not the fading eyes;  
Nor yet the lines of pain.  
But sing with joy, of the immortal skies,  
Where they shall live again.

The Dead.  
Oh, Mortals! Sing ye of the loving ones,  
Who passed death's gate, like they.  
Have triumphed o'er the lonely grave;  
Now live immortalized and free.

The Dead.  
Oh, Mortals! Go ye not with mourning throng  
To those who love them best,  
And with mirth and joyful song,  
Fold the dead hands to rest.

The Dead.  
Oh, mortals! How, like music low and faint,  
Their souls shall float afar.  
And wake in heaven, beautiful heaven,  
Where nature's sweetest angels are.

CLARENCE S. TISDALE.  
**A VIOLET.**  
God does not send us strange flowers every year.  
When the spring winds blow o'er the pleasant places  
The same dear things lift up the same fair faces.  
The violet is here.

It all comes back—the odor, grace and hue—  
Each sweet relation of its life repeated;  
No blank is left, no looking for is cheated;  
It is the thing we knew.  
So after the death-winter it must be;  
God will not put strange signs in heavenly places;  
The old love shall look out from the old faces—  
Veilchen! I shall have thee! —From the German.

Honest instinct comes a volunteer, sure never to over-  
shoot, but just to hit, while still too wide or short of human wit.—Poole.  
There is nothing so likely to produce peace as to be well prepared to meet the enemy.—Washington.





# Camp-Meeting Directory.

**CAMP-MEETING REPORTS.**  
We go to press early Monday morning, hence reports intended for that issue should reach this office not later than the previous Friday. Bear that in mind.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

**Gilbert Lake, Minn.**  
A new camp will be established August 1 to 16 inclusive at Brainerd, Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745, Brainerd, Minn.

**Indiana Association.**  
Holds its seventh annual camp-meeting at Chesterfield, Ind., July 22 to August 5, inclusive. For particulars address P. J. Macomber, Anderson, Ind.

**Lake Brady, Ohio.**  
Holds its sixth annual camp-meeting, June 27 to August 23, inclusive. For particulars address Clara Thomas, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, Va. Kent, O.

**Maple Dell Park, Ohio.**  
This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y, N. S. & R. A. Mantua Station, O., Box 45.

**M. V. S. A., Clinton, Iowa.**  
The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 23, inclusive. For particulars address Martin H. McGrath, Sec'y., Fulton, Ill.

**Northwestern Association.**  
Of St. Paul and Minneapolis, at Meridian Park Transfer, June 20 to July 25, inclusive. For particulars address J. P. Raymond, Minneapolis, Minn., or Dr. S. N. Aspinwall, Minneapolis, Minn.

**Onset, Mass.**  
The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to July 30. For information address H. E. Gifford, Onset, Mass.

**Vicksburg, Mich.**  
The fourteenth annual camp-meeting will be held at above place August 2 to August 20. For information write to Joannette Foster, Vicksburg, Kalamazoo County, Mich.

**Sylvan Beach, New York.**  
A camp-meeting has been organized to be held at Sylvan Beach, Oneida County, N. Y., from July 25 to August 8. For circulars and particulars, address H. C. Sessions, Cortland, N. Y.

**Grand Lodge Camp, Mich.**  
I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

**Illinois Camp and Summer Resort Association.**  
This Spiritualist camp will be held at Teoria Park and Driving Park, Peoria, Ill., commencing July 15 and ending September 1. For particulars address the secretary, Dr. C. T. H. Benton, 312 Fayette street, Peoria, Ill.

**Devil's Lake, Mich.**  
Devil's Lake Spiritualists' Camp Association will open July 11, and close July 25. For full particulars and circulars address the secretary, Delphia P. Hughes, Wheatland, Mich.

**Cassadaga Camp, N. Y.**  
The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and closes Sunday, August 20, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

**Marshalltown, Iowa, Camp.**  
The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Albion, Iowa.

**Island Lake Camp.**  
The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Rome, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

**Lookout Mountain Camp.**  
This camp-meeting begins on July 4, 1897. Speakers, H. D. Barrett and Jennie Hagan Jackson, and Mrs. Annie E. Thomas, medium. Closes on the 18th. The annual meeting takes place here the second Tuesday, 19th, and you are earnestly requested to attend in person or by proxy. Jerry Robinson, president.

**Summerland Camp.**  
The eighth camp-meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August 5. For particulars address Wm. P. Allen, secretary, Summerland, Cal.

**Elk Grove, Kans., Camp.**  
The Elk Grove Camp will be held at Island Park Grove, Winfield, Kan., July 10 to 26 inclusive.

**Sunapee, N. Y., Camp.**  
The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22 inclusive.

**Clear Lake, Ontario, Camp.**  
Camp-meeting will be held at Clear Lake, Peterborough County, Ontario, commencing June 1. Address for circulars G. M. Bellas, Young's Point, P. O., Ontario.

## ONSET CAMP.

### Opening Exercises--Address by C. Fannie Allyn.

"The spiritual world is an overflowing fountain and human souls are its reservoirs."

Sunday, July 4, was the opening day of the Onset camp-meeting. The weather was fine. A goodly number assembled at the auditorium in the morning to hear the lecture by Mrs. C. Fannie Allyn. The Bridgewater band gave the opening concert at 9 and at 10:15 Dr. Geo. A. Palmer, who is to preside this season, made a few remarks of greeting and congratulation applicable to the occasion. Brother Maxham, of Washington, Onset's favorite singer, came up looking fresh and cheery as if it were but yesterday that he had left us.

Many familiar faces were in their accustomed places, which caused it to appear almost impossible that a cold winter had intervened since the last gathering, but "tempus fugit." Alas for the trials, the sickness, sorrow and sad partings from loved ones since last season and whose familiar voices will never again greet us in the body.

Mrs. C. Fannie Allyn delivered a poem entitled "Freedom's Flag." "The Sword of Bunker Hill" was sung by Mr. Maxham. Subjects for the lecture were taken from the audience.

MRS. ALLYN'S LECTURE IN PART.

With glad true hearts to-day we open wide love's door to catch the thought of inspiration that comes by intuition for a patriot as well as Spiritualist expression. It is through the teachings of everyday life that we find our way to the edge that leads us to the great Beyond. 'Tis the hour and day that we remember the sacrifices of the past and we want to make a prediction that when we become more free we shall celebrate it as sincerely on Sunday as on a week day. Crucifixion must come to every soul who steps in advance of the time. Each expression is but the unseen thought of the multitude. Lincoln's act was but the expression coming to the surface of what was in the brains and hearts of the people. Prof. Emerson, of Boston, instead of teaching children not to say and how to say it, taught them how to use the body, how every joint and muscle must be under control, and then the mind acts in response and becomes free. We are still slaves, slaves to public opinion, to other's ideas, to what others will say, slaves to our grandfathers' ideas and customs, but they stepped forward and built better than they knew, and it is only of late that the United States has come to understand this. When our tuition has taught us that man was not born a felon, or woman born on that thanksgiving occasion of a spare rib, but that they were moving on side by side and slowly coming up from time to time to a perfect recognition, we can see the great dawn breaking. The rainbow of promise is brightening and we are growing towards freedom. The sin of priestcraft has been the sin of ignorance. They say the body is nothing; it is everything; but I say to-day, the body is everything and we want to make the most of it.

We have said, "Our Father who art in heaven," but we should say "Our brother who art on earth," and treat him accordingly. What of Robert Dale Owen, Wm. Lloyd Garrison and others who worked for humanity, are they here? Your mother and my mother, your boy and my boy, can they come here and help us? What, then, of our daily deeds, are they not most important? We have had more liberty than justice, but we cannot truly have one without the other. We can all have education, but we haven't got it. We say "Hurrah for the Fourth of July," and we think we have independence, but our children are walking the streets half-clothed and hungry. We haven't got liberty; we are not free till children of the slums have clothes and education. But we are going to report progress for we are progressing.

"There are only two good people in the world to-day, one is dead and the other can't be found. So we are glad to say we are progressing. There are 10,000,000 of Spiritualists to-day, and we are glad, but we are not free till that Spiritualism takes hold of us and makes us better men and women. In the church you can take another man's wife and get religion and she can do the same and be saved, but that leaves the other woman out. They can attend the funeral of a poor woman and say it is God's will, and God has called her home after she has made shirts for 25 cents a dozen until the spirit could no longer stay in the body, and it is all right and God's work.

Manhood and womanhood come first in the spirit of righteousness. An old man was found weeping because somebody had told a story about him, and they said, "I'm sorry, I have heard a great deal worse stories about you."

"But," he said, "this one is true." It is the truth that hurts, the truth that makes you free.

It is harder to be a Buddhist than a Christian, for Buddha gave eight steps of morality to follow, but in the church you have only to say you believe. Just so long as there is a system in the United States whereby we do not have enough to eat, we are not free.

Every star and every stripe represents at some New England fireside some dear boy who went out and died and we saw him no more, and I must learn patriotism; not in fireworks, but by truth, and go forth and do battle. When they came rushing up day after day to enlist they were not asked whether they were Catholics or Protestants or heathens, and so let us not ask to-day, for we so soon change and sisters. Extend the hand of help, the heart of sympathy and work side by side in the cause of humanity.

"The Beyond," a poem by Ella Wheeler Wilcox, was sung by Mr. Maxham; "America," by the congregation, and the benediction by Mrs. Allyn closed the exercises.

Maxham sang his "Greeting to Onset," composed by himself:

Again, with our hearts filled with joy and devotion,  
We greet all our friends who are now gathered here.  
As white sails are borne on the waves of the ocean  
Our hearts have been waited to Onset so dear.

Refrain--None other like Onset, etc.

Our pleasure to-day has a chance of sorrow  
For many have passed from this circle below,  
Yet partings will be but as now to the morrow,  
For oft they'll return to their loved ones we know.

Afternoon exercises were held in the temple; band concert at 3 o'clock; tests at 2 by C. Fannie Allyn and Mr. Pepper, sung by Mr. Maxham; "The Evergreen Mountains of Life," (Dr. Storer's favorite); lecture by Prof. Kenyon at 3:25; "Nearer, My God, to Thee," by congregation. Prof. Kenyon's subject was "The Origin of American Independence," an able and instructive lecture, historical and spiritual. There were five Americans who know we are indebted to Thomas Paine for our American Independence. Then followed a eulogy to Thomas Paine; "We Shall Not Pass This Way Again," sung by Mr. Maxham; benediction by Mrs. Kenyon. At 4:30 band concert in the grove.

AUGUSTA FRANCES TRIPP,  
Onset, Mass.

### Lily Dale Camp-Meeting.

During the past week no less than twenty camps have been opened and a number of prominent workers have arrived. Among the recent arrivals are Will C. Hodge, Mrs. Hamilton, Pierre Keeler and family, the Bangs Sisters and Mrs. Greenmeyer.

As usual, the first of the season brings out more individuals who are nervous, etc., but they seldom remain for any length of time.

Cassadaga Camp-meeting has long enjoyed the reputation of being the leading educational center among Spiritualists. This season will not be an exception to the rule.

Dr. Humphreys will give the people his thoughts on the Oriental teachings. W. W. Hicks will open a series of lessons in esoteric philosophy, including Yoga, studies in Sriam Baghavatam of the Hindus, and the Sudharma Pundarika of the Buddhists.

Miss Hattie H. Dapforth, of Boston, is expected to give a series of classes in palmistry; Mrs. M. E. D. Sperry will hold classes in dancing; Mrs. W. H. Bach will teach the mandolin and auto-harp, while the writer will hold a series of classes in mediumship and its development and uses, and give instruction in hypnotism. Negotiations are pending with a teacher of occult sciences and others have written asking for arrangements for other branches of instruction. The children will be provided for by a lyceum that will hold daily sessions and will be in charge of Miss Annette Rittenhouse, of New York City.

We look forward to an auspicious opening Friday, July 16.

W. H. BACH.

**MEMBERS, ATTENTION!**

To the members of the Ladies' Independent Union of the Mississippi Valley Spiritualists' Association--Whereas, it has come to the knowledge of the Union that article four of the constitution, entitled Officers, is in direct conflict with paragraph three of Articles of Incorporation of said Union; and Whereas, at a regular business meeting of the Union, held August 18, 1896, formal attention was called to this discrepancy, and the following amendment presented, which under rules governing amendments, went over to the next regular meeting:

Resolved, That article four of the constitution be amended to read as follows:

"The Union shall elect a president, two vice-presidents, secretary, treasurer and ten trustees, who shall constitute an executive board, seven of whom shall constitute a quorum.

These officers shall be elected on the third Wednesday of August in each year.

Also amend article nine, entitled Trustees, to read as follows: The trustees shall be members of the executive board, and work for the benefit of the Union in all matters, and use their best discretion to promulgate the success of the Union.

You are hereby notified that this amendment will come up for final consideration at the next regular meeting which will be held Wednesday, August 18, 1897.

All members of the Union are earnestly requested to be present.

NETTIE E. McGRATH, Sec.

**ONEIDA LAKE CAMP.**

This camp is progressing in its arrangements, and a good programme is being made. The camp opens August 8. It is located at Sylvan Beach, on Oneida Lake, N. Y. Change cars at Canastota and go via Lehigh Valley railroad to Sylvan Beach. Ask to be put off at Rockaway, and you will be on the camp ground; or a free bus is promised by the hotel from Sylvan Beach. Onset, at the camp, will extend every possible courtesy and guarantee you an enjoyable time.

G. W. K.

**A BLESSED COMFORT.**

To the Editor--In "The Progressive Thinker" of June 26, we get a communication headed "A Great Light," from an investigator of one year, who says the further he investigates Spiritualism the more interested he becomes, etc. Now we would say to him and to others that after forty-eight years of investigation, we can say that we have found the same, and among the thousand communications and tests we have received, permit me to mention one which was very touching and consoling to myself and wife at least. In the first place let me say that my wife was both clairvoyant and clairaudient, and that we had a little daughter, Cora, four years old, in the spirit land, who left the form one year before. Now, at this time a young lady twenty years of age, daughter of a widow, and among our most intimate friends, being about to pass to the better land, and my wife being sick and confined to her bed, I want to see how these friends were, and arrived just in time to witness her message and departure. Turning to me, she asked if I wished to send a message. I said: "Yes, kiss Cora for me." Thus calmly she passed on.

When all had been arranged at the house, we went to make other arrangements, and in doing so passed my wife, where we ran in to see how my wife was; and when we entered the room, she spoke at once and said: "Well, Emma has gone."

With a little surprise, we asked how she knew. She said: "Emma came in here a few minutes ago, looking Cora by the hand, right up in front of the bed, and taking Cora up, kissed her and said: 'You tell him I have done it. What did she mean by that?' Then I told her of the request I gave."

This may not interest all, but to us it is what investigators call a blessed comfort.

J. A. SANFORD,  
Oskosh, Wis.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D., Price, \$1.

"Nature Cure." By Dr. M. E. and Rosa G. Conger. Excellent for every family. Cloth, \$2.



## Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.	PAGE
THE NEOPHYTE	6
AUTHOR'S PREFACE	7-10
EDITOR'S INTRODUCTION	11-17
CHAPTER I.	
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES--ON THE THRESHOLD--AT COLLEGE--PROF. VON MARK--BERLIN BROTHERHOOD.	18-28
CHAPTER II.	
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM--MAGIC--FLYING SOULS--MURDER AND ITS RESULTS.	29-37
CHAPTER III.	
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN--CONSTANCE--THE VICTIM.	38-50
CHAPTER IV.	
ZWINGLER--HOW TO TRACE A MURDERER--REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-59
CHAPTER V.	
MAGIC IN ENGLAND--JOHN CAVENDISH DUDLEY--OCCULTISM--LETTER SHADOWS OF FATE--AMONG THE MAGICIANS--THE INNER LIGHT.	60-71
CHAPTER VI.	
MAGICIANS AND SPIRIT MEDIUMS--INVOCATIONS--ELEMENTARIES--PLANETARIES--KOBOLDS--FAIRIES.	72-95
CHAPTER VII.	
PHILOSOPHY OF OBSESSION--WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION--THE TELESCOPE--SPIRITS.	96-107
CHAPTER VIII.	
STRAY WANDERERS--THE FASTING GIRL--GYPSIES--"DER FREISCHUTZ"--JUANITA--HER WONDERFUL GIFTS.	108-123
CHAPTER IX.	
THE LETTER--THE LIFE TRANSFER--BEEBEAVENT--THE PHOTOSPHERE--THE UNIVERSE OF WORLDS.	124-130
CHAPTER X.	
IN THE WILDERNESS--THE JOURNEY--DEATH OF PROF. VON MARK--HIS GREAT ATTACHMENT TO LOUIS.	
CHAPTER XI.	
AWAKENING TO REAL LIFE--IN THE SPHERES--THE LIFE TRANSFER REVERSED--LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH--LEARN'S A LESSON.	154-161
CHAPTER XII.	
DIARY OF JOHN CAVENDISH DUDLEY--PROF. VON MARK'S HISTORY--THE PRINCESS--PROSPERO AND ARIEL.	162-183
CHAPTER XIII.	
MR. DUDLEY'S DIARY CONTINUED--MAGICAL SEANCES--THE NINE DAYS' TRIAL--PROF. VON MARK'S SPIRIT.	183-196
CHAPTER XIV.	
MR. DUDLEY'S DIARY CONTINUED--THE CHEVALIER'S RETURN--OBSESSED BY THE SPIRIT OF PROF. VON MARK.	197-210
CHAPTER XV.	
MR. DUDLEY'S DIARY CONTINUED--PHILOSOPHY OF NEW BIRTH--RESURRECTION--WHY AND WHEN--SEANCE.	211-218
CHAPTER XVI.	
MR. DUDLEY'S DIARY CONTINUED--DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA--A MYSTIC.	219-227
PART II.	
THE ADEPT--INVOCATION--THE SOUL'S LITANIES.	229-232
CHAPTER XVII.	
ORDER OF THE UNIVERSE--BIOGRAPHY OF THE CHEVALIER--INCIDENTS IN THE LAND OF THE FAKIR.	233-240
CHAPTER XVIII.	
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN--ANGEL OF MIDNIGHT--THE RUINS--JUGGLERS.	241-255
CHAPTER XIX.	
THE DHARMA SALA OF THE VAIDYA--DAWNING LIGHT--THE BROTHERHOOD--SUBTERRANEAN REVELATIONS.	256-271
CHAPTER XX.	
OCCULTISM--ITS USES AND ABUSES--LOVE--MARRIAGE--SPELLS--CHARMS--SPIRITUAL AFFINITY--SOUL LOVE.	272-282
CHAPTER XXI.	
THE ANGEL OF MORNING--ENVIRONED IN AN ATMOSPHERE OF FIRE--MIST--THE POTENTIAL TOUCH OF FORCE.	283-296
CHAPTER XXII.	
THE ENCHANTRESS--LADY BLANCHE--DEPARTURE FOR CALCUTTA--MR. DUDLEY'S ELEVATION--EVIL SPIRITS.	297-311
CHAPTER XXIII.	
BLACK MAGIC OR VAUDOISM--THE ENCHANTRESS PROPOSES TO LOUIS--IS REJECTED--THREATENS--FAKIRS.	312-324
CHAPTER XXIV.	
PSYCHOLOGY--ITS USES AND ABUSES--LOUIS AND BLANCHE PREPARE TO DEPART--ENCHANTRESS' PLOT FOILED.	325-335
CHAPTER XXV.	
DIARY OF LADY BLANCHE--THE MARRIAGE--BLANCHE'S DEVOTION--FAREWELL TO LOUIS.	336-345
CHAPTER XXVI.	
CLOSE OF THE LIFE EPISODE--THE CHEVALIER'S RECONCILIATION WITH THE SPIRITS--THE PRISON--EDITOR'S NOTES IN CONCLUSION.	346-357

## A BEAUTIFUL SOUVENIR

### HOW TO PROCURE IT.

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing--eight two-cents stamps for each book. Each one of the club will be entitled to the book. This offer is confined ONLY TO CLUBS OF TWO OR MORE.

## THE DIVINE PLAN.

It should enter into every life, and be a prominent factor in dealing with others. In spirit-life it prevails to the greatest degree of happiness exists. In giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it is carrying out the Divine Plan.



## THE ELIMINATOR

OR--  
Skeleton Keys to Sacerdotal Secrets.  
BY DR. R. B. WESTBROOK.

## CLEANINGS

FROM THE ROSTRUM.  
BY A. B. FRENCH.

This work is one that every one should read. It treats throughout with rare gems of thought, practical as well as profound. There is something and beauty in every sentence. The work is dedicated to the author's favorite sister, Sarah French (Farr), passed to Spirit Land, at her home, North Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

Dedication.  
Sketch of the Life of A. B. French.  
William Denton.  
Legends of the Buddha.  
Mohammed, or the Faith and Wars of Islam.  
Joseph Smith and the Book of Mormon.  
Conflicts of Life.  
The Power and Permanency of Ideas.  
The Unknown.  
Probability of a Future Life.  
Anniversary Address.  
The Egotism of Our Age.  
What is Truth?  
Decorative Address.

PRICE, \$1.00, POSTPAID.

## PHILOSOPHY

OF SPIRITUAL INTERCOURSE.  
This work contains an account of the very wonderful spiritual development at the home of Rev. Dr. J. H. Stoddard, of North Heights, Ohio, and is a part of the country. This volume is the first from the pen of the author, and is a most interesting and valuable work, and has stood the test of time. Price, 10 cents. Postage 10 cents. For sale at this office.

## THE TEACHINGS OF JESUS

Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, M. D., Price, 10 cents.

## Out of the Depths Into the Light.

By Samuel Bowler, Mrs. Carrie E. S. Tving, medium. This little book will read with intense interest by thousands. Price 25 cents.

## The Religion of Spiritualism.

Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Saylor, a grand and noble man. Price \$1.00.

## The Science of Spirit Return.

By Charles Dawharn. Price 10 cents.

## THE SOUL.

Its Nature, Relations and Expression in Human Existence. Given through Mrs. Cora E. V. Tving, medium, by her sister, a book that every one who is interested in reincarnation should read. Price \$1.00.

## RELIGION OF THE FUTURE.

BY S. W. WELLS.  
Cloth, \$1.25. Paper, 50 cents.

This is a work of great value, written by one of the greatest, most powerful and most truly religious minds of the day. It is a work that every one should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialism, and who are seeking the truth and the conviction of the free individual that mind and soul are not separate, but are one and the same. The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a supernatural world, and a new and more perfect world, that only veritable truths can survive, and the children of the future will be able to see the truth by knowledge and facts. For sale at this office.

## COSMIC HYMN BOOK.

A COLLECTION OF  
Original and Selected Hymns  
For Liberal and Ethical Societies, for Schools and the Home.

COMPILED BY L. K. WASHBURN.

This volume meets a public want. It comprises 250 choice selections of poetry and music, comprising the highest moral and spiritual culture, all secularism. Price 50 cents. Sold at this office.

## LIFE IN TWO SPHERES.

### A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in the columns of this paper. Constant inquiries were made as to its appearing in book form. This wish has now been granted. It makes a volume of 243 pages, in style and form like the "Concept of the Sacred Heart," with a newly engraved illustration of the author on the title page. The story alternates with facts from the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapters: Introduction: The House of the Sage; Home of the Miter; The Low Sanctified; Hades; Christmas Eve in the Spheres of Light; Christmas Eve in the Spheres of Darkness; Happy Marriage; Easter Day in Heaven; A Visit to the Earth; The Changeling; The Power of the Knowledge of the Light; The Society Against Vile Earth; The Distant One; Reunion in the Spirit World; Contentedness Not Godness; Address of the Sage. It is a book that the Spiritualist will delight in, and a book in which the investigator will find answers to ever-recurring questions. A book which will interest the church members, but not the most prejudiced. The price in paper 50 cents; in cloth, 75 cents.

## The Other World and This.

A Compendium of Spiritual Laws.  
No. 1, New White Cross Literature.

BY AUGUSTA W. FLETCHER, M. D.

In this volume the author, in the thirty-nine chapters, discusses a wide variety of subjects pertaining to Spiritualism, and the life of the spirit. She outlines the powers of a trained thinker, both in matter of the body and in the spirit world, and the capability of thought expression. The subjects are well handled with conciseness and yet with clearness. It will prove a most valuable book for every seeker of information concerning Spiritualism and its teachings. For sale at this office. Price, \$1.50.

## HUMAN CULTURE & CURE

MARRIAGE, SEXUAL DEVELOPMENT, AND SOCIAL UPBUILDING.

BY E. D. BABBITT, M. D., LL. D.

A most excellent and very valuable work. By the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc.

Price, cloth, 75 cents. For sale at this office.

## The Molecular Hypothesis

### OF NATURE.

BY PROF. W. M. LOCKWOOD.

The only treatise ever offered the reading and thinking public in the interest of modern spiritualism that is absolutely free from the theories of superstition and which demonstrates continuity of life and our environment of spiritual influences, from the data of modern physical and physiological science. To the Spiritualist, an irrefragable foundation of scientific data and verified facts, a revelation of the available energies operative in Nature's formula of evolution. To the ecologist, a new heaven and a new earth. A book to read and think over. A condensed volume of scientific information. For 25 cents. Address your orders to The Progressive Thinker, 40 Leominster Street.



## GENERAL SURVEY.

## THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Mrs. E. K. Johnson thinks mediums should not use their mediumship with the idea mainly of making money by it. She entertains the opinion that one should unfold and develop the moral nature before starting out as a medium. If this plan were followed, no doubt Spiritualism and the world would be the better for it.

S. K. Hall writes "Heartily do I think you, and through you the accomplished and tireless writer of 'The Anima,' in 'The Progressive Thinker' of the 1st inst. The writer's suggestions are timely, cogent and powerful and should challenge the careful consideration of all students in Antislavery Philosophy."

Julia A. Perkins writes "I desire to add my word to what C. G. Cole has written of the work of Miss Lucy Myers, of Waynesville, Ohio. It is more than three years since I have tried to aid her in her dire needs; in that time I have learned to love her as a sister, a hearted woman who leaves her troubles with a wonderful sweetness, overlooking them at times in her sympathy for others. I have had through her some very remarkable manifestations of spirit power and presence, she not knowing how surprising they were till I have shown her the truth and she has been able to receive help."

W. A. T. writes from St. Johns, Ill.: "We have a series of three lectures, delivered by Brother J. B. Koons, brother of the genuine medium, N. W. Koons. His lectures were replete with philosophical and scientific truths of Spiritualism; the audience surpassed our expectations, and although it was the first effort on the spiritualistic postum, he spoke as one having authority, and not as a Christian, who at best has nothing but faith to offer. Mr. Koons gave permission at the close of each lecture for questions, and the writer expresses his thanks to the writer of the church, especially in the matter of baptizing infants."

Belle Bush writes from Belvidere, N. J.: "We were boycotted here for two years for no other reason save that we are Spiritualists, and do not attend any orthodox church or Sunday school. We believe in the religion of common sense, and our creed is that we are we have opportunity." We know from our experience that Spiritualism is true, and is the light of the world. We have suffered under tribulation on account of our belief, but the people here are compelled to accord us their respect and say they think we are brave and faithful to our trust. We hope to have a full school in the fall, and if we do we can help our good cause in many ways."

Jas. R. Lowther writes from Leominster, Mass.: "The Leominster Spiritual Society celebrated the 4th of July at a picnic in Glen. Nichols' grove. Mrs. Watsons entertained us with some very fine selections from the Truth Seeker. The young people enjoyed themselves at games of different kinds, such as croquet, base ball and foot races."

Observer writes from Payne, O.: "Once more the Fountain City has had the pleasure of a greeting from the Spirit-world through the mediumship of Mrs. Mayers, of 10 N. Liberty St., Cincinnati. O. She has been in the city for some time, and all that attend enjoy and acknowledge the communications from their spirit friends. There was no end to the tests given, and all so perfect. All were pleased, and pronounced her one of the very best physical mediums."

Zella Watt, secretary, writes: "The Spiritualists of Southwestern Michigan held their annual reunion June 25th, at Lake Cava. The day was fine and the attendance a success. There was a large audience of interested listeners in attendance. Dr. Adah Sheehan, of Cincinnati, was the speaker of the day, with five minutes talks in the afternoon by Sam. Smith, Mrs. W. A. T., Mrs. Williams and others. Mrs. Sheehan spoke in the morning of 'Our Religion' in the afternoon from subjects given by the audience. She advanced many good suggestions as to the work of Spiritualists, which would be the thing for the cause if they might be put into action by the Spiritualists as a rule did not follow their religion. They were too apt to sit quietly, a cent of the facts of phenomena, and never dreaming there was work to do all along the line. Our religion we could and should live and enjoy every day, making it of our own selves and neighbors, just what it was meant to be at its very best." Mrs. Coffin, of Grand Rapids, gave some good descriptions which were recognized, proving the fact of the presence of our spirit-friends. Mesdames Butler and Buskirk gave some good songs, assisted by the choir from South Haven. The choir of the past year were re-elected, and a vote taken to hold the next meeting at the same place, the last Sunday in June, 1918, with Mrs. Sheehan as speaker."

Mrs. Ida P. A. Whitlock speaks at a mass. in a lecture at Providence, R. I., November 1st, Pittsburgh, Pa., in December. The Sunday of January 1st at Columbus, Ohio, and week nights under the direction of the Ohio State Association. She would like to all the month of February in the west, and societies desiring her services may address her care. Banner of Light, Boston, Mass.

A friend writes: "Sunday, July 15th, Independence Day, this year, was further honored by the entrance of Spiritualism, in one of its highest phases, into the little town of Alexandria, near Newport, Kentucky, in the form of a 'decision on spiritual development' (christening) of the daughter of William A. Brown, a Methodist. The sponsors were Mr. M. and Mrs. H. Spaulding. The child's name in this life was determined to be Helen Mary, while its spiritual name is Daisy, the flower of the field. Flowers in profusion decorated the objects of the occasion, and the discourse by Mrs. Spaulding, the church, and the church of the Spiritualists Church of the Students of Nature, Chicago, were so impressive as to awaken deep sympathies of the people, and a large number of people present."

Eufus Sumner writes of satisfaction in trumpet scenes of Mrs. Frances E. Riddick, of Franklin, Ind., and says: "As an independent spiritualist, Mrs. Riddick gives great satisfaction, the writing being done between closed doors." Mrs. Riddick has recently developed another phase of mediumship, she now gets envelopes on paper in close contact with spirits.

W. S. Gray writes from Pennville, Ind.: "The Spiritualists of West Grove are still alive, and are working to victory. Mrs. S. A. Crawford, of Ellettsville, Ind., delivered two lectures at West Grove, Sunday, June 27. Both lectures were listened to with profound attention by a large number of the citizens of West Grove and vicinity. Both of her lectures were of a practical nature, defend-

ing the rights of man in both the religious and political world. All expressed themselves as well pleased with her lectures. We would say that these desires of speaking would do well to secure her services. She will speak at West Grove, Saturday, September 15th, being the first annual meeting of the Spiritualist Union of Eastern Indiana. We have three Spiritualist societies within five miles of each other, near West Grove, Pennville, and Wynona."

Francis T. Schmidt writes from Detroit, Mich., in very commendatory language of the premium 'The Progressive Thinker' is offering with each yearly subscription, either one or more. He sends the paper one year to pay for the sixteen two-cent stamps to pay postage the regular way to procure the premium, 'Ghost Land,' each received the book, and were it what they think and say of the same. "We consider these books well worth the subscription price."

Dr. E. H. Denslow is now located at Potomac, Md.

J. M. Hodson, of Oddville Ky., calls upon the speakers, mediums, etc., who seek recreation, to come over into Kentucky, and give the hungry and thirsty people the bread and pure waters of spiritual truth. Mr. Hodson gives a bit of personal experience, as follows: "I retired to my couch, and while meditating upon the laws of nature and my training and teachings received in my youth, I drew off from all cares of life and business pursuits, and in perfect harmony, not looking for anything, I very sensitively received an impressive thought, which was this: Now be perfectly passive. I then yielded to what might come. At once appeared before me my sister, who departed this life some eighteen years past in her natural form and features, draped in a beautiful costume of most exquisite beauty and fine texture and embellished with thousands of fine variegated gleaming lights and shades of grandeur an artist could neither pen nor paint."

E. J. Bowtell's camping-meeting engagements are as follows: N. Y. July 24, 25 and 26; Sylvan Beach, N. Y. July 26 to August 8; speaks at Auburn, N. Y., August 16. Address en route. The Southwestern Nebraska and Northwestern Kansas Spiritualists' Association will hold their second annual camp-meeting in a beautiful grove a half mile west of town, commencing September 1st, and continuing September 15. Good speakers and mediums will be in attendance. Good speakers and mediums from a distance are cordially invited, and their correspondence solicited. No pains will be spared to make the camp pleasant and attractive to all. Tents will be furnished at reasonable prices, and as great a number of tents as possible. For tents and other particulars, address D. S. Haines, secretary, Franklin, Neb.

Prof. W. H. Bach has made arrangements to hold a series of classes in mediumship at the Otsego building in Grand Rapids, Mich. He will give a course of about twelve lectures on the subject, and best means of attaining them. Also to all those in attendance in the unfolding and cultivating of mediumistic powers by the aid of mesmerism or hypnotism. The professor will also hold classes of instruction in the use of hypnotism, both for amusement purposes and as great remedial aid. Mrs. Bach will also give instruction on the mandolin and autoharp—Cassadaga, Wis.

Mrs. Cella Hughes leaves this city July 14th for July Dale. She will return in September. T. C. Hawthorn writes: "See by an issue of your paper one speaks of the lost continent of Atlantis as being the source of our civilization. Why is it that so many eminent mediums claim it was off the west coast of Mexico, in the Pacific, and that the people from it visited this coast?"

Prof. Lockwood is open for camp-meeting or other engagements between July 23 and August 4. Camps en route to the East preferred. Will make special arrangements at address 88 Ogden avenue, Chicago, Ill.

Mrs. A. E. Shurts writes from Grand Lodge, Mich.: "My work I find 'The Progressive Thinker' the household paper in Michigan. Your warfare against evil in all places is uncompromising. May success crown your efforts."

H. A. Streight writes from Mountain View, Cal.: "I am so much pleased with the work of your paper, and with the management of its editor, that I shall do all in my power to help on the work by sending the names of my friends and enemies also, if I have any."

W. Oliver, of Toledo, Ohio, writes: "Why cannot we, the Free-thinkers, Spiritualists and Liberals of the United States, organize a force of our own, embodying all the good points of the other fraternal societies, but without the trade mark of the priest on it; one in which you are not asked to believe in an impossible God, Jesus or the Bible, but one in which an honest man is admitted on his merits, embodying also some of the features of the A. O. U. W., namely, resistance in politics to aid and all church organizations which endeavor to mix in politics as a church, or to further the schemes of the church or its priests; admitting also women to membership, thus making it social, beneficial and to some extent political—not a society for propagating any kind ofism, but simply to unite all liberal-minded men in a solid body to resist the aggressions of the church and also to benefit each other in a business way if possible."

Wm. Worthing, whose postoffice address is at Greenacres, Ohio, writes: "Dear Spiritualists, I wish to call your attention to myself and old companion. I am aged, and got hurt six months ago so that I am not able to work. My wife is old and feeble. We have been true Spiritualists for thirty-five years; have always helped those in need; have given aid a dollar. Now we are in need of help and suffer from the necessary things of life. Will you please help us a little? Each of the readers of this paper who are able to do so, will please send us a little, and the Spirit-world will bless you. My wife will answer for those who contribute, and will, any free questions."

John E. Bruer, president of the First Spiritualists' Church, Cincinnati, O., writes: "Having leased the church building situated on the East side of Elm, between Ninth and Court streets, and thoroughly renovated it, we will formally open the same with special services on July 1st, 1917, at 2:30 and 7:30 p. m. Dr. Adah Sheehan will be in attendance, and the intention to continue the meetings every Sunday during the entire year. A lecture will also be given."

W. S. Gray writes from Pennville, Ind.: "The Spiritualists of West Grove are still alive, and are working to victory. Mrs. S. A. Crawford, of Ellettsville, Ind., delivered two lectures at West Grove, Sunday, June 27. Both lectures were listened to with profound attention by a large number of the citizens of West Grove and vicinity. Both of her lectures were of a practical nature, defend-

## Items Suggested by, or Gleaned From, Spiritualist Exchanges.

The spider weaves a pretty web to catch the stupid fly.  
(This is a lesson you should learn);  
The fakir sets his pretty trap to capture you and  
(This is a lesson I did learn).

Psychometry teaches the potency of magnetic force, also of thought force.  
Man is a compound personality, but knows little of the ingredients.  
Life is a movement within a movement; a world within a world.

The condition of the spirits of our departed is known now as far as it is possible for mortals to know it.

Psychic law may yet explain many of the uncertainties and inconsistencies of our material world, and yet not touch upon the domain of thought entities.

The past thirty years have changed the world's thought. Spiritualism stands for the reality of a Spirit-world. It is not dependent on the material brain for its expression.

A man may possess the inherent dual possibilities of a Jackal and a Hyde, and yet be the one who, under the pressure of influences and subtle forces, at different times exhibit the tendencies and qualities of the one or the other.

Spirit acting upon flesh makes out of it a vehicle for its own use, for its own life, and that vehicle is called soul.

Agitation is the sword and pistol of every reform, and Spiritualism is too busy now in the use of its weapon to fling it with those who cannot get under their banner.

Soul is the result of a perpetual influx of being as spirit; if we free activity become a tabernacle for the indwelling spirit and in self-creative acts, we convert being into actual existence.

It is good to live, better to know we live, and inspiring to speculate upon why we live.

Spirit is that principle in man that inspires noble motives, that breeds courage, that monitors and motivates in fact he real man.

Love and truth are the fruits which the bruised hands of humanity can gather from the tree of spiritual life which grows in the midst of earth-life's barren wilderness.

Spirit is the soul-creating force in the universe.  
Spiritualism implies that man is a spirit, and involves the principles of spiritual communion and endless progression.

Spiritualism is a proven truth, and stands in its unfettered glory, a peerless and indisputable fact indestructible in its grandeur, power and beauty; though waves may beat against the fortress, yet the fortress is immortal light, life and truth, and forever will stand!

The forward part of man's nature, his individuality, are fashioned by spirit, and pulsate with being in a peculiar activity manifested in other forms of life.

Spiritualism does not stand for any particular or dogmatic faith; it gives liberty of thought, there is no design to draw you out from your own forms of worship.

Evolution does not mean the acquisition of absolute perfection, nor the lifting off of the old. It simply means true growth and development.

The primary state of soul is consciousness—in reality the state where the thought begins, for consciousness is the being aware of itself through thought.

All human knowledge rests on human experience.  
With the inception of birth is compassed the beginning of death.

The effect of motion upon matter is the expression of cyclic law.  
In the first and second decade of its history Spiritualism aroused the opposition of the entire religious world, and with it the contempt and scorn of the great body of representative scientists.

To-day the cloud of despair may be black.  
But what is the use of whining?  
The beautiful glow of the sun just back Produces a silver lining.

The spiritual press has educated millions in the church and out, reaching far into remote districts of the world where there is no other opportunity to learn of the truth and its manifestations. It has been no small factor in the revolution of public opinion and the evolution of thought on all vital questions.

Life is an education or it is a failure.  
Entranced mediums are interrogated by a curious public as though they were taken for a combination of protoplasmic divinity and infallibility; when in truth they are but the inspired subjects of other minds, receptive to minds untroubled in knowledge to their own.

Instead of Spiritualism becoming a refinery of religion, the crucible of purification it will soon become the junk-shop of second-hand creeds and dogmas, the dumping-ground of the refuse, unless more attention be paid to the higher aspect, the science, the basic principle, spiritual education, and their application to our necessities toward advancement.

A fretful, grumbling disposition is an effectual bar to progress, whereas a hopeful attitude toward the future is a strong incentive to advancement.  
The world owes a debt payable of reverence and gratitude for the obscure fidelity, the unchronicled sacrifice, the silent and steady toil which has no other reward than the satisfaction of duty and the reward of an approving conscience.

Because we have been unable to measure the orbit of each comet is no reason that we should say that any is exempt from cyclic law. The vastness of the orbit may exceed our finite comprehension, yet it is an orbit.

Independency in religion is unquestionably the word of the times.  
A man is scowled down as a Jingol if he does not hold the divine and of human life is to have a god bank account, and run no risks of having to spend any of it on shiftless neighbors.

Who believes any longer in the old-fashioned golden rule of treating other people just as well as we treat ourselves? Our modern golden rule is six per cent, and the devil take the hindmost.

Money makes of man an automatic machine, the result of the worshiping of a cold, cruel, heartless, scheming Christian God.

That which makes the home truly beautiful is an unconscious element, an elusive thing, sometimes found in a cabin, and often, though not always missed in a palace.

There is no perfect humanity in carnal practices however slight; that tree of life has not been known to produce angels.

Life becomes easier and happier when we make the grand discovery that within each human soul there is a sufficient resource for every need along the line of the individual career.

When we cease to look upon any experience as too hard, we have made a decided step in the adjustment to life. The God is heard and is a judge, according to report.  
The Devil keeps an awful smudge around his open court.  
To make of man the ruler's tool by forcing him to crime;  
To make of him for both a fool, to serve each one in time.

## From Bolderland, London, England.

## EXTRACTS FROM AN ADDRESS BY BROTHER CROOKES.

The task I am called upon to perform to-day, is by my thinking, by no means a merely formula or easy matter. It fills me with deep concern to give an address, with such authority as a president's chair confers, upon a science which, though still in a purely nascent stage, seems to me at least as important as any other science whatever. Physical science, as we here try to pursue it, is the embryo of something which in time may dominate the whole world of thought. This possibility—may probability—does not make it the easier to me now. Embryonic development is apt to be both rapid and interesting; yet the prudent man shrinks from dogmatizing on the egg until he sees the chicken.

Well, it was this  
ATTITUDE OF A MIND "TO LEFT," which first brought me across Mr. D. D. Home, and which led to my getting a glimpse of some important laws of matter and energy of which I fear many of my fellow physicists still pre-empt to be unacquainted. It is this same accessible corner of mind which leads me to follow the problems of the Society for Psychical Research with an interest which, if somewhat calmed by advancing years, and by the perception of the inevitable slowness of discovery, is still as deep a feeling as any which life has left me.

OUR SHAPE AFTER DEATH.  
I will take the most essential part first, and address myself to those who believe with me in the survival of the conscious element of which I will point out a curious, inveterate, and widespread illusion—the illusion that our earthly bodies are a kind of norm of humanity, so that ethereal bodies, if such there be, must correspond to them in shape and size. When we

TAKE A PHYSICAL VIEW of a human being in his highest form of development, he is seen to consist essentially of a thinking brain, the brain itself, among its manifold functions, being a transformer whereby intelligent will-power is able to react on the external world, and on the external world, the brain requires organs by which it can be transported from place to place, and other organs by means of which energy is supplied to replace that expended in the exercise of its own special functions. Again, waste of tissue and reparation have to be provided for, and for this purpose organs of digestion, assimilation, circulation, respiration, etc., to carry on these processes effectually; and when we consider that this highly complex organ is fitted to undergo active work for the best part of a century, we cannot but marvel that it can keep in tune so long.

HOW WE CAME BY OUR BODIES.  
The human creature represents the most perfect thinking and acting machine yet evolved on this earth, developing through countless ages in strict harmony with the surrounding conditions of temperature, humidity, light, and gravitation. The profound modifications in the human frame which any important alteration in either of these factors would occasion are strangely unconsidered. It is true there have been questionings as to the effects that might be caused by changes of temperature and atmospheric composition, but possible variations in gravitation seem almost to have escaped notice. The human body, which long experience and habit have taught us to consider in its highest development as the perfection of beauty and grace—formed

IN THE IMAGE OF GOD, is entirely conditioned by the strength of gravitation on this globe. So far as has been possible to ascertain, the intensity of gravity has not varied appreciably within those geologic ages covering the existence of the human body. The human race, therefore, has passed through all its periods of evolution and development, in strict conformity with and subordination to this dominant power, until it is difficult to conceive any great departure from the narrow limits imposed on the proportions of the human frame.

WERE THE WORLD LARGER.  
These considerations involve marked changes in the structure of human beings. To accord with thickened bones, thickened muscles, and a more powerful digestive apparatus, the body would be heavier and more massive. The necessity for such alterations in structure would be increased by the inability to fall. The necessity of keeping the center of gravity low, and the great demands made on the system in the case of a larger body, would reduce the size of head and brain. With increase of gravitation, the bipedal form would be beset by drawbacks. Assuming

THAT THE HUMAN RACE, under the altered circumstances, remained bipedal, it is highly probable that a large increase in the quadruped, hexapod, or octopod structure would prevail in the animal kingdom. The majority of animals would be of the sauropod class with very short legs, all clinging to the ground, and the serpent type would probably be in the ascendant.

HIGHEST TYPE OF BEAUTY.  
But having known no other type of human form, it is reasonable to think that under these different conditions, man would still consider woman—though stunted, thick-limbed, flat-footed, with enormous jaws underlying a diminutive skull—as the highest type of beauty.

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

"Principles of Light and Color." By E. D. Babbitt, M.D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's secrets, and the laws which govern the visible and the invisible, and made amenable to the well-being of humanity. Medical men especially, and scientists, general, and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrations. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 60 cents.

## From Harbinger of Light, Melbourne, Australia.

## MESSAGE FROM RUBINSTEIN.

I have not been gone long, and am still near the earth. This is all the better, because it enables me to come into closer contact with those whom I most desire to help. As you are aware, I was a medium; and I wish it to be known that Beethoven influenced me. There was not another pianist in Europe, I may venture to say, who played so much like Beethoven as I did. He also influenced me to a remarkable degree in my compositions, and especially in my improvisations. When I played these, I was either under control, or in a semi-unconscious state; so that I scarcely heard my own music. But why call it my own, when it was Beethoven's?

## MUSICAL MEDIUM.

In the near future I see quite a galaxy of talent; for musical talent are being developed all over the world; and all great artists will be cognizant of, and will avow their mediumship. Those who are coming, are being sent for that purpose. Whether poets, painters, sculptors, orators, or musicians, they will all speak of Spiritualism. It is in the air. It is like the Russian influenza, which seizes upon people when they least expect it. Many are being, or will be, controlled or impressed, without any consciousness of it. They imagine they must be dreaming, whereas they are really spiritual impressions of mediums.

## IMAGINATION AND INSPIRATION.

You know, because you have been struck by the fact, looking backward over the pages of history, that the greatest of human faculties, the imagination, which is only another name for susceptibility to impressions or inspiration. There can be no artistic productivity without it; for the idea must be received into the mind, before it can find external expression. It is implanted there by an angel, a genius, a blossom and bears fruit in the course of time. Before you addressing himself to a young sculptor who was present begin to model a figure, it is here; it is to us, in this world, an actual, tangible reality.

## DRAWN TO THE EARTH.

I am drawn to the earth by many worldly ties; for we are often kept here much longer than we should be, by the injudicious and immature grief of our survivors, which is a source of grief to ourselves, and can only see them bearing our departure with resignation; or still better, rejoicing at the happiness of the change for us, how much more rapid would our progress be, and how much sooner should we shake off the ties which bind us to the earth!

BEEHÖVEN.  
You will find a great similarity between Beethoven's compositions and my own. For mine are not of a gentle, soothing character. They are stormy, impetuous, soulful, showing his influence upon my own mind, and upon my hands; for my best efforts were my improvisations; they were never written down; so that I could not recall them, if I would. They went just as they came; Beethoven playing upon me just as I played upon my instrument.

MESSAGE FROM HAYDN.  
I have been listening to Beethoven, who did not feel very kindly towards "Papa Haydn" on the earth, because he did not understand me. Neither did I understand him. But we understand each other now. I was a contented, happy man, with whom everything prospered. He was just the reverse. In worldly affairs, everything seemed to go wrong with him; the impetuosity of his disposition being partly to blame for this. I have told you, before, of his being angry with me, because I did not correct his mistakes in his compositions which he submitted to me—errors which I really regarded as mere specks of dust upon a lump of gold. But I admired him, although I could not understand him. Now he is what you would call the presiding genius of our band of Spiritualists. He is a strong magnetic spirit, and leads the way for us.

I WAS A MEDIUM UPON EARTH, as we all were; and Mozart was the most wonderful of the whole. He developed earlier in life than any of us, and was sooner cut off by an untimely death. He was a very hardy and robust, and lived to a ripe old age. We are all working together now, in the cause of Spiritualism—poets, painters, sculptors, philosophers, statesmen, men of letters and musicians—all combining for one purpose. Spiritualism is everywhere—in the pulpit, in the literature, and in art; and you will soon see it in the newspapers.

ALL YOUR MUSICAL MEDIUMS, your youthful prodigies, as they are called, do not read their music. It is we who play through them. Mark Hamburg is one of these; only he is too connected to acknowledge that he is nothing more than a medium. But we are glad to use him, nevertheless. Yet, how much better it would be, if all mediums who are conscious of being so, would frankly admit the fact.

MUSIC THOUGHT ACTION.  
Impatient as such of you as are lovers and students of the divine art, may be to advance, you are not more so than we are to promote the progress of music constitutes the sum of our existence. All our thoughts and actions are music; and our dearest wish is to make music in the hearts of all on earth.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherefrom to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, M.D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

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

"The Religion of Humanity." A philosophy of life. By J. Leon Besswell. A beautiful paper-bound pamphlet, with likeness of author. Most valuable book to circulate among Christian people. Price 15 cents.

SEERS OF THE AGES.  
Embracing Spiritualism, past and present. By J. M. Crookes, D. Sc. An encyclopedia of interesting and instructive facts. Price \$2.50.

THE RELIGION OF HUMANITY.  
A philosophy of life. By J. Leon Besswell. A beautiful paper-bound pamphlet, with likeness of author. Most valuable book to circulate among Christian people. Price 15 cents.

A WORK THAT EVERY LOVER OF his country should have at hand for consultation. By Rev. John J. Langens, M. A. This is a new work, consisting of a discussion of the Purpose, Assumption, Principles and Methods of the Roman Catholic Hierarchy. The work contains 40 pages, and may be considered a mine of valuable information for every patriot in the land. Price \$1. For sale at this office.

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

"The Religion of Humanity." A philosophy of life. By J. Leon Besswell. A beautiful paper-bound pamphlet, with likeness of author. Most valuable book to circulate among Christian people. Price 15 cents.

"The Religion of Humanity." A philosophy of life. By J. Leon Besswell. A beautiful paper-bound pamphlet, with likeness of author. Most valuable book to circulate among Christian people. Price 15 cents.

## THE PRIEST, THE WOMAN

## THE CONFSSIONAL.

## BY FATHER CHINIQUE.

This is a most valuable book. It comes from an Expert Priest, whose character is above reproach, and who knows what he is talking about. It is a book that should be read by every one. Price, \$1.00. It contains the following chapters:

CHAPTER I.  
The Struggle before the Surrender of Womanly Self-respect in the Confessional.  
CHAPTER II.  
The Confessional a Deep Pit of Perdition for the Priest.  
CHAPTER III.  
How the Vow of Celibacy of the Priests is made easy by a well-contrived Confession.  
CHAPTER IV.  
The highly educated and refined Woman in the Confessional—What becomes of her after confession and surrender—Her irreparable ruin.

CHAPTER V.  
Auricular Confession and the Sacred Tie of Marriage and Human Society.  
CHAPTER VI.  
Should Auricular Confession be tolerated among Civilized Nations?  
CHAPTER VII.  
Does Auricular Confession bring Peace to the Soul?  
CHAPTER VIII.  
The Dogma of Auricular Confession a Sacred and Imposture.

CHAPTER IX.  
God compels the Church of Rome to confess the Abominations of Auricular Confession.  
CHAPTER X.  
Auricular Confession in Australia, America, and France.  
CHAPTER XI.  
A Chapter for the Consideration of Legislators, Teachers and Parents—How to guard the young from the Priest of Rome must Question his Penitent.  
Sent Post-paid, Price, \$1.00.

JOAN, THE MEDIUM.  
Or, the Inspired Heroine of Orleans. Spiritualism as a Leader of Armies. By Moses Hull. This is a most interesting and valuable book, and one of the most convincing of the study of Spiritualism ever written. No novel was ever more thrillingly interesting, no history more edifying, or more instructive. 40 cents; paper cover, 50 cents. For sale at this office.

THE DEAD MAN'S MESSAGE.  
By Florence Maryat, author of "A Scarlet Sign," "How Like a Woman," "The Kitten," "There is No Death," etc. Cloth, 10c.

TALLEYRAND'S LETTER TO THE POPE.  
This work will be found especially interesting to all who would realize the true nature of the Pope and the Vatican. The historic facts stated, and the keen, scathing power of the author's pen, and the practical advice he gives, are all in this work. Price, 25c.

IT IS INTERESTING.  
LIFE AND LABOR IN THE SPIRIT-World: Being a description of Localities, Employment, Surroundings, and Conditions in the Spirit-World. By members of the Spirit-Band of Miss M. T. Sheehan, and members of the Spirit-Band of Miss M. T. Sheehan. Cloth, \$1.00. Postage 10c. For sale at this office.



## QUESTIONS AND ANSWERS

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

**HUDSON TUTTLE**

Address him at Berlin Heights, Ohio.

**NOTICE.**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

**HUDSON TUTTLE.**

**J. J. Parker:** Were all inhabitants of the spirit-world once possessed of mortal bodies?

I am deeply interested in the Question Department, and propose this query which has perplexed me for many years.

A. Creation by Law, that is by evolution, dispenses absolutely with the ancient idea of independent spiritual beings becoming incarnated. According to evolution, individualized spirit is the last and highest term, and if this theory be accepted it follows, as a corollary that all spiritual beings must have attained their individualization by this process.

One statement is that of Modern Spiritualism which created spirits, pre-supposes their creation, not by law, but by a personal creator, and their introduction into earth-life, as the means whereby the human race exists, calls for a continuous miracle, and while science has shown that there is absolute reign of law in the animal world up to man, when he is reached this conception, gives him over to the miraculous. The processes of life with him are distinct from the beings below him. Yet we know there is no such break, and that every law applicable to forms of life below him are equally applicable to him.

One statement is that Modern Spiritualism which maintains the absolute supremacy of law; the other a remnant of the old religion which expresses the childish ideas of nature and life entertained by primitive man. The old Spiritualism is a continuity of miracles; a miraculous God, a strangely born Savior, and a spiritual existence maintained by fiat in defiance of the known order of the world. Modern Spiritualism is the directly opposite view of nature and life. It is a realm of law in earth-life, and a realm of law in the spirit-life.

**Mrs. B. A. B. Q.** I come to you for advice, with a heavy heart. I have a daughter twelve years old. She has always been inclined to be selfish and willful, and within the past few months she has constantly grown more so. When she is in school, our home is peaceful and happy, but as soon as she returns it is all changed. She disregards the wishes of her father and myself, is untruthful, and almost impossible to get along with.

I tremble for the future for it is a continual war of wills between her and myself.

A. You take the matter entirely too much to heart. Your daughter reflects your own peculiarities preceding her birth, and these are now aggravated by nervous exhaustion. She is by organization sensitive and this is now intensified by over-study or too many cares for a child. There should be no "war of wills" between mother and child. Because a child does not always obey implicitly, or even refuses, is no reason why its will should be "broken" by that of another. Any rule but that of loving kindness is sure to end in regrets and disaster. The little girl is not in health. She should be made free from every care or restraint, and allowed to do whatever she is willing to do. When her overwrought nerves feel released, she will gain strength and desire to do that which she now rebels against.

Not "conflict of wills," but harmony and sympathy will gain the desired purpose. Nor is there reason for grieving, for the child is not bad; it is ill, and a gentle tonic and freedom will restore it. We can bear present ills if the future brings relief, and there is certainty that this girl, now so wayward, and causing her mother so many heartaches, will become a gentle, sympathetic, loved and loving lady.

This is a personal instance, yet there are so many children of whom the same story is told that it has a general application. The children that cause the most anxiety as children as a rule make the most exemplary men and women. We do not sympathize enough with children, or appreciate their motives. Dressing a doll or going to the brook for minnows to us are unimportant and we lightly thwart such plans if contrary to our wishes. To the child, however, they fill the whole mind for a time, and to have their well-formed schemes ruthlessly destroyed is to them what a business disaster or wrecking of plans of a life would be to an adult.

This mother (every mother) must begin with herself. Let no cross word or sharp reproach pass her lips. She has no more right to disparage her child, than the child has its mother. Let there be love and sympathy and confidence on the mother's part, and it will win the same on the part of the child. It may require patience and perseverance, but it will learn control over self, and if one cannot govern himself how can he control others?

**D. Edson Smith:** Q. You say: "If we shall see her (our child's) sweet spirit taken from earth, unsoiled and spotless as a calla's bloom, mature so delicately and spiritually that we shall be glad her feet were not called to press the flinty pathways of earth-life; that she was not called to drink its bitter cup of pain nor bear its heavy burdens of cares." Now I cannot agree that it is a blessing for children to die young, as this paragraph seems to teach. I think earth-life a needed school and the loss of its experiences a calamity, because its lessons are more difficult to learn out of the physical body.

A. In coming to the understanding of all these questions, which I have more or less mingling with the religious beliefs of the past, it is well to closely study their dependency on old ideas; to ascertain how we should regard them had we received no bias from heredity and training. We may accept as an axiom that in exact proportion as they are thus dependent they are erroneous. In the theological scheme it was necessary to make the earth-life a preparatory school, a state of probation, when the choice between good and evil could be made by free will, so that some small excuse might be had for eternal punishment. Life is not the entrance to an eternity of progress, but a trial to decide whether it is destined for hell or heaven. This scheme was engendered by the ignorance of the people on one hand and the cunning selfishness of the priests on the other, and is a corrupt and false statement from beginning to end. It is the order of things that the child mature and pass through experiences to old age. It is also the order of things that if the child-spirit passes from its earthly body, it enters a sphere of higher experiences without loss.

As for earth experiences being essential to the progress of the spirit, so much so, as the Theosophists teach, that it must return and reincarnate until it has passed through all, the claim is wholly unjustifiable. Experiences which ennoble and Spiritualize are always valuable, and those that degrade better not be met.

Take the world at large, and so far as the lives of the people purity and elevate, they degrade and dwarf. The happy, light-hearted child becomes the selfish, unfeeling man, or the cold, exacting, heartless woman. When we reach a sphere where the self-aggrandizement of earth-

life is unknown, except remembered as a feverish dream, we shall fully understand the vanity of the "experiences" which now count for so much to us.

**J. D. Schlatterbach:** Q. (1) Where did the idea of charms originate? (2) If no spirit who has gone beyond has claimed to have seen either God or Jesus Christ, might their abode not be in an intermediate place between this life and the eternal hereafter, in which they await the judgment day spoken of in the Bible?

A. (1) The idea of charms, the potency of relics, etc., originated in the ages of ignorance. Psychometry has shown that there is an influence, an aura surrounding every object, and this might affect those who are sensitive. But the number of those impressed by such slight influences is small, and the influence exerted arises from mental suggestion. Charms, medals, "highly magnetized" amulets, etc., are all the rubbish handed down from an ignorant age, and why they are advertised in Spiritual papers, with astrology, fortune-telling and seers "born with a veil," and "seventh sons or daughters," is passing strange, and shows how hard superstitions die.

(2) I make no attempt at reconciliation with the Bible, or with theological dogmas. Before we theorize as to the condition of those spirits who have not seen God or Jesus Christ, the authenticity of the Bible must be proven, and that there is a personal God to see. The new Spiritualism requires that all these sacred books, and "divine inspirations" which have fattened the priesthood, and form their stock in trade, should be swept away into the mouldering chaff-heap of dead and forgotten things. It is as profitless as impossible to graft the new philosophy into the old religious stock. That old trunk is sapless and dying. The new philosophy of life is an evolution of scientific methods, and is rooted in knowledge.

## HE THINKS IT GOOD MEDICINE.

The Divine Plan—Thinking and Loving—A Few Commendatory Remarks.

To the Editor:—I like your editorial in number 393, on "The Divine Plan," better than anything you have written for some time. It is a very fair description of the differences, not to say extravagant views, of Spiritualists; and publishing both sides of every question so that truth and error have a fair fight, shows that you know your business. You published my Bible articles, and alongside of them the anti-Bible article of my esteemed friend Samuel Blodgett, in which he scores me very severely. But I think none the less of him for that, because it shows that he is a thinker, and it is axiomatic with me that every thinker will come out right in the end, and so will he. This takes me back to my early days when a sweet heart of mine, seeing me inclined to study gave me a little book on the title page of which were these words, printed in large letters:

THINK AND YOU WILL KNOW.

This was the beginning of my serious thinking. You may imagine that I thought some about the girl in return for her kindness, but I found other matters of paramount importance to think of as well. Later on, when I became a Spiritualist, a brother, one of the best men that ever lived though nominally orthodox, wrote me a scathing letter in which he made frequent use of the phrase, "I think." I wrote back to him: "Dear Brother—Your severe letter kindly received, because kindly intended; and as you say you think, I have no fear but you will come out right sometime." And so he did, for he is now one of the happiest spirits in heaven, simply because he was a thinker and a lover. And when he found that I was right he wondered why I knew these things and he didn't.

Another good, true friend wrote me to think good thoughts of everybody everywhere and the vibrations would carry them to their destination where they will act like the merry heart which Solomon says, "Doeth good like a medicine." So I have been doing that ever since. Some days ago I called the attention of one of my sons to a news item about a man who went from an Eastern town to California in '49, carrying with him 250 newspapers from the town he left and sold them for a dollar a copy, \$250. How many men would have thought of such a scheme? My son replied: "It shows that he was a thinker, and that was the secret of his success."

My own thinking has surely been a success for I am supremely happy in my love-religion which I could not be if I got mad at Brother Blodgett for doing the very thing that I did myself—thinking for himself. It is true I think he makes some unwarrantable statements, but he has the same right to his opinion that I have to mine; and what are mere opinions, anyway? They are only speculative. To be, and to do are far better; for the end of all right thinking is the growth, progress and unfoldment of the soul.

By the way, there is one cause for the success of your paper which you did not mention. Whether consciously or unconsciously, you called it by the right name—Thinker. If every thinker, and they only succeed, why not The Progressive Thinker? And the best thinker succeeds best.

R. NEELY.

More physicians have committed suicide in Russia than members of any other profession. Does this prove that they are taking their own medicine?

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

Terror itself, when once grown transcendental, becomes a kind of courage; as frost sufficiently intense, according to the poet Milton, will burn.—Carlyle.

Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles.—Emerson.

We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morning; conservatives at night.—Emerson.

Nothing is rich but the inexhaustible wealth of nature. She shows us only surfaces, but she is a million fathoms deep.—Emerson.

Those whose whole minds feed upon riches recede in general from real happiness in proportion as their stores increase.—Burton.

## "GHOST LAND."

**J. R. FRANCIS, ESQ.,**  
40 Loomis st., Chicago.

Dear Sir:—The premiums, "GHOST LAND," both for myself and for Mat. Schmidt have promptly arrived, for which please accept our thanks. We consider these books alone well worth the subscription price.

Respectfully yours,

**FRANCIS T. SMITH.**

Detroit, Mich.

## LIFE AND MIND.

Mind an Immaterial Principle.

THOUGHTS IN RELATION TO THE QUESTION OF ANIMAL IMMORTALITY.

Life is motion, in its simplest form. "As cells evolved from the primal sludge of Silurian seas," would give motion to the waters of those seas, and help to reduce stagnation, or void, which nature abhors. There is no void! Is the edict of Nature's economy. "Thought for a moment—the vastness of space, its unmeasurable distance, and then answer if it is possible to overstock it with life of all the individualized forms that ever evolved or ever will multiply? Life is simply growth of molecular forms that have attained to the existence in the great reservoir of space.

No life could have the expression of an individual form unless its source was individual, as a primary seed, or molecule of those elements in space expressing the nature of motion. Hence the nature of this motion is inherent, as a power of progressive life; when higher hunger develops upon which it feeds, simply to advance that life into higher expression. It may change form, as the moth to the butterfly, and yet retain identity that are unaltered of because life has the nature of invisibility. It certainly has a foundation in some form of life; from the larva to the winged insect. And yet it seems to be the ultimate design in nature to develop forms up to consciousness or thought expression. That life as an individual thing is clothed with the inertia of matter to arrest motion of life, by being bound in circumference, interior motion persists, "as the one offering the least resistance." Hence individual growth is gained by possessing the material body, as nature's design of protecting care, and consciousness unfolds in individual life of the molecule.

It is said that every molecule or atom has a central force moving it to love some atoms and move towards them, and hate others by moving away from them. This central force is an atom of mind, hence an atom must embody an atom of mind. Here you have mind in the atom prior to individual growth. The atom cell of individual mind.

Nature's law of progression seeks to unfold that individuality to higher and higher degrees of thought action. The superior predominates the weaker. The physical body is full of those atoms obedient to the touch of mind whose individual growth predominates them, and moves them in expression of their will. Every atom that comes then in touch with this individual mind, obeys its will, takes on an impression of thought action. By the repeated incarnation in physical bodies something more is added to the sensation of the atom in so doing, until thinking predominates as a dominant power. And thought is creative; it eventually creates a physical body of its own, and individual growth persists in the progression of mind evolving from the lower to the higher. Then there is another principle that we must observe produced by breathing motion. Something that is a property in the air inhaled produces consciousness, and knowledge that we live, and see, and think, and express our own will; all life that breathes gains thoughts to a lesser or a greater degree. Something that is an invisible property in the air inhaled, produces a sensation of higher developed individual mind by setting up this breathing motion. Then the air of space feeds the mind with this conscious action of thought, and we have thus outgrown any longer the necessary reincarnation in matter to produce a higher power of use. This attainment we have gained by life, in breathing motion. Then its future home for gain is in the realms of space and spirit-worlds for mind advancement. The long line of reincarnations in matter before this have been a condition of reaching up, and through which we have attained to this stage of mind when the realms of space and what it contains is suited to the higher growth of conscious thought.

Animal life has attained to this, hence immortality of animal consciousness. Desires of physical hunger for food, animals would not encourage and use; have no love in common with us. Hence would never seek the realms of human mind and its loves, in spirit-worlds, only as retained by love for their master, or gratifying the study of the scientist that might have his parks home adorned with life with deer, birds, and flowers that his love for them attracts to him. God is the reality of all life.

Mind has wondrous powers that we but little understand. To keep in right unfulfillment with its maker, that out of it may spring up law and order and harmony with surrounding conditions. Every organ of the mind be full grown to the vibrations of spirit and order and harmony with life will be the result. Each must keep its place. The most poison weed to us is life and joy and food to some other form of life dear to them. **LAURA A. S. NOURSE.**

**MISSOURI CAMP ASSOCIATION.**

The committee on location, appointed to investigate the various localities and permanent proposed or proffered for a permanent site for the Missouri Camp Association of Missouri, have so far been unable to settle down upon any one as being altogether suitable in itself and at the same time satisfactory in point of geographical convenience to the principal cities of the State and the greatest number of people together with good railroad facilities, healthfulness, picturesque scenery, clear running water (or lake), abundant shade, and obtainability on reasonable terms. In the inquiry no stone has been left unturned. Numerous places in different quarters of the State have been visited and terms secured. All has been done that could be.

Nature has done much for Missouri in climate, geographical situation, natural resources. The State abounds in charming situations, well-adapted to the picnic, grove, meadow and camp, but many of them are too remote from the iron rail (though abounding in iron or other ore beneath) and perhaps also too far from centers of population, etc. Very liberal offers have been made, including a proposed donation of forty acres in the south-west corner of the State, while near the center of Sweet Springs, a very desirable site; already improved and well-known as a watering place and military school; which would require of the Association about ten thousand dollars to purchase and prepare for use.

In view of all the circumstances, and the season being well advanced, we are constrained to announce that the first regular camp session is deferred until next year; hoping that the necessary funds will be secured meantime for a thoroughly successful inauguration upon the spot selected, and contenting ourselves for the present season with perhaps a grove meeting or two, of which dates and places may be announced hereafter. Fraternally, **J. MASON ALLEN, Pres.** **M. THERESA ALLEN, Sec.** Springfield, Mo.

## THE WEST DENVER LIBERAL THOUGHT LYCEUM.

This Lyceum was organized about eight months ago, with H. Kelley conductor. The object being to instruct the pupils in spiritual philosophy, promulgate harmony, and unfold to all the great and eternal principles of truth. Through the efficient management of our conductor, and the earnest efforts of a corps of faithful teachers, our Lyceum has proven very interesting and profitable.

Our rostrum has at all times been open to every public speaker who desired to advance such ideas as are conducive to good morals.

Mediums are always welcome, but are not permitted to make their mediumship an article of merchandise in our meetings. We have given several entertainments which were very enjoyable.

On Sunday, June 13, we met at our hall at 9 a. m., and being led by the Y. M. C. A. brass band, were conveyed by wagon to a beautiful grove about a mile distant, on the banks of the Platte River. There we settled down for a day's picnic. Lemonade was served free and without limit to all. After all had been refreshed, several patriotic songs were sung by the children, and a few soul-inspiring pieces played by the band. Mr. Kelley, our conductor, then ascended a beautifully decorated platform, and introduced R. J. Moran, of Denver, who delivered the opening address. His subject was "Progression of the Age," which was very interesting and appropriate.

Another song was sung, and Mr. McDougall was introduced and made a few well-timed remarks. The refreshment committee then announced that dinner was prepared, and we enjoyed a bountiful repast. Then came recitations and songs by the children, which displayed fine talents and culture. W. C. Marshall, of Denver, being on the ground, was invited to speak, and responded with a few very intelligent and timely remarks. Next came sack races by the boys, which were very amusing and heartily enjoyed by all. When the day was fast spent, we turned homeward with happy and pleasant talk, having spent a day that shall long be remembered as a happy one.

**MRS. MARY A. SCHOEPLIN,**

Secretary.

**A LIFE STORY.**

He is too young to know it now,

But some day he will know.

—Eugene Field.

Above her little sufferer's bed,

With all a mother's grace,

She stroked the curly, throbbing head,

And smoothed the fevered face.

"He does not know my love, my fears,

My toil of heart and hand;

But some day in the future years,

Some day he'll understand.

Some day he'll know

I loved him so.

Some day he'll understand."

A wild lad plays his thoughtless part,

As fits his childhood's lot,

And tramples on his mother's heart

Offtimes and knows it not.

He plays among his noisy mates

Nor knows his true friend.

His mother sighs, and still she waits,

"Some day he'll comprehend;

The day will be

When he will see;

Some day he'll comprehend."

The strong youth plays his strenuous part;

His mother waits alone,

And soon he finds another heart,

The mate unto his own.

She gives him up in joy and woe,

He takes his young bride's hand,

His mother murmurs, "Will he know

And ever understand?

When will he know

I loved him so?

When will he understand?"

The strong man fights his battling days,

The fight is hard and grim;

His mother's plain, old-fashioned ways

Have little charm for him.

The dimness falls around her years,

The shadows round her stand,

She mourns in loneliness and tears,

"He'll never understand.

Will he ever know

I loved him so?

He'll never understand."

A bearded man of serious years

Bends down above the dead,

And rains the tribute of his tears

Over an old, gray head.

He stands the open grave above

Amid the mourning bands;

And now he knows his mother's love,

And now he understands.

Now do he know

She loved him so,

And now he understands.

**PASSED TO SPIRIT-LIFE.**

(Obituaries to the extent of ten lines

only will be inserted free.)

William Thomas McCully was born in Wheeling, West Virginia, and in the early fifties came to the State of Oregon, locating in the city of Portland. He was a man of whom no evil was ever spoken, a friend of the poor, and especially so he was of little children. In the year of 1871 he was united in the bonds of wedlock to Mrs. Pamela Babcock, who is still living. Mr. McCully was 70 years of age. Both he and his aged companion were firmly convinced of the glorious truths of Spiritualism. To them Spiritualism was not a faith or a theory, but a fixed fact, a positive knowledge. Mr. McCully passed to the realms of spirit, Monday, June 28, 1897. G. C. Love, one of our spiritual ministers, officiated at the funeral.

**N. D.**

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; cloth, paper, 50 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.00.

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

## "THE LIGHT OF EGYPT," OR THE SCIENCE OF THE SOUL AND THE STARS.

Finely Illustrated with Eight Full-Page Engravings.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the Spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

**OPINIONS OF PRESS AND PEOPLE.**

"A noble, philosophical and instructive work."—Mrs. Emma Hardings

Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. \* \* \* It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price, Three Dollars. For Sale at This Office.

## MOST WONDERFUL BOOKS.

# The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom.

By **ANDREW D. WHITE, LL. D.**, late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wonted iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religious-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."—Chicago Tribune.

"The most valuable contribution that has yet been made to the history of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President White never finches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its hand, and follows boldly wherever truth bids him come."—Buffalo Commercial.

"The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchaind. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."—Chicago Times-Herald.









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

VOL. 16

CHICAGO, ILL., SATURDAY, JULY 24, 1897.

NO. 400

PHENOMENAL.

Mutiny Prefigured in a Trag-  
ic Vision.

HOW TWO SCOUNDRELS FORTI-  
FIED AGAINST TWELVE MEN,  
BUT WERE QUICKLY VAN-  
QUISHED BY THE IMMORTALS—  
THE LUMINOUS HAND—SAVES  
LIFE, RESTORES VALUABLES  
AND POINTS THE WAY.

"Some incidents of wonderful phe-  
nomena recently made public (through  
the Cincinnati Enquirer) remind me  
quite forcibly of my own observations  
in the same line," said Miss Caruthia  
Burt, "and I am glad to have a good  
deal of company in this terrifying  
though instructive investigation. The  
truth of communication by spirits with  
mortals had been largely accepted on  
proof some years before I was born,  
but not till my fourteenth year did  
proof come to me. Then I found my-  
self attended—perhaps 'guarded'—is  
the better word—by invisible intelligences  
which entered my realm of conscious-  
ness about the time the girlhood con-  
dition departed, and to their ministering  
attentions I owe more than my life.  
Under the peculiar circumstances of  
my case no power could have more lov-  
ingly and assiduously cared for me, as  
you will gather from the facts I am  
about to relate.

"The loss of all losses is the death of  
one's mother. It came to me when my  
years numbered but seven. My father  
was a seaman. He commanded a fish-  
ing craft, which in former years had  
been a whale ship. In this he kept me  
almost constantly with him for several  
years, much to my gratification in fair  
weather. I loved the sea so long as it  
respected my feelings, but sometimes it  
aroused within me what had better  
have been left undisturbed, and the dis-  
tressed the saline foam with which  
its billowy crests were decorated. In  
course of time I became a sailor, and  
when an emergency arose was able to  
do duty with the best of the crew; but  
much routine labor in which father  
would not consent that I should take  
part.

"We had a woman—wife of the first  
mate—for cook, and she was the only  
person of my sex with whom I associ-  
ated in six years. Father taught me  
the rudiments of a common education  
and the essentials of sea etiquette.  
He had no taste for the manners and  
customs of landmen.

"Luckily for me, some one had told  
my dear parent that Lord Byron was  
once a sailor, and at the first opportu-  
nity all his lordship's works were added  
to the small collection of books pro-  
vided for my education and pastime.  
They proved a treasure in lonely  
hours, and a never-failing delight when-  
ever father found time to hear me read  
the poem of 'The Island', founded upon  
the 'Mutiny of the Bounty', of which  
he never tired; and his questions as to  
the meaning of certain Byronic phrases  
led to no end of instructive discussion,  
in which we became teachers and pupils  
alike, with a great access of advan-  
tage to me, for thus was fastened  
in my mind a taste for general litera-  
ture, to which I owe most of the real  
pleasure of life. Following one of the  
intellectual seances the good old man  
told me, in his ways, several stories of  
mutiny on the high seas, and the tale  
of four scoundrels was often the  
bane of a master sailor's life.

"Nothing of the kind troubles you,"  
I said, half questioningly.  
"Don't feel too sure, Caruthia," he an-  
swered. "You never can tell what a  
strange crew will do, and things, too,  
often come around which you can't  
master unless you take any men he can  
get, and sometimes he is compelled to  
sail short-handed at that. At another  
time I may tell you another story."

"Why not now?"

"Because it's time for you to turn  
in, if you want to stand the morning  
watch with me, a privilege I rarely  
missed in good weather.  
"It seemed that I had not slept an  
hour when I heard my name called dis-  
tinctly by father, with the accustomed  
addenda, 'Up, child, for duty.' I was  
promptly on deck, and, as usual, fled  
a kiss for proving laggard—always an  
affectionate flourish from the fond  
parent invariably insisted upon a double  
penalty. We stood upon the poop as  
the most advantageous lookout, it be-  
ing a still, clear night, well adapted to  
observation of the sea. This deck,  
through some freak of fancy in the  
original owners of the vessel, was octo-  
gonal in shape, and had means of ac-  
cess from six sides. We were sitting  
upon the guards talking about some de-  
tail of seamanship when I felt the con-  
sciousness of a third presence, and,  
looking toward one of the ladders, was  
just in time to note

A HEAD DODGING.

out of sight. I knew the head. It was  
that of Luke Crossett, one of two com-  
mon sailors we had shipped at Port-  
land to take the place of two who had  
fallen sick and were sent to the hospi-  
tal there. A slight noise in another di-  
rection caused me to turn, and I saw  
Crossett's companion, Jesse Burroughs,  
stepping from the ladder to the deck.  
Both ill-fated sailors, upon father's  
stabs him furiously and threw him  
over the guards into the water, and  
then they stopped my screams by forc-  
ing into my mouth a terrible gag,  
whereupon I fainted.

"I might introduce here a consider-  
able blank, for here is the place where  
it came in. When next I opened my  
eyes I was lying upon a cot under an  
awning on the main deck, and the cook  
was hovering over me with a bowl of  
broth in her hand and a great anxiety  
in her countenance.

"Where are the murderers?" I asked.  
"Heaven bless the child," exclaimed  
Mrs. McGee. "Why there's no murder-  
ers here."

"I mean the villains who murdered  
father?"

"Do you, honey? Well, they haven't  
done it yet, so be peaceable till morn-

ing comes to Cap'n Burt. Glad he'll be to  
find you better."  
"Where is he?"  
"Just taking a little rest, poor dear,  
for he's been with you two days and  
nights without a wink of sleep till an  
hour ago, and he's clean knocked  
about. Here's the broth ye wanted."

"Did I ask for it?"  
"So I drank that which I had no con-  
sciousness of ordering or desiring, and  
asked why I was treated like one sick."  
"Because, darling honey, you are  
sick, but not so bad as ye was," replied  
Mrs. McGee.  
"I tried to recall events, but the last  
thing I remembered was the attack  
upon father and the gagging. My  
mouth still felt sore as the result of  
that indignity, and I suspected that  
the faithful cook was trying to  
blind me to the real situation by a lit-  
tle innocent and well-meant fabrica-  
tion."

"Mrs. McGee, I must get up and go  
to father. My sickness has all passed  
away."  
"Bless the saints for that, but please  
let your father rest a bit. He's tired  
out."

"I'll not awaken him, but just  
quietly."  
"That will harm nobody. Come on,  
then."

"She led me to father's cabin, and I  
was overjoyed to find him there, peace-  
fully sleeping, but no less surprised  
was I than if I had encountered one  
arisen from the dead. Had I not wit-  
nessed his destruction? Only in pan-  
taloons, it seemed, but that was strong  
and sufficiently realistic to sicken my  
soul.  
"But a few minutes had been in the  
room when he opened his eyes and  
stared at me, as if wondering how I  
got there. Soon he asked for informa-  
tion on this point. I told him I was not  
sick, but felt almost as well as usual,  
and then asked if he was much hurt."

"I do not understand," he replied.  
"By Crossett and Burroughs," I ex-  
plained.  
"You must be dreaming, Caruthia.  
Those fellows have done nothing to me."

"Then I told him what I had seen.  
He listened carefully and at the con-  
clusion said the two men had lately  
acted in a suspicious way, and on that  
very morning he had seen them in con-  
versation with Peter Greenlow, a col-  
ored boy of all work about ship. He  
requested that Peter be sent for."

"Yes, Cap'n," said the boy in answer  
to questions, "them fellows be curus for  
a fact. Say they are part owners of de  
Grampus—a pet name for our ship—  
and they're going to take her in tow  
themselves, an' wants me to help 'em. I  
ain't promist, but Jim Parsons—a Can-  
adian boy—he done promist, an' Cros-  
sett, he gwine to be Cap'n."

MUTINY SUPPRESSED.

"Get the bearing from McGee, Car-  
uthia," said father, "while I dress, and  
Pete, tell me what I have any hint  
of what these devils are trying to do."

"At Desert Island is in sight, about  
20 miles to leeward," said McGee, and  
so I reported to father.  
"Tell him to tack and keep her well  
up for treatment of the crew," was  
the return message, and in a minute  
afterward father was out among the  
men. He called all hands aft, but  
Crossett and Burroughs did not obey  
and Jim Parsons went reluctantly at  
the second call. These things I learned  
afterward, for at father's order I re-  
mained in the cabin, where, as soon as  
the return message came, I saw  
my eyes, instantly clearing, and I saw  
Crossett and Burroughs in the fore-  
castle rapidly arming themselves with  
revolvers and knives. At the same  
time a self-luminous scroll upon which  
was written: 'Beware of the pirates.  
They will do it. What have they to do  
for? Nothing worth the trouble, and  
arming against rightful authority is  
a sin mutiny to the very letter. Ah!  
Here is Mrs. McGee with those pratt-  
ling playthings which bite every time  
they speak, and that lady came in with  
four revolvers freshly loaded. The  
owners were desperate adventurers,  
and willing to venture their lives upon  
the cast of the die they were about to  
make. Bloodshed, perhaps death,  
would follow, and we were full of dire  
apprehension as to the result. Night  
was shutting down and still we were  
10 or 12 miles from Desert Island,  
and approaching a most dangerous  
point. A question was started as to  
who should set the bowlights aflame,  
and at that moment they were seen to  
cast a glow upon the waters, although  
every one aboard averred that he had  
done nothing for their ignition. Fol-  
lowing this illumination a more stu-  
pendous thing was observed: Two gi-  
gantic figures, blacker than the night,  
climbed over the lee bow, proceeded di-  
rectly to the fore-castle, reappeared  
with the two mutinous seamen and  
went over the side with them in spite  
of their screams and appeals to Cap-  
tain and crew for assistance. This phe-  
nomenal thing was seen by all on board  
except Mrs. McGee—by myself in a vi-  
sion—and all agreed upon its general  
features. The fore-castle was visited in  
force and found empty, and soon as  
possible the course of the Grampus was  
changed for the open sea. We neither  
saw nor heard of Crossett and Bur-  
roughs thereafter, but at the fishing

THE LUMINOUS HAND.

"An agent I have already referred  
to soon became the motive of many of the  
acts, if not the directing force of life.  
It was the luminous hand with its pec-  
uliar warning of disaster or pointing  
the way to safety. On a certain Fourth  
of July I climbed to the mizen peak to  
behold it with a lot of small flags, and,  
the work completed, had descended the  
ropes a few feet when my foot was  
grasped and forcibly placed upon a  
safety jib. Looking for the reason of  
such interference I saw that the rope  
run upon which I was about to trust  
my weight was nearly severed, and  
had I stepped upon it a fall to death  
must have resulted. As this idea soen-  
sible the luminous hand flashed  
upon my sight, indicating the power  
which guarded me."

"My father once entrusted me with a  
bundle of valuable papers to deliver to  
the owners of the Grampus in Boston.  
I stopped by the way to purchase some  
trinkets, and when my destination was  
reached I was minus the papers. I sat  
down in despair, supposing them to be  
lost irrevocably.  
"In a few minutes the little hand ap-  
peared and gave me a hint to follow it  
by pointing at the door. I followed its  
lead back by the way I came to the  
shop where the purchases were made,  
and there in plain sight, but undis-  
turbed, I found the package upon the  
counter."

"On many occasions I have lost my  
way in the crowded city, and been at  
night, by the guidance of the hand,  
which generally grasps my arm and  
tugs at me until my tergiversations  
are corrected. I know the touch and its  
meaning so well that it is rarely neces-  
sary for the little monitor to make it-  
self visible now. I have seen it take a  
handkerchief and wipe my face, bring  
me a new, magnetized and banish pain  
and play the piano, but these acts were  
not performed with anything like the  
grace with which it warns me of dan-  
ger from persons or things by a code  
of signals it has taught me, or spurs  
me to persevere in the right way when  
fatigue from monotony or giddiness  
from natural disposition impels me to-  
ward a broader path. It is a gleaming  
attendant, whose influence is excitant,  
but prefers the quiet smile to boisterous  
demonstration upon the well-  
established principle that the gentle  
power most effectively subdues."

T. P.

OVER THERE.

Just over there where the balmy air  
Moves gently the green-leaves trees,  
Away from earth and its scenes of  
death,  
Among flowers and silvery leaves,  
There falls, like dew from the azure  
blue,  
A message of sweetest love,  
Of memories dear and words of cheer  
From the dwellers of light above.

It comes to me oft so sweetly and soft,  
Like zephyrs from a summer clime,  
And my heart drinks in its healing  
draught,  
And I bow at its holy shrine;  
And I hush of pain of worldly  
strain.

In the dreamy silence flee,  
And the old time scenes return again  
When the night-wind softly grieves,  
When I shall go from this world of  
woe,  
And the earth shall fade away  
From mountain heights, the angel  
lights  
Shall guide me to that perfect day,  
And the touch of a hand from that  
mystic land  
Will thrill my life anew,  
And warm my heart with a soulful art  
As the day our hearts were true.

I wait as night darkens from light  
The world and its crash and din,  
And I faintly hear the boatman cheer  
As he comes slowly drifting in;  
Sobbing the night-winds murmur low  
In the moon of the pitiless rain,  
But I dream of the meeting and glo-  
rious greeting  
With the absent ones again.

BISHOP A. BEALS.

Summerland, Cal.

OTTAWA CAMP.

Kansas Coming to the Front.

To the Editor:—The first Spiritual  
camp-meeting at Ottawa, Kansas, has  
just closed. We had a splendid time.  
We had no game fees on ground, or tent  
rent to pay. Like salvation, it was free  
to all, except about \$2 per week. The  
camp was held in direct con-  
tinuation with the Spiritualists of  
a few leading Spiritualists. J. Ma-  
son Allen, D. W. Hull, Mrs. A. L. Lull,  
of this place, and Judge Farley, of Mel-  
vin, Kansas, were the speakers, and did  
eloquent work. Col. Mason, a prominent  
lawyer of Ottawa, recited a poem on  
"Angels," the point of which was  
"We know not what will be after death."  
Mrs. Lull answered him by a beautiful  
impromptu poem. Mrs. Hammond, of  
Topeka, Kansas, gave some very good  
psychometric readings. Mrs. Mary  
Powell, trumpet medium, gave positive  
proof of immortality to the doubting  
ones by bringing them in direct con-  
tact with their spirit friends, with  
whom they can hold converse. Mrs.  
Powell is one of the best trumpet  
mediums in the country, and Mrs. A. L.  
Lull is one of the best inspirational  
speakers. The address of both these  
mediums is at Ottawa. The Spiritual  
associations in this part of the country  
should avail themselves of their services  
as they can be had at very reasonable  
rates.  
H. W. HENDERSON,  
Lawrence, Kansas.

Ask the heart to give a reason for any  
of its beautiful and divine motions, and  
it can only look upwards and be dumb.  
—Lowell.

We want fewer things to live in poverty  
with satisfaction than to live mag-  
nificently with riches.—St. Evremont.

ELECTRICAL WOMAN.

Snaps Her Fingers and Pro-  
duces a Shock, a Spark  
and a Flame.

THIS OAKLAND SPIRITUALIST IS  
SO STRANGELY CONSTITUTED  
SHE NEARLY IGNITES EVERY-  
THING SHE TOUCHES.

Says the San Francisco Examiner:  
Some people go to great expense and  
harness their houses from head to foot  
with little wires, that the gas may be  
lit with a jerk rather than a scratch  
and an odor, but Major Frank Robin-  
son of Oakland has a better way for  
her he has married an electrical wife.  
Mrs. Robinson is a human storage bat-  
tery. Sparks on her fingers and Lucif-  
er toes, she shall have lightning wher-  
ever she goes. She snaps her fingers at  
the world, and the world promptly has  
an electric shock. And when she does  
it over the gas, matches and buttons  
are at a discount.

It really is a great convenience. In-  
stead of stumbling around in the dark  
hunting for the matches, which never  
can tell him where the deuce they are,  
the Major has simply to turn on the  
gas and shout for his wife, and there is  
light. Of course he keeps a box or two  
of matches on hand, in case Mrs. Robin-  
son does not get home by dark, but on  
ordinary occasions she is the light of  
the house.

This strange element in her composi-  
tion came near causing a tragedy a  
week or two ago. Mrs. Robinson was  
suffering from rheumatism, and retired to  
rub herself with alcohol, which has  
never been considered dangerous when  
taken externally. But by some inad-  
vertent movement of the fingers a  
spark was created, and the alcohol  
sprang into a flame, burning her badly  
as well as setting her clothes on fire.  
She would have been a victim, had it  
not been for the quick action of her  
electricity, which seemed to approach  
dangerously near to one of the  
theosophical fads.

I am not so wedded to any dogma or  
idea whose truth cannot be absolutely  
demonstrated as to be unwilling to aban-  
don it for a more rational theory or  
scientific hypothesis, but am too ortho-  
dox in my spiritual philosophy to accept  
any theory which is a truly explanatory  
of phenomena which contradicts any  
fact or law of nature.  
A few years ago when the medical  
world had come to a knowledge of the  
bacterial origin of contagious diseases,  
I listened to an able lecture by Mr.  
Dawbarn, in which he claimed that  
moral diseases are, or may be, caused by  
what he termed "thought microbes."  
Now it seems his former "thought  
microbes" have evolved into "intelli-  
gent beings, with distinct experiences  
and memories," capable of usurping con-  
trol of the physical body in which they  
were incubated. In Mr. Dawbarn's  
conception, not only are these "multi-  
personalities," engendered by thought  
or disease, potent enough to hold, for a  
time at least, the real ego that thought  
into being, "in quance vile," but  
after death they are capable of all the  
antics of a lively theatrical "shell,"  
thus of "explaining many of the mys-  
tery of spirit return."

Mr. D. says: "We apparently have  
clear evidence that distinct minds use  
one body in certain well attested cases.  
While we are not justified in assuming  
this to be a fact in actual mortal life, it  
apparently is a fact in an uncommon  
experience." There is an old saying of  
"many men with many minds," but  
Mr. D., it seems, has discovered a few  
"with many minds" each. Let us "go  
slow" in accepting appearances for facts.  
We all have many brain organs and  
faculties that may be more or less dis-  
tinctly used, but none of the cases cited by Mr. D., in  
his humble opinion, prove that those  
persons exceptionally had several "dis-  
tinct minds" to the manor born, or  
created by accident, disease or thought.  
It seems to me bewildered mentality a  
"putting that cart before the horse," or  
"speaking of minds as separate entities,"  
as creations of thought. It is yet to be  
proved to me that "thoughts are things"  
other than vibrations or motions of  
mind. At all events it is unscientific to  
take an effect as a cause. Thoughts do  
not produce minds, but vice versa, in the  
normal order of nature.

An old saw there is a faculty of  
all minds (much larger in some than in  
others), known as imagination, and that,  
I believe, is the creator of all these  
"brownies" which are labeled "multi-  
ple personalities," "thought entities,"  
"compound personalities," etc., etc.  
For one, I am not ready to abandon our  
orthodox doctrines of "evil spirits,"  
"obsession," "self-hypnotism," etc.,  
that have ten thousand facts to prove  
them true, to give place to the fads of  
Theosophy, nor this kindred fantasy in  
"explanation of many of the short com-  
ings of human nature."

Mr. D. assumes that the cases of ap-  
parent multiple personality have not  
been those of obsession or spirit return,  
but how does he infallibly know, when  
spirit influence is often so subtle and  
occult as to be detected with great diffi-  
culty?  
It has always been my rule to account  
for all the phenomena possible by powers  
within the medium, but when it is  
assumed that any mortal has generated  
"thought entities" that have become  
individualized sufficiently to manifest a  
distinct personality both before and  
after death, I can as readily believe in  
the orthodox "Trinity," "Unconscious  
cognition," "sub-conscious mind,"  
"subliminal consciousness," et al far-  
fetched theories, to me as alike efforts  
in "straining at a gnat and swallowing a  
camel" to explain the mysterious in  
Spiritualism.

One mind is enough for me, if only it  
manifests reason and common sense in  
explaining the insanity and eccentricities  
of those whose faculties are unbalanced.  
Let us weigh all theories and keep  
our heads level.  
Yours for truth, "and nothing but  
the truth,"  
DEAN CLARKE.

Nothing destroys authority so much  
as the unequal and untimely inter-  
ference of power, pressed too far and  
relaxed too much.—Bacon.

Robinson said, when questioned on the  
subject. "It is a blessing to me in that  
I am able to do something for my fel-  
low creatures, and I am glad that I  
have been able to relieve some small  
amount of the pain and trouble in the  
world by it. But it has been a great  
annoyance to me from persons who  
would persist in coming to me as to  
some magnetic healer. It is in order  
to avoid this that I have largely given  
up using my influence over ill."

"The electrical manifestations are  
merely curious, and have no impor-  
tance whatever to me. They are the  
result of being highly charged with  
natural electricity. I seem to absorb it  
from the air, or to produce it within  
me. Exactly how no one seems yet to  
have discovered, and I must confess  
that I know no more about it than any  
one else. I have amused some of my  
friends with it, and I did myself some  
little harm with it not long ago."

Mrs. Robinson's case is not without  
parallel; though it is very unusual to  
find the electrical fluid carried to such  
a high degree.

FANTASTIC THEORY.

"Multiple Personalities" a  
Fad, not a Fact.

Supports Brothers Anderson and  
Howe Versus Mr. Dawbarn.

To the Editor:—I am always deeply  
interested in the profound ideas and  
suggestions of our California sage,  
Charles Dawbarn, and was particularly  
so by his essay appearing in your issue  
of June 12th, in which he cites several  
instances to support the idea of "multi-  
ple personalities" in one individual  
human being. I have endeavored to  
weigh well his facts, arguments and  
facts, but after doing so am unable to  
accept his conclusion, which seems to  
approach dangerously near to one of the  
theosophical fads.

I am not so wedded to any dogma or  
idea whose truth cannot be absolutely  
demonstrated as to be unwilling to aban-  
don it for a more rational theory or  
scientific hypothesis, but am too ortho-  
dox in my spiritual philosophy to accept  
any theory which is a truly explanatory  
of phenomena which contradicts any  
fact or law of nature.  
A few years ago when the medical  
world had come to a knowledge of the  
bacterial origin of contagious diseases,  
I listened to an able lecture by Mr.  
Dawbarn, in which he claimed that  
moral diseases are, or may be, caused by  
what he termed "thought microbes."  
Now it seems his former "thought  
microbes" have evolved into "intelli-  
gent beings, with distinct experiences  
and memories," capable of usurping con-  
trol of the physical body in which they  
were incubated. In Mr. Dawbarn's  
conception, not only are these "multi-  
personalities," engendered by thought  
or disease, potent enough to hold, for a  
time at least, the real ego that thought  
into being, "in quance vile," but  
after death they are capable of all the  
antics of a lively theatrical "shell,"  
thus of "explaining many of the mys-  
tery of spirit return."

Mr. D. says: "We apparently have  
clear evidence that distinct minds use  
one body in certain well attested cases.  
While we are not justified in assuming  
this to be a fact in actual mortal life, it  
apparently is a fact in an uncommon  
experience." There is an old saying of  
"many men with many minds," but  
Mr. D., it seems, has discovered a few  
"with many minds" each. Let us "go  
slow" in accepting appearances for facts.  
We all have many brain organs and  
faculties that may be more or less dis-  
tinctly used, but none of the cases cited by Mr. D., in  
his humble opinion, prove that those  
persons exceptionally had several "dis-  
tinct minds" to the manor born, or  
created by accident, disease or thought.  
It seems to me bewildered mentality a  
"putting that cart before the horse," or  
"speaking of minds as separate entities,"  
as creations of thought. It is yet to be  
proved to me that "thoughts are things"  
other than vibrations or motions of  
mind. At all events it is unscientific to  
take an effect as a cause. Thoughts do  
not produce minds, but vice versa, in the  
normal order of nature.

An old saw there is a faculty of  
all minds (much larger in some than in  
others), known as imagination, and that,  
I believe, is the creator of all these  
"brownies" which are labeled "multi-  
ple personalities," "thought entities,"  
"compound personalities," etc., etc.  
For one, I am not ready to abandon our  
orthodox doctrines of "evil spirits,"  
"obsession," "self-hypnotism," etc.,  
that have ten thousand facts to prove  
them true, to give place to the fads of  
Theosophy, nor this kindred fantasy in  
"explanation of many of the short com-  
ings of human nature."

Mr. D. assumes that the cases of ap-  
parent multiple personality have not  
been those of obsession or spirit return,  
but how does he infallibly know, when  
spirit influence is often so subtle and  
occult as to be detected with great diffi-  
culty?  
It has always been my rule to account  
for all the phenomena possible by powers  
within the medium, but when it is  
assumed that any mortal has generated  
"thought entities" that have become  
individualized sufficiently to manifest a  
distinct personality both before and  
after death, I can as readily believe in  
the orthodox "Trinity," "Unconscious  
cognition," "sub-conscious mind,"  
"subliminal consciousness," et al far-  
fetched theories, to me as alike efforts  
in "straining at a gnat and swallowing a  
camel" to explain the mysterious in  
Spiritualism.

One mind is enough for me, if only it  
manifests reason and common sense in  
explaining the insanity and eccentricities  
of those whose faculties are unbalanced.  
Let us weigh all theories and keep  
our heads level.  
Yours for truth, "and nothing but  
the truth,"  
DEAN CLARKE.

Nothing destroys authority so much  
as the unequal and untimely inter-  
ference of power, pressed too far and  
relaxed too much.—Bacon.

MRS. LOE F. PRIOR.

A Priestess Behind the Veil.

THIS GIFTED LECTURER AS  
VIEWED BY THE ATLANTA  
CONSTITUTION.

At 25 Houston street there is one of  
the wisest women in Atlanta, Ga. To  
her the mystic secrets of the South is but  
an open book, and willing spirits flock  
around at her bidding. She is Mrs. Loe  
F. Prior, of Boston, missionary of the  
National Spiritualists' Association, and  
one of the guiding stars of the little flock  
of Spiritualists who gather every Sunday  
night at their hall on Alabama street.

On Sunday night I heard her speak.  
Her audience was of that nondescript  
kind one sees at such places—fanatical  
enthusiasts, cynical curiosity seekers  
and tired-looking people who came be-  
cause they had nowhere else to go. In  
the dull period of waiting I noticed sev-  
eral prominent citizens occupying the  
rear seats; there were a number of clerks  
and artisans, and over against the wall  
some factory children huddled together  
on a bench. As soon as Mrs. Prior be-  
gan to speak it was apparent that she  
had personal magnetism that so few  
orators possess. She had the cultured  
grace that belongs to women of affairs,  
and the self-poise that comes with lead-  
ership. Her delivery was rapid and with-  
out effort, her pronunciation was precise  
and Bostonian, her gestures had that  
careful studiousness that bespeaks a  
disciple of Delaire. A red rose was  
entwined in her brown hair that was  
smoothed back from an intellectual fore-  
head, and her neat, tailor-made gown  
fell to her feet in one graceful line.  
Such was the priestess.

After giving a lengthy resume of Spir-  
itualism and the principles which un-  
derlay it, she said she would give a few  
"tests." These tests were sufficiently  
startling to awake a spirit of investiga-  
tion in the minds of those who were  
drawn there from idle curiosity.

Yesterday I saw her at her home. She  
readily consented to tell me of her belief  
and to give to me, in the words of the  
Spiritualists, "a lesson upon the subject."  
Spiritualism was based on principles as  
broad as reason, and as enduring as  
nature's own laws.  
"Spiritualism should not be considered  
wired," she said. "It is but the working  
of natural laws. If evolution has evolved  
the cultured man from the ape and tiger  
—aye, indeed, the pig of a mile and  
statute mile through ages of progression,  
should not evolution continue in the other  
world, and is it not reasonable to believe  
that we are, as Tennyson says, 'heralds  
of a higher race'?"

"Death is not an absolute passing  
away," she said. "It is a transition to  
another and a higher life, into which there is  
no literal heaven or hell. The sins of the  
sinner are his hell, and the conscience  
of the saint is his heaven. Evolution is  
always going on, and the sinner gradu-  
ally works out his redemption until, in  
the course of centuries, he has purged  
himself of all evil, and the company of  
pious spirits. We antagonize no creed,  
and are at war with no church."

In reply to questions she stated that  
the power of a medium came upon her  
suddenly about four years ago. She  
said she could see spirits at will, and  
sometimes they came to her unsum-  
moned, generally at night. "I see a spirit  
standing by your chair now," she sud-  
denly said. I involuntarily looked  
around and saw nothing but air. Look-  
ing at her again, I observed that she  
seemed to be in a nervous spasm, steadily  
gazing at a spot just above my head.  
"He is a young man, and a soldier,"  
she continued, speaking slowly and  
laboriously. "He is of rather sandy,  
light complexion, and has a small, light  
mustache. He is a relative of yours—  
and I believe—an uncle. He wears a  
confederate uniform—and there are  
spoke—I heard the ping of a rifle and  
saw the smoke of battle. He must have  
gone to the other world while in battle."

I was struck with something akin to  
amazement. In June, 1864, an uncle of  
mine, exactly fitting the description,  
died on the field at Cold Harbor from a  
wound caused by a bullet ball from a  
federal sharp shooter's rifle. Now I am  
positively certain that this woman had  
never seen or heard of me before—I had  
certainly never seen her before Sunday  
night. How she made such an accurate  
statement will be, I am afraid, a mystery  
to me forever. In the course of half an  
hour she gave the ping of a rifle and  
about the spirits which trooped around  
me. While she was talking her face  
was an interesting study. It showed all  
the varying emotions of horror, fear,  
tenderness and reproach. Her eyes  
were sparkling and her cheeks were  
flushed. This strange woman was in  
her element.

In reply to a direct question as to  
whether she had ever called upon the  
spirits of those who died ages ago, she  
said that a party of Orientals came to  
her occasionally, and while they were  
in communication with her she spoke  
only Arabic, but an Arabic scholar had  
translated what she said in a semi-con-  
scious state, and it was to the effect that  
these Orientals had died some 3,000  
years ago. She said, however, that  
some of these ancient spirits had been  
taught English by later and more mod-  
ern spirits. These who have read "A  
House on the Styx" can appreciate the  
grim humor in that.

As I stood before this strange priestess  
of a new cult I thought of the centuries  
spent in joys, in questionings, in sullen  
doubt and fruitless probes into the  
future. As I listened to the clear-cut  
phrases of this little woman there came  
into my mind the Hindu mystic,  
patrician in his circle of fire, worn with  
fasting and tortured with thorns that he  
might see the face of Buddha; and there  
was St. Simon Stylites, thirty years  
"on a pillar 'twixt earth and sky,"  
always devout and praying that he  
might get a glimpse of his God and an  
inkling of his heaven. The Spiritualists  
say they have solved it. If they have  
they have made the greatest stride for-  
ward that this century has yet wit-  
nessed. Yet who is prepared to deny  
their claims? This is an age of won-  
ders. With Marconi and Nikola Tesla  
in their laboratories, and Charcot in

his hypnotism at La Salpetriere, and  
the thousand other wonder-workers,  
who can say that we are not coming into  
the light of the younger day?



















# ...GENERAL SURVEY...

## THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Mrs. E. Epperson thinks mediums should not use their mediumship with the idea mainly of making money by it. She entertains the opinion that one should unfold and develop the moral nature before starting out as a medium. If this plan were followed, no doubt Spiritualism and the world would be the better for it.

G. F. Perkins will accept engagements as speaker, singer and test medium, between Sundays. Will give eloquent entertainments at camps. Address 587 N. Clark street, Chicago, Ill.

Dr. Willis Edwards' meetings have been resumed at the hall, corner of Washington Boulevard and Ogden avenue.

G. H. Brooks left his home at Wheaton, Ill., for Lefty Dale, July 13. He will act as chairman of the meetings there, this being his second term.

D. R. Wollison writes concerning Spiritualism among the Shakers prior to 1818, and mentions physical manifestations such as Indians controlling some to take horses out of stables and ride "like wild" some were rolled in the mud; some were rolled from one side of the meeting room to the opposite side; sisters were whirled so fast their faces would look as if all around the head. "One instrument said the future of a 'turn-out' in what seemed to be a great wheel being revolved and when opposite an opening flashes of fire would be sent in onto him, and thus he was served for being a 'turn-out'."

Geo. Todd writes from Denver, Colo.: "I found Mr. Waldron an accomplished and agreeable gentleman, one who possesses clear and powerful occult powers, clearly defining my life, although I was an entire stranger to him. He is certainly my ideal of a true Spiritualist, as he believes in doing good and speaking a good word for everyone. Being a powerful Spiritualist, with a pension sufficient to support him independent of other business, is evidence of his adopting the spiritual path purely from knowledge and belief of its good to mankind. I found another true medium in Mrs. Norris, who also clearly defined the events of my life. These two mediums join in speaking a good word for all the mediums in Denver."

W. E. B. Wollison writes: "I am spending the summer in Alpena, Mich. I am sorry to say there is not one home medium, but plenty of people who are willing to investigate. The city has 15,000 inhabitants, and many mediums coming here will do good. I myself am unable to do anything, as I have a number of medical cases that require all my attention. Any medium wishing to know more particulars, I will be pleased to answer. My address is 419 Oldfield street, Alpena, Mich."

W. E. B. Wollison writes: "Mr. Thomas Richardson, of Minneapolis, Minn., and many others are desirous of testing for and work which has been done here by Madame DeLoux, an independent stage-writer, and hopes that she will receive the patronage of the people on her return to her home in Chicago, as she richly deserves it. She has a grand work to do for humanity."

J. C. P. Grumblin will be at Chesterfield camp, August 7, and at Clinton, Ill., August 18, where he will be ready to open his eyes and receive students in psychometry, clairvoyance, inspiration and psychopathy, by his own system of divinity. Apply to F. J. Macomber, Anderson, Ind., and Martin H. McGrath, Clinton, Iowa, for circulars of classes.

C. Catlin writes: "Will you permit me once more through 'The Progressive Thinker' to notify our friends that the Band of Harmony will meet at a basket picnic on Thursday, July 22, again in Washington Park, at 2:30. Unfortunately there was a misunderstanding as to place of meeting last week, and we are anxious that this should not occur again. It was decided to take Cottage Grove cable to 57th street, and walk directly through the park, the place of meeting being a beautifully secluded spot, about halfway between cars and refreshment or head with the matter of great regret that many of our friends went to the park, but failed to find the place of meeting. In consequence of this, we had rather a smaller number than usual, but a delightful afternoon. Several mediums being present and taking part in the exercises. By following above instructions as to route, we shall avoid the mistake of last week. We anticipate a very enjoyable time, and hope to see all the dear old faces that are still in town."

H. A. Pugh writes from Dayton, O.: "The Progressive Thought Association is holding enthusiastic grove meetings each Sunday in the home. At least 700 were in attendance last Sunday. Societies from neighboring cities and towns are cordially invited to make an excursion here, where all accommodations will be provided for and a good day in the woods guaranteed."

Julia Steedman Mitchell, lecturer and platform test medium, has two weeks of August, and a part of next season open for engagement. Address 100 Van Vleet avenue, Newport, Ky.

J. J. Hopkins, of Unionville, Mo., solicits engagements. He writes: "My phases of mediumship are: Automatic type-writing, clairvoyance and giving answers to sealed questions. I go untroubled by conditions in open light. All inquiries by mail will receive prompt attention."

Frank T. Ripley has just closed a very successful engagement at Bhulira, N. Y.

Edgar Slegars is at present located at 215 Cumberland street, Portland, Me., where he would be pleased to hear from societies wishing to engage speakers for the coming season.

Dr. Deen Clarke, well and favorably known throughout the West and East, passed through this city last week en route to Eastern camps, and to visit relatives. He intends to bring out a work at an early day on certain reform subjects.

Mrs. Addie L. Ballou, of San Francisco, Cal., was in this city last week, on her way from the Republican League meeting at Detroit, Mich. Mrs. Ballou was a favorite on the Spiritualist rostrum for an early day, and of late years has been the subject of much attention. As an artist she has no superior on the Pacific Coast, and her services are in great demand.

Smith Warner, lecturer and test medium, is open for engagements during the coming season. He has just completed a tour of Northern Pennsylvania and Ohio and has in many towns awakened permanent interest in Spiritualism. His principal lectures are "Mediumship and the Medium," "Relation of Spirit Philosophy to Phenomena," "Unseen Forces," "Home Influences," "Creed, Cant and Christianity," "The Old and the New," and "Humanity and Altruism." During August he can be addressed at Erie, Pa., by those who desire to hear his services. He makes a specialty of debates with ministers, on the subject of Spiritualism.

"The Strike of a Sex" by George N. Miller. Price 25 cents.

"Science of the Stars" by L. A. Sherman. The price of the cloth-bound edition of this very interesting book has been reduced to \$1. Paper-bound, 60 cents. For sale at this office.

"The Relation of Science to the Phenomena of Life" by Prof. Michael Parady. Price 10 cents. For sale at this office.

A. A. Abbott writes: "The Bayview Lake Spiritual Society, of Bayview Lake, Mich., held a very successful two days' meeting in Briggs' Grove, on the 26th and 27th of June. Dr. Chas. A. Andrus, of Grand Rapids, Mich., and Mrs. Nellie S. Padgugan, of Allegan, Mich., were our speakers. The oldest and most advanced Spiritualists in attendance pronounced the lectures the finest they ever listened to. Brother Andrus expected to go to Los Angeles, Cal., for the balance of the summer. The friends of our cause will make no mistake in securing the Dr. to fill their rostrums."

Mrs. James R. Francis writes from Grand Rapids, Mich.: "I have a little, bright, smart boy of twelve years of age; he is a natural born medium. The most wonderful phase of his mediumship is the idea of finding hidden treasures and minerals of all descriptions. Being Spiritualists, we undertook to develop him in that line, and he has great success. We have hidden money and other things; we will tell him to go and find it. He will be seen sitting clairvoyantly for two minutes and will then go right to the spot, and then it will be revealed to him by a pretty powerful shock of electricity, up from his feet to his leg. He says he can't do it of himself, but it must be his guide. His mother is a psychometrist and spiritual medium."

Dr. A. Hasenlever writes: "I am spending the summer in Alpena, Mich. I am sorry to say there is not one home medium, but plenty of people who are willing to investigate. The city has 15,000 inhabitants, and many mediums coming here will do good. I myself am unable to do anything, as I have a number of medical cases that require all my attention. Any medium wishing to know more particulars, I will be pleased to answer. My address is 419 Oldfield street, Alpena, Mich."

W. E. B. Wollison writes: "Mr. Thomas Richardson, of Minneapolis, Minn., and many others are desirous of testing for and work which has been done here by Madame DeLoux, an independent stage-writer, and hopes that she will receive the patronage of the people on her return to her home in Chicago, as she richly deserves it. She has a grand work to do for humanity."

J. C. P. Grumblin will be at Chesterfield camp, August 7, and at Clinton, Ill., August 18, where he will be ready to open his eyes and receive students in psychometry, clairvoyance, inspiration and psychopathy, by his own system of divinity. Apply to F. J. Macomber, Anderson, Ind., and Martin H. McGrath, Clinton, Iowa, for circulars of classes.

C. Catlin writes: "Will you permit me once more through 'The Progressive Thinker' to notify our friends that the Band of Harmony will meet at a basket picnic on Thursday, July 22, again in Washington Park, at 2:30. Unfortunately there was a misunderstanding as to place of meeting last week, and we are anxious that this should not occur again. It was decided to take Cottage Grove cable to 57th street, and walk directly through the park, the place of meeting being a beautifully secluded spot, about halfway between cars and refreshment or head with the matter of great regret that many of our friends went to the park, but failed to find the place of meeting. In consequence of this, we had rather a smaller number than usual, but a delightful afternoon. Several mediums being present and taking part in the exercises. By following above instructions as to route, we shall avoid the mistake of last week. We anticipate a very enjoyable time, and hope to see all the dear old faces that are still in town."

H. A. Pugh writes from Dayton, O.: "The Progressive Thought Association is holding enthusiastic grove meetings each Sunday in the home. At least 700 were in attendance last Sunday. Societies from neighboring cities and towns are cordially invited to make an excursion here, where all accommodations will be provided for and a good day in the woods guaranteed."

Julia Steedman Mitchell, lecturer and platform test medium, has two weeks of August, and a part of next season open for engagement. Address 100 Van Vleet avenue, Newport, Ky.

J. J. Hopkins, of Unionville, Mo., solicits engagements. He writes: "My phases of mediumship are: Automatic type-writing, clairvoyance and giving answers to sealed questions. I go untroubled by conditions in open light. All inquiries by mail will receive prompt attention."

Frank T. Ripley has just closed a very successful engagement at Bhulira, N. Y.

Edgar Slegars is at present located at 215 Cumberland street, Portland, Me., where he would be pleased to hear from societies wishing to engage speakers for the coming season.

Dr. Deen Clarke, well and favorably known throughout the West and East, passed through this city last week en route to Eastern camps, and to visit relatives. He intends to bring out a work at an early day on certain reform subjects.

Mrs. Addie L. Ballou, of San Francisco, Cal., was in this city last week, on her way from the Republican League meeting at Detroit, Mich. Mrs. Ballou was a favorite on the Spiritualist rostrum for an early day, and of late years has been the subject of much attention. As an artist she has no superior on the Pacific Coast, and her services are in great demand.

Smith Warner, lecturer and test medium, is open for engagements during the coming season. He has just completed a tour of Northern Pennsylvania and Ohio and has in many towns awakened permanent interest in Spiritualism. His principal lectures are "Mediumship and the Medium," "Relation of Spirit Philosophy to Phenomena," "Unseen Forces," "Home Influences," "Creed, Cant and Christianity," "The Old and the New," and "Humanity and Altruism." During August he can be addressed at Erie, Pa., by those who desire to hear his services. He makes a specialty of debates with ministers, on the subject of Spiritualism.

"The Strike of a Sex" by George N. Miller. Price 25 cents.

"Science of the Stars" by L. A. Sherman. The price of the cloth-bound edition of this very interesting book has been reduced to \$1. Paper-bound, 60 cents. For sale at this office.

"The Relation of Science to the Phenomena of Life" by Prof. Michael Parady. Price 10 cents. For sale at this office.

"The Relation of Science to the Phenomena of Life" by Prof. Michael Parady. Price 10 cents. For sale at this office.

"The Relation of Science to the Phenomena of Life" by Prof. Michael Parady. Price 10 cents. For sale at this office.

## From Light, London, Eng.

THE HIGHEST NICHES OF FAME IN LIFE are only carved in greatest strife. The fastest time is always made by those upon the downward grade.

"Mittance is not quitance," says Shas sneeze, and this leads to the idea that a man may omit his oral prayer and still pray.

Virtue may be assailed, but not hurt. True love has its stings, but the broad and noble soul will rise above the sting.

The moral quality of a human being has nothing to do with the purpose and operation of the law of love which Divine Wisdom has promulgated.

"Man shall not quite be lost," says Milton, and although he meant to be interpreted as meaning that he would come near it, he never made a truer remark in his life.

In the world at the dawn of history we find man already in possession of the institutions of his ancestors.

Duty is a great stimulant, but never intoxicates.

The other world is not another place, but another view.

The immortality of man held not as a clause in a creed, but as a price of personal knowledge and individual experience is the keynote of the religion of the future.

The wrongs, the bitter injuries we inflict must in honor be redressed.

"I never too late to apologize to yourself for an unkind act or an unexpressed kindness, but where is the law of reciprocity all this time?"

Morals and whisky, like science and religion, do not assimilate.

Who has ever drawn the soul's dimensions lines?

The sweat of labor would dry and die but for the end it works to.

The brute cannot be human consort; each must rejoice with their kind.

Man may mathematically calculate the weather, but like the revolutions of the smallest planet, he cannot control it.

Man should not ignore his debts to the future by idling away the present.

Education without knowledge is only mimicry. It is building a foundation of straw or shifting sand.

A soul that becomes great by taking to itself a collection of powers, becomes more and more unselfish, because it sees itself more and more as an aggregation.

An optimist is one who would borrow money to buy a pocketbook.

It is the easiest thing in the world to be an accessory to reform after the fact.

Man can ever see best when looking backward to what he might have done or been.

If each one should state the wrong he has done and the result, what an everlasting impression it would make on the rising generation, and how much it might improve the world.

The things done yesterday have an indelible impress made to be read by the coming man and this is a name immortalized. The things left undone are not and leave naught.

"There's no flies on Jesus," says Run's salvation's song.

Then if Jesus sees us Tempted all day long, He will quite refuse us From the awful wrong Of thinking, and to please us Pass us with the wrong. They're but a pest At very best.

And Jesus knows their song. Reason is our being, discursive or intuitive.

'Tis mainly to disdain disguise. Could one but look back from his own brow into himself as he looks out upon the objective world, how much of a world would he find?

Honors are often thrown away upon dirt and infamy.

"Man cannot live on bread alone," but must have everything that grows upon the earth, cereal, vegetable, fish, fowl and animal, that he may evolve great thoughts and become spiritual in the worldful processes of nature; how vast are the demands of the spirit in its desire to express and grow (?).

The soul is not in each tear that is shed Over the bier of the silent dead; Pull many a cloak of darkest grief Is only the ghost of make-belief.

When gloom and darkness be over thee, brother, or sister, remember, it might be worse.

It often occurs in life that a seeming great calamity proves to be our greatest source of knowledge.

There are few, decidedly few perfect men and women on earth or in earth's atmosphere, mortal or immortal. Perfection means the closing of the day of progress—the darkness of eternal sleep and death.

The happy heart sings while the sad heart weeps; But perfect love clings while the body sleeps.

This world is but the kindergarten of spirit's experience.

No matter what man pretends; utility and virtue lie in what he is and does.

The burdens of life are made light by keeping the heart light and cheerful.

Life is not a dream unverified, but a golden fact, a beautiful reality.

To stem the tide of life with ease one must anticipate pulling hard against the stream.

Life belongs to all beings, all things animate and inanimate, so-called, and it is carnivorous, murderous to destroy that we may live.

Man must hold himself above the animal, the reptile, the insect, through the strength of his intellect, for the formative principle runs by molecular induction through all forms of life the same.

Spiritualists might well substitute for "God-like" the word "natural."

While there is much we think we know, let us not forget there is more to learn.

There is good in the soul of every man, though deep hidden "neath the surface."

The best seed will be lost if sown on barren ground.

No soldier ever fought so hard in a battle for the right as to lose his life; his duty adhered to earned him the eternal peace and continuity in the great realm of justice that was his, and the good lives after him.

The resurrection of hope from the grave of superstition comes through the sunlight of Spiritualism.

The father's and mother's acts are examples—license for their children.

The parrot may have many human traits, such as talking, singing, depending the strength of his bill, etc., but when it comes to boodle-grabbing or trust-forming its aping capacity is too diminutive for the accomplishment.

Nature marks the just man and divulges him through deeds of right.

An unworthy behavior degrades and dismembers man.

The man who makes in life no foes Amounts to little; comes and goes.

The man who struggled up from birth But filled his niche upon the earth; But he who works for fellowman Is built upon the Divine Plan.

## From Light, London, Eng.

THE HIGHEST NICHES OF FAME IN LIFE are only carved in greatest strife. The fastest time is always made by those upon the downward grade.

"Mittance is not quitance," says Shas sneeze, and this leads to the idea that a man may omit his oral prayer and still pray.

Virtue may be assailed, but not hurt. True love has its stings, but the broad and noble soul will rise above the sting.

The moral quality of a human being has nothing to do with the purpose and operation of the law of love which Divine Wisdom has promulgated.

"Man shall not quite be lost," says Milton, and although he meant to be interpreted as meaning that he would come near it, he never made a truer remark in his life.

In the world at the dawn of history we find man already in possession of the institutions of his ancestors.

Duty is a great stimulant, but never intoxicates.

The other world is not another place, but another view.

The immortality of man held not as a clause in a creed, but as a price of personal knowledge and individual experience is the keynote of the religion of the future.

The wrongs, the bitter injuries we inflict must in honor be redressed.

"I never too late to apologize to yourself for an unkind act or an unexpressed kindness, but where is the law of reciprocity all this time?"

Morals and whisky, like science and religion, do not assimilate.

Who has ever drawn the soul's dimensions lines?

The sweat of labor would dry and die but for the end it works to.

The brute cannot be human consort; each must rejoice with their kind.

Man may mathematically calculate the weather, but like the revolutions of the smallest planet, he cannot control it.

Man should not ignore his debts to the future by idling away the present.

Education without knowledge is only mimicry. It is building a foundation of straw or shifting sand.

A soul that becomes great by taking to itself a collection of powers, becomes more and more unselfish, because it sees itself more and more as an aggregation.

An optimist is one who would borrow money to buy a pocketbook.

It is the easiest thing in the world to be an accessory to reform after the fact.

Man can ever see best when looking backward to what he might have done or been.

If each one should state the wrong he has done and the result, what an everlasting impression it would make on the rising generation, and how much it might improve the world.

The things done yesterday have an indelible impress made to be read by the coming man and this is a name immortalized. The things left undone are not and leave naught.

"There's no flies on Jesus," says Run's salvation's song.

Then if Jesus sees us Tempted all day long, He will quite refuse us From the awful wrong Of thinking, and to please us Pass us with the wrong. They're but a pest At very best.

And Jesus knows their song. Reason is our being, discursive or intuitive.

'Tis mainly to disdain disguise. Could one but look back from his own brow into himself as he looks out upon the objective world, how much of a world would he find?

Honors are often thrown away upon dirt and infamy.

"Man cannot live on bread alone," but must have everything that grows upon the earth, cereal, vegetable, fish, fowl and animal, that he may evolve great thoughts and become spiritual in the worldful processes of nature; how vast are the demands of the spirit in its desire to express and grow (?).

The soul is not in each tear that is shed Over the bier of the silent dead; Pull many a cloak of darkest grief Is only the ghost of make-belief.

When gloom and darkness be over thee, brother, or sister, remember, it might be worse.

It often occurs in life that a seeming great calamity proves to be our greatest source of knowledge.

There are few, decidedly few perfect men and women on earth or in earth's atmosphere, mortal or immortal. Perfection means the closing of the day of progress—the darkness of eternal sleep and death.

The happy heart sings while the sad heart weeps; But perfect love clings while the body sleeps.

This world is but the kindergarten of spirit's experience.

No matter what man pretends; utility and virtue lie in what he is and does.

The burdens of life are made light by keeping the heart light and cheerful.

Life is not a dream unverified, but a golden fact, a beautiful reality.

To stem the tide of life with ease one must anticipate pulling hard against the stream.

Life belongs to all beings, all things animate and inanimate, so-called, and it is carnivorous, murderous to destroy that we may live.

Man must hold himself above the animal, the reptile, the insect, through the strength of his intellect, for the formative principle runs by molecular induction through all forms of life the same.

Spiritualists might well substitute for "God-like" the word "natural."

While there is much we think we know, let us not forget there is more to learn.

There is good in the soul of every man, though deep hidden "neath the surface."

The best seed will be lost if sown on barren ground.

No soldier ever fought so hard in a battle for the right as to lose his life; his duty adhered to earned him the eternal peace and continuity in the great realm of justice that was his, and the good lives after him.

The resurrection of hope from the grave of superstition comes through the sunlight of Spiritualism.

The father's and mother's acts are examples—license for their children.

The parrot may have many human traits, such as talking, singing, depending the strength of his bill, etc., but when it comes to boodle-grabbing or trust-forming its aping capacity is too diminutive for the accomplishment.

Nature marks the just man and divulges him through deeds of right.

An unworthy behavior degrades and dismembers man.

The man who makes in life no foes Amounts to little; comes and goes.

The man who struggled up from birth But filled his niche upon the earth; But he who works for fellowman Is built upon the Divine Plan.

## From Light, London, Eng.

THE HIGHEST NICHES OF FAME IN LIFE are only carved in greatest strife. The fastest time is always made by those upon the downward grade.

"Mittance is not quitance," says Shas sneeze, and this leads to the idea that a man may omit his oral prayer and still pray.

Virtue may be assailed, but not hurt. True love has its stings, but the broad and noble soul will rise above the sting.

The moral quality of a human being has nothing to do with the purpose and operation of the law of love which Divine Wisdom has promulgated.

"Man shall not quite be lost," says Milton, and although he meant to be interpreted as meaning that he would come near it, he never made a truer remark in his life.

In the world at the dawn of history we find man already in possession of the institutions of his ancestors.

Duty is a great stimulant, but never intoxicates.

The other world is not another place, but another view.

The immortality of man held not as a clause in a creed, but as a price of personal knowledge and individual experience is the keynote of the religion of the future.

The wrongs, the bitter injuries we inflict must in honor be redressed.

"I never too late to apologize to yourself for an unkind act or an unexpressed kindness, but where is the law of reciprocity all this time?"

Morals and whisky, like science and religion, do not assimilate.

Who has ever drawn the soul's dimensions lines?

The sweat of labor would dry and die but for the end it works to.

The brute cannot be human consort; each must rejoice with their kind.

Man may mathematically calculate the weather, but like the revolutions of the smallest planet, he cannot control it.

Man should not ignore his debts to the future by idling away the present.

Education without knowledge is only mimicry. It is building a foundation of straw or shifting sand.

A soul that becomes great by taking to itself a collection of powers, becomes more and more unselfish, because it sees itself more and more as an aggregation.

An optimist is one who would borrow money to buy a pocketbook.

It is the easiest thing in the world to be an accessory to reform after the fact.

Man can ever see best when looking backward to what he might have done or been.

If each one should state the wrong he has done and the result, what an everlasting impression it would make on the rising generation, and how much it might improve the world.

The things done yesterday have an indelible impress made to be read by the coming man and this is a name immortalized. The things left undone are not and leave naught.

"There's no flies on Jesus," says Run's salvation's song.

Then if Jesus sees us Tempted all day long, He will quite refuse us From the awful wrong Of thinking, and to please us Pass us with the wrong. They're but a pest At very best.

And Jesus knows their song. Reason is our being, discursive or intuitive.

'Tis mainly to disdain disguise. Could one but look back from his own brow into himself as he looks out upon the objective world, how much of a world would he find?

Honors are often thrown away upon dirt and infamy.

"Man cannot live on bread alone," but must have everything that grows upon the earth, cereal, vegetable, fish, fowl and animal, that he may evolve great thoughts and become spiritual in the worldful processes of nature; how vast are the demands of the spirit in its desire to express and grow (?).

The soul is not in each tear that is shed Over the bier of the silent dead; Pull many a cloak of darkest grief Is only the ghost of make-belief.

When gloom and darkness be over thee, brother, or sister, remember, it might be worse.

It often occurs in life that a seeming great calamity proves to be our greatest source of knowledge.



## QUESTIONS AND ANSWERS

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

**HUDSON TUTTLE.**

Address him at Berlin Heights, Ohio.

**NOTICE.**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

**HUDSON TUTTLE.**

**T. A. Merwin: Q.** In one of our city papers, it is stated that the statistics of prisons carefully collected and digested, establish beyond controversy the fact that seven-tenths of the criminals are only slightly educated, and in a majority of cases no education. Is there any authority for such a statement?

**A.** There is unanswerable authority for this statement, and the facts are even stronger than represented, because to be able to read and write in many cases is taken as evidence of education, while they are only the means of acquiring knowledge, and the lowest villain may be instructed and find opportunity to crime by reading the newspapers. There is nothing more certain than that ignorance and crime go together. There is a moral ignorance of which little mention is made, which is more responsible for crime than want of intellectual culture, and this is shown in the fact that the churches which place most reliance on observance to the exclusion of moral life, are represented in the highest ratio in the prisons and penitentiaries.

**Mrs. Blank, Washington, D. C.: Q.** How shall I become more spiritualized?

**A.** This thought comes home to everyone who believes that there is a higher life than animal existence. That existence must be sustained, but overlying it, growing out of it are the infinite reaches of spirit-life. How shall we reconcile these states, apparently conflicting, and while physically related to the animal world, escape its mire and qualify ourselves for the next life? Rightly understood, what is the best for us in that future state is best for us here, and the more angelic we become, the greater our happiness, the more perfect our physical health, and purely sensuous pleasures. Let it be beaten out of the mind that the ways of error are the ways of happiness, and purity and righteousness the cross-bearers. Never as flinty a path, more thorn-beset and full of pain as that which runs toward the ways of wrong.

To become spiritual, health should first be sought, for the sound body is a fitting temple for the pure spirit.

The rule of the conduct of life should be to do that singly which has relation to his future life as well as the present. Our desire should be to become like our ideal of a perfect spiritual being. We are spirits now, and should begin the task of spirit unfoldment, which never ends. Whatever appeals to the physical or material, detrimental to the spirit, should be ignored. The highest faculties always have sway, and whenever there comes from the lower nature desires that overbear these spiritual aspirations, the individual is drifting downward instead of heavenward.

The perfectly spiritual person is not one who ascetically discards the things of the mortal life, but accepts its conditions with the full understanding that they are the stepping-stones to cross the stream to the other shore. So far as they serve that purpose they are well, but he does not accept them as finalities nor loiter by the way, enticed by their evanescent attractions. Then to reach upward to the spiritual, one must embody his ideal angel, pure, spotless, unselfish, working for others, without scorn or hate, or envy; with infinite charity and self-forgetfulness.

**R. Marsden: Q.** What will be the religion of the future?

**A.** The moment a theory or belief becomes demonstrated, it passes out of the realm of religion and becomes a part of science. In the beginning, with savage man, the whole range of thought was religious. All actions and beliefs were related to the gods, and they decided through their priests the course of action in the least and greatest affairs. The course of evolution has been to conduct man away from this quaking bog of superstition, which is religion in its unadorned and unobscured form. Every step has been fought by red-handed ignorance, inflamed by religion. Every step toward accurate understanding has been first taken by martyrdom to religion. Every step toward knowledge has been away from this religion. When perfect knowledge is gained, religion which is the blind faith of ignorance will be no more.

It is true that now this religion wraps itself around with ethics, and boasts of its superior moral code, but a moment's thought will convince anyone that this covering is entirely superstitious, and taken on for the purpose of deception. Belief is the talisman. The sinner's confession and pardon for life-deep words, the doctrine of atonement show how unnecessary morality is to the highest religious estate.

No. There can be no religion of the future! Religion is the hideous spectre which fades like a cloud over the gloomy marshlands of the past. There it is surrounded by the unutterable misery it has caused, the blight and blasting of the best of the human race. The morality with which it sought to clothe its monstrosity, is the heritage of the present.

All the material world has been conquered from religion, over which it had ruled by means of an imaginary God, who moved affairs by his tyrant will. The spiritual realm remained, and over this religion held supreme sway.

Now Spiritualism has conquered this province, and extends the rule of law over the spirit-world the same as over the physical. There is no place left, no dark cavern or gloomy jungle of ignorance wherein religion may yet lurk from the light of knowledge.

The religion of the future, then, can be no blind faith, when knowledge is perfect, and in proportion as the laws of the world are known, faith becomes of the past. The faith of the past is religion, the knowledge of the future is science.—[Automatically written by William E. Denton.]

**S. C. Danforth: Q.** (1) In mathematics we have three dimensions of space: Length, breadth and thickness; is there a fourth dimension, and if so, how proved?

(2) Can spirits give a rule to square the circle?

(3) A spirit purporting to be Epes Sargent, signed his name to a communication "Epes Sargent," claiming it to be correct; which is the correct spelling, and what is the derivation of the name? I dreamed that it was from the fifth letter of the Greek alphabet.

**A.** (1) This question has been answered at length in these columns, in the negative. The theory of four dimensions was first prominently stated by Prof. Zöllner, to prove another hypothesis, that matter could pass through matter. He made a laborious attempt to demonstrate this proposition, but lamentably failed, as everyone must who attempts the impossible. Not a scientific man in the world to-day agrees with him, while he has actually demonstrated the proposition thousands of stu-

dents would have followed his footsteps, as they did in those of Roentgen, in his showing of the X-rays.

(2) The "squaring of the circle" has been sought for by mathematicians with a pertinacity equal to the fanatics who rushed to the holy wars, or those who waste their energies planning "perpetual motion," which has been repeatedly shown to be impossible, because force cannot be created by the inventor; it can only be directed.

(3) Epes Sargent was almost fastidious in the spelling of his name, in the manner here given.

**Geo. P. Smith: Q.** (1) What is the language of the "seven colors?"

**A.** Professor St. John, with wonderful spiritual insight, elaborated a scientific scale of "colors and their correspondences" for the Lyceum Guide. Not to enter into details of the analysis of the blended colors, the primary colors and their blending into the seven forming the rainbow, is thus given: Red, ardor; orange, will; yellow, inspiration; green, harmony; blue, combining power; indigo, love of unity; violet, aspiration.

(2) There are not "sixteen" principles of nature, more than one or a hundred. It is pleasing to some minds to classify and make distinctions, and the more arbitrary the classification the more pleasing. Hence we have the arrangement of all creation into "threes" or "sevens," and arbitrary incomprehensible rules laid down, where nature is transparent simplicity. The world is full of this rubbish of classification, and the children at the schools have their minds crammed full of its verbiage, to the exclusion of useful knowledge.

## "GHOST LAND."

As Viewed by a Very Prominent Author and Medium

Many people would give no inconsiderable sum to be able to enter the boundaries of this country, and be sure of a safe-conduct return therefrom. There is no place on the wide earth, or in the heavens above the earth, of which we are so fully conscious, and yet really know so little. That which we do know is but a fraction of the boundless possibilities of our requirements in this direction, and yet it is so full of interest to us, that it is with the greatest difficulty we can restrain our eager questioning and restless search after the knowledge of that which we so desire to carry to a satisfactory conclusion. How many of us, after prolonged investigation on these planes, have again and again said with a sigh, "Oh! how I wish I knew for certain! It becomes to us the ultima thule of all achievement."

In 1876, Emma Hardinge Britten, the celebrated psychic lecturer and writer, published a book to which she gave the unique title of "Ghost Land." It is a most vivid narrative of occurrences outside the pale of visible existence, for whose reality she was ready to vouch. The book contains an able account of the unfolding along the spiritual lines of the movement which has become the broad thought of the day.

The book opens with a splendid likeness of Mrs. Britten, whom many of our older students along the line of the spiritual will readily recognize, they having met her.

In due order and form, come the Author's and Editor's Prefaces. The hero of the book, the wonderfully gifted Chevalier de B—, is introduced, and the book is really an autobiography of a man who is said to be still alive by those who are in touch with all the mystics of the present day. This man unites within himself the blood of two mystical races, one in Western Europe, and the other of the far East. He could not be anything but exactly what he is, a most wonderful possessor of the sixth sense, with perceptions of the highest, keenest order for all that relates to the invisible and only real. Again and again we are wonderstruck by the miraculous exhibitions of his mysterious powers and their ready unfolding.

He is sent from India, the country of mysticism, to a German university to complete his education. There he makes the acquaintance of a professor, who has a marvelous skill and knowledge along all the lines of mysticism. After years of training, beginning with the ordinary phenomena of spiritual manifestation, and advancing on all allied lines, he becomes a master, and is able to act as such. It is then that the old professor, perceiving that his own end is near, conceives the idea of joining the powers and capacities of his own ego to that of his beloved pupil, so soon as he shall have passed on, thereby seeking to endow him with all the knowledge and power he himself possessed. This end, he is supposed, at great risk to both the selves, to have accomplished. The result was not quite satisfactory to either party.

The details of the story are worked out with wonderful skill, and incidentally, all the different phases of mysticism and the occultism of the far East are touched upon, as they appear in this country, Europe, and in India, the native home of all that is mysteriously enveloped in the silence of the undeveloped. The description of the magical rites of the East Indian operators on these lines is wonderfully weird and impressive, while the distinction between the practice of the White and Black is clearly defined and strongly illuminated by the descriptive power of the author.

The whole ground of phenomena, its results and effects, have never been more thoroughly canvassed, nor explained, than in this most remarkable volume. Since it has been "out of print," as high as \$10 has been paid for a copy of the work, thus highly has it been valued as a cyclopedia of spiritual phenomena.

It is a most remarkable book, from whatever point it is viewed. As a greater part is inspirational, many things in it have proved prophetic since it was written, thus very much increasing its value.

This is the book The Progressive Thinker Publishing House is now offering to its subscribers. It is a gem of the typographical art. It is in red cover, stamped side and back. It has nearly 400 pages. This is the book, Brother Francis, with his usual reckless prodigality, where premiums are concerned, is offering his subscribers. The price, \$10 offered and paid for copies of the first edition measures the real value, and shows that the gift to those who receive under the terms of the offer by The Progressive Thinker is really and truly what it seems to be, unparalleled in the history of newspaper enterprise.

In these days of grasping meanness and corporate greed, it is refreshing to find one man who practices as he preaches, illustrating, so far as he is able, all the altruistic qualities of man's best nature.

**WM. P. PHELON, D. D.**

## A Sign of Progress.

One of the surest indications of the advance of civilization of to-day is the interest in and care of children, compared with that bestowed upon them in the last century. Books written especially for children are decidedly a modern institution. The first Sunday-school was founded only a little over one hundred years ago, but it was not until many years later that Sunday-schools became accepted institutions and allies of the church in England and America. The common school system, with its aim to provide a free elementary education for all, is in its full development the work of the present century, while the trade schools are entirely a growth of recent years. The children are being cared for as never before. Their morals, their health, their education and now their amusement are made matters of public concern. It is only within a comparatively few years that people have begun to realize that children's playgrounds are a public need which should be provided. It is not yet fully recognized that the providing of such grounds is a legitimate charge upon the public treasury, but that will come.—Philadelphia Press.

## GRAND LEDGE CAMP.

A Programme Out of the Ordinary

To the Editor:—We are, no longer "hustling" preparations for the coming camp parade, as we are now all ready for the start and the making "guides" have climbed upon the front seat and have the reins well in hand for the grand triumphal march to the various selections as composed and arranged by the very best known authors, in their specialties of:

Ho for the Grand Ledge Camp; We will meet those holy souls; Those dreadful hosts; Spiritualists' special selection, with tears of greeting!

We'll all talk in conference and look wise; Through the mazy dances; All about the rights of women; Let's go boating for pleasure, and just look at the hell of the scenery; Oh! such rapturous music; No, I can't go home till I dance again;

With many beautiful selections too numerous to mention, comprising a long and delightful four-week programme, concluding with the grand harmonious music production. Now, friends, we'll go home happy; introducing the very clever and realistic melodies; To utterly fail for utterance; We'll come again—don't cry; Adieu, but not farewell.

The management have a more prospective camp in view for the coming season than in the two preceding years of our existence, and considering all opposing conditions—with a very great amount of ignorance upon our part—we have reason to feel thankful for our success in the past, and with the present assurance of attendance, courage in our struggle to promote the cause so earnestly taken up.

Quite a number from your city and elsewhere have rented tents for the session with us, and many more have notified us of their intended camping and to make suitable arrangements for them. This is quite a new departure, as we have not been honored to any great extent with friends from outside the State in the past, and this makes us feel as in our country school-days, "We must put on dad's hat and look wise, we're going to have company at school."

I wish to say to the friends: I have everybody's name but yours, and if I can get yours upon a postal card, will send full programme of our camp proceedings, for July 25 to August 22. If you should want some next year, your name this year will bring them next.

**J. P. HUSSELL, Sec.**

Grand Ledge, Mich.

## Lake Brady Camp.

The population of Lake Brady has more than doubled itself during the past week. There was a fair attendance at the meeting held Sunday, Hon. O. P. Kellogg still holds the rostrum. As a wit and humorist he excels and therefore has held his audience during the extremely hot weather of his engagement.

Mrs. Criley, of Allegheny, still continues to mystify the skeptics with her platform work, and deserves a special mention. Sidgley, Starkey, of East Liverpool, came, here bringing with him two mysterious packages carefully wrapped, which he placed upon the rostrum just before the test session. As the close Mrs. Criley placed her hands upon the packages, and said, "I now see two ancient spirits who said they were with you and helped you mold the clay to make these jars" (indicating the man who had brought the packages there) and continuing, she spoke of the clay being brought from various parts of the world, and called his attention to one of the packages, which he admitted to be working. Upon removing the covering, two handsome Egyptian vases were displayed, bearing mystical, ancient names, Yarnum and Jeano Morado.

At a subsequent interview with the writer, the man declared he had brought the jars as a present to Lake Brady, and had been careful to show them to no one and to make no allusion to them. He said the medium spoke the truth and that the names were those of the spirits, his guides who had instructed him to make the vases.

The latest of the camp are working very hard for the fair which comes on Thursday, July 15. We wish them abundant success. We are sorry to chronicle the illness of Mr. Alfred Kellogg, one of our managers, necessitating his removal from the camp ground.

The latest of the camp are working very hard for the fair which comes on Thursday, July 15. We wish them abundant success. We are sorry to chronicle the illness of Mr. Alfred Kellogg, one of our managers, necessitating his removal from the camp ground.

The latest of the camp are working very hard for the fair which comes on Thursday, July 15. We wish them abundant success. We are sorry to chronicle the illness of Mr. Alfred Kellogg, one of our managers, necessitating his removal from the camp ground.

**MRS. M. MCCASLIN.**

## The Kaw Valley Spiritual Association.

This association will hold its first annual camp-meeting at Garfield Park, Topeka, Kansas, commencing Saturday, September 4 and continuing until Monday, September 20, inclusive.

## LIST OF SPEAKERS.

Dr. Adah Sheehan, of Cincinnati, O.; Will C. Hodge, of Chicago, Ill.; Mrs. Cora V. Richmond, of Chicago, Ill.; vice-president of the National Spiritualists' Association; Maj. G. W. Rogers. Public tests from the platform by renowned mediums.

The wonderful Broadway family, test mediums of the Pacific coast, will be with us. Also materializing, slate-writing and psychometric mediums will be here. Board and table will be furnished at reasonable rates. Straw will be free to campers. All campers will bring their own bedding, etc.

The railroads will make a rate of one fare for the round trip from all points in Kansas, including Kansas City and St. Joseph, Mo. Excursion tickets to be sold September 4, 5, 6, 7, 12, 15, 18 and 19 with return limit of September 24, 1897. Tickets to be good for continuous passage in each direction. Any information will be cheerfully given by the secretary, T. P. Kelly, 315 Harrison street, Topeka, Kan.

By order of the board of directors, **T. P. KELLY, A. MARKLEY,** Secretary.

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

**THE FOUNTAIN OF LIFE, OR THE THREE-FOUR POWER OF SEX.** By Lois Walsbrook. One of the author's most useful books. It should be read by every man and woman. Price 50 cents.

## THE CAUSE AT CINCINNATI, O.

The First Spiritual Church held opening services, both afternoon and evening, Sunday, July 11, in the spacious building secured for the use of this society. Dr. Adah Sheehan, one of the ablest speakers on the spiritual rostrum to-day, delivered a beautiful and practical address to the members and friends of this movement, in the afternoon. In the evening, despite the heat, she was greeted by an audience of about four hundred and fifty people. The rostrum was tastefully decorated with palms and cut flowers, lovingly provided by friends, and our audience would compare favorably as far as intelligence is concerned, with any in the world. Too much cannot be said in praise of the officers, trustees and speakers of this association, for the beautiful building provided for this work. It contains two rooms, each with a seating capacity of 500, a study and library rooms, together with rooms for janitor.

It is brilliantly lighted at night, and every window in the room where services are held, is beautiful cathedral glass. It is carpeted, cushioned, and best of all, provided with a grand symphony organ, upon which are produced the music of the old masters at will. This, together with the able discourse of Dr. Sheehan, place Cincinnati in the lead in matters spiritual.

The society has leased the building for a term of months. It is centrally located, convenient to car lines, and services will be held twice on Sunday and once during the week. The public and press have treated us very kindly, all the papers printing favorable and even flattering notices of our opening and our speaker.

Our president, Mr. J. E. Bruner, the speaker, Dr. Adah Sheehan, our faithful secretary, Mrs. H. D. Bruner, and Dr. Frederic Horman, by their efforts alone secured the contributions necessary to make this grand work the success it is. Hoping that our example may be followed by every city in this country, to the end that our grand philosophy may be properly presented to the inquiring public, who to-day are eagerly seeking spiritual food.

**Cincinnati, O. COR.**

## PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. Martha E. Rogers passed to spirit-life, at her home in Pavilion, Mich., July 4, 1897, aged 81 years, 4 months and 11 days. She was a thorough Spiritualist, knowing of the continuity of life. The funeral services were held at Henry Bradshaw's, near Scotts, conducted by C. D. Dent, interment in Simpson cemetery, near Athens, by the side of her husband and two children. **C. E. DENT, Vicksburg, Mich.**

Mrs. Delight A. Doolittle passed to spirit-life, Monday, July 5, at Cleveland, O., in the 78th year of her age.

Mrs. Doolittle, formerly of Oswego, N. Y., and the last ten or twelve years a resident of Cleveland, was a pronounced Spiritualist of long standing, being one of the earliest investigators into the phenomena of Spiritualism. Her long years of study into this philosophy rendered her an able exponent of it; better than all, she lived true to its principles. Prior to her becoming a Spiritualist, Mrs. D. was a sympathizer and identified with the abolition movement, endeavoring also as far as she was able among the most noted leaders. As she worked for the liberation of the slave from physical shackles, so she worked for the freed-bound from their mental and spiritual bondage. She not only proselytized with her tongue, but by her acts of daily life, living as she always did, true to her highest convictions.

Mrs. Doolittle on this account was held in the highest respect, even by those who differed from her. She was a loving and well-beloved woman in a happy household. To such an one death had no terrors. Her transition to spirit-life was peaceful and happy. Conscious to the last, she called her children to her, kissed them good-night, saying she would see them in the morning. As the clock struck one, her spirit gained its freedom from the old worn-out body, when no doubt loving hearts and outstretched hands welcomed her to her new home.

**Cleveland, O. THOMAS LEES.**

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's laws, forces and laws, gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing a beautiful explanatory plate. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and in the hands of a man in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"The Woman's Bible." Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

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

## A REMARKABLE DOCTOR BOOK HAS JUST BEEN ISSUED, ENTITLED THE NATURE CURE BY PHYSICAL AND MENTAL METHODS.

A BRIDGE FROM THE OLD TO THE NEW; THE DAWN OF  
A NEW DAY IN MEDICAL PRACTICE, A CLEAR,  
SHORT-OUT TREATISE ON THE CAUSE  
AND CURE OF DISEASE.

By **MARVIN E. CONGER, M. D.**  
Assisted by **ROSA C. CONGER, M. D.**

The title page is suggestive of important changes in the methods of curing the sick and maintaining health.

The NATURE CURE is divided into twelve chapters, as follows:

- First—Introductory.
- Second—Cause of Disease.
- Third—Food and Drink.
- Fourth—Exercise.
- Fifth—Fever; Cause and Treatment.
- Sixth—Disease Inflammatory.
- Seventh—Epidemic and Chronic Disease.
- Eighth—Baths.
- Ninth—Women and Children. (By Rosa C. Conger, M. D.)
- Tenth—Useful Recipes.
- Eleventh—Object Lessons and Tables.
- Twelfth—Miscellaneous Health Suggestions.

Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condition is practical medicine."

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in NATURE CURE.

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. The NATURE CURE reaches the cause of this important subject.

The book has 370 pages, is strongly and handsomely bound in cloth for \$2.00, and will be mailed upon receipt of price.

ADDRESS THIS OFFICE, 40 LOOMIS STREET, CHICAGO, ILL.

## "THE LANGUAGE OF THE STARS."

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price, Fifty Cents.

## CELESTIAL DYNAMICS, Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

BY THE AUTHOR OF "THE LIGHT OF EGYPT," "THE LANGUAGE OF THE STARS," ETC.

A magnificent and complete course of Astro-metaphysical study, embodying Vital Principles of Life, Mental Force, Sickness and Disease. With the only true and really scientific method of treating the sick successfully. Mental Healers, Meta-physicians, and all who practice the Healing Art Divine should give "Celestial Dynamics" a thorough and impartial study, and thus learn the real cause of their frequent failures.

No Astro-Student can afford to be without this work, if he would understand the Meta-physics of Astrology.

This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

The Price is One Dollar Only, and is within reach of all who seek light. For sale at this office.

## MAIN RIGHT LIVING

PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF  
Results of recent scientific research regarding the  
origin, position and prospects of mankind.  
From the German of  
**DR. LUDWIG BUCHNER,**  
Author of "Force and Matter," "Essays on Nature and Science," "Physiological Pictures," "Six Lectures on Darwin," Etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—smaller worn as well as the most enormous of the celestial bodies—the man and the water drop as well as the highest being in creation, and all organisms, only the forms in which being manifest itself are changing; but being itself remains eternal, the same, and unchangeable. When we do not see ourselves, but only our personal consciousness, we are deceived. In our race, in our children, in our dogs, in our thoughts—in short, in the entire material and physical contribution which, during our short personal existence, we have furnished to the substance of mankind and of nature in general."—Introduction.

One vol., post 8vo., about 350 pages, vellum cloth, \$1.

## ANGELL PRIZE CONTEST

RECITATIONS.

To Advance Humane Education

in All Its Phases.

BY EMMA ROOD TUTTLE.

Address **EMMA ROOD TUTTLE,**

Berlin Heights, Ohio.

## INGERSOLL'S ADDRESS

Before the New York Unitarian Club. The first time in the history of the world that a Christian Association ever invited a grand index to lecture before them. The lecture is a grand one, and was received by the Club with continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price 5 cents; ten copies, 50 cents.

## THE AGE OF REASON.

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

## INTERVIEWS WITH SPIRITS.

By Carrie M. E. Irving, medium. Price 50 cents.

## "THE DREAM CHILD."

A FASCINATING ROMANCE OF  
two worlds. By Florence Hamilton. First  
paper, 50 cents; cloth, \$1.00. "The Dream  
Child" story humbly on to make more and more  
of this nature, and will open up new heights  
and depths of spiritual knowledge. Ella Wheeler  
Wells, N.Y. I believe, take its place beside Bulwer's  
"Zanoni" and the "Seraphim" of Bulwer. "Daily  
Drama," "The Dream Child" is a highly interesting  
and with an infinitely more description, en-  
dorsed the mind to the exclusion of other thoughts.  
Still, however, the reader, close the last pages.  
Chicago: "Sunder" Press.

Views of Our Heavenly Home.

By Andrew Jackson Davis. A highly interesting  
work. Price 75 cents. Postage 5 cents.









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

VOL. 16

CHICAGO, ILL., SATURDAY, JULY 31, 1897.

NO. 401

## SOUL GROWTH

More Desirable Than Rubies or Gold.

HOW SOUL GROWTH MAY BE ATTAINED.

To the Editor:—Out of the soul the mouth speaketh. The article from "S. L." in the Thinker of June 5th comes from one who is attaining soul growth. The article will bear reading and re-reading. I do not agree with him entirely as to tests from the platform. I held meetings every Wednesday evening for nearly six years, at 111 Larkin street, San Francisco, and Sunday meetings much of the time. A part of the evenings tests were given; and on Sundays. Benefit from platform tests depends much upon a wise selection of talent, those who will keep back matters not suitable for the public. I know of many who have been convinced of spirit return thereby.

I have been a Spiritualist fifty-six years. Like our sister, Julia A. Johnson, whose article is in the same issue, I lived among the Shakers at Lebanon, N. Y., five years, where we held daily communion with those who had left their bodies, but wanted to assure us of their presence and love.

To me the purchasing of the Fox home seems like throwing away money. There are many better ways to use it. Why make so much ado over the rappings at Hydesville? The Bible is filled with records of phenomena and named. Judges, Collins, formerly president of the Society of Progressive Spiritualists of San Francisco, told me ten years ago of a test he had received from a woman fifty-two years before, as good (he said) as any he had since. One might better write out the history and put up a monument to our early lecturers who endured so much hardship and inconvenience; in fact it would be, to my mind, more sensible. Let us use the little money we have doing for those who are suffering poverty, not having the necessities of life and to whom the comforts are unobtainable.

SCOTT BRIGGS.

## A MINISTERING SPIRIT.

When I was dead one year, I came unto mine own—it was so sweet To see their faces and to hear The voices that I could not greet— Within the old familiar home, They talked and laughed with youthful zest— Brave brothers and fair sisters dear— Nor little dreamed who was their guest. They measured out the morrow's plans, And counted joys that filled the day, Their eager eyes sought present good— I was a being passed away— The world was happy, and did lure, With throng of happy, living things, They could not feel my spirit touch, Nor hear the rustle of my wings! And all went forth, save one alone, Who to the window casement stole, Where erst, we two were wont to sit— And in the quietude of her soul, Wept long and sore, with trembling hands Upon her tear-washed face, and cried: "God pity me this woful day— This was the day my brother died!" Then, with a spirit's subtle ken God-given, did I minister Sweet comfort, such as God gave me Unmeasured—gave I unto her, Till, sad with pleasure's surfeit, they, Who went, returning, found no trace Of we in her, and whispered low:—"She wears God's glory on her face!"— Youth's Companion.

## WHEN I SHALL MEET MY YOUTH AGAIN.

I have faith, I know not why, In life's journey, by and by, Somewhere again I shall see My youth in some fair country, And gazing in his soulful eyes, In justice to my inner sight, I shall read the years afloat, And feel the divinity within, When I shall meet my youth again. But there will be such changes wrought, My youthful lad whom I have brought May know me not, for I shall be To him a deep, mysterious. For things I inured for and sought, Scarred and seamed by time and toil, His heart albeit may recoil As children often do from men, When I shall meet my youth again. But he shall know me then; The past shall vanish when My youth folded in my arms, Seeks a refuge from alarms. The years as though they had not been Shall fade as shadows fly; Secure my youth and I Shall know no worldly pain, When I shall meet my youth again. BISHOP A. BEALS. Summerland, Cal.

When all is lost, the future still remains—Boree. Nothing is so atrocious as fancy without taste.—Goethe.

## "SUGGESTION."

Dr. Berillon Interviewed by Quaeator Vitae.

MESMERISM—VITAL FLUIDIC EMANATION—THERAPEUTIC HYPNOTIZATION.

Mesmerism, said Dr. Berillon (who is now giving a course of lectures on hypnotism at the "Ecole de Medicine," of Paris), presumes action by a nervous fluid. Hypnotism, on the contrary, supposes action by suggested ideas. Mesmerism really "suggested" sleep without knowing it. It is the transferred idea that is the acting force. Hypnotic sleep cannot be produced without suggestion. Charcot's revolving mirror or Braid's brilliant point will not suffice in themselves, unless the idea of sleep has been suggested; unless the subject has been led to understand that sleep will be induced thereby. But the word "sleep" in a commanding tone will suffice in itself, in a subject who has previously been made to sleep. Equally in awakening the subject, by the eyes will not suffice without the command to awake. Braid certainly discovered that sleep could be produced apart from passes, but he had probably suggested to his subjects that they would sleep when they had looked at a radiant point for some time. He did not realize the importance of the suggestion in the results which followed. It is now considered that the revolving mirror may be used as an adjunct, in some cases, as it prepares the ground by producing fatigue and expectancy; but it is the idea given by suggestion that determines.

Charcot's method was to impress and awe the patient, both by environment, manner and command; he used very few words, but every word carried force. Bernheim soothes, charms and tempts the patient with the prospect of pleasant sleep. Liebauert exerts kindly persuasion; implicitly, by his good nature, calmness and persuasion, and force of example are the great factors.

VITAL FLUIDIC EMANATION.

The members of the Societe d'Hypnotologie et Psychologie, of which Dr. Berillon is secretary, and followers of the Nancy school, but Dr. Dumontpallier, its president (especially after reading the translation of Reichenbach's lectures, recently published by M. de Rochas), is prepared to admit that there may perhaps be some reliability in the theory of a vital fluidic emanation. The latter school, however, are all hysterical subjects, and the system pursued was experimental rather than curative; whereas the Nancy school seeks the therapeutic results. Hypnotism must not be considered to be a species of hysteria. Hysterical patients present spontaneously many of the symptoms which are hysterically induced, such as loss of natural or even total cutaneous insensibility; such as the division of the normal personality, etc., etc., which fact tends to show that there must be an identical element in the cause producing both states.

Hysterical patients are very far from being the best subjects. Strong, healthy people and children make the best subjects; children because their minds have not been so much affected by worry. Adults are usually affected in some way or other by illness or mental trials, and to that extent lose in sensitiveness to suggestion. Therapeutic hypnotization does not harm or damage the patient, while repeated experimental hypnotization merely makes him more of a good. Many of the patients treated at the "Pit" improved mentally as well as physically under hypnotic treatment; their faces became more lively, their expression brighter. After experiencing the help given them by suggestion, many patients would ask and seek for assistance in other directions, by suggestion. It is especially valuable as an educative agent for children, in whom lethargic faculties may be stimulated and untoward tendencies may be moderated and regulated. Suggestion is therefore the science of determination.

## HYPNOTIC SUGGESTION.

As sleep is produced by suggestion, according to our views refusal by the subject of the idea suggested implies refusal of hypnotization. If the subject is refractory he cannot be hypnotized merely. The subject must be willing, not only unless the subject is consenting. There must be a temperamental affinity between the subject and a suggestion, for the latter to take effect. Suggestions do not always take effect. The experimental crimes that have been acted, were, therefore, not laboratory experiments. Laboratory subjects learn to confide in and trust their operators, and know that the latter would do no real harm. They lend themselves voluntarily to sensational acting, under such circumstances, with subconscious knowledge that they are acting for effect merely. In real life such suggestions would be ineffectual in reaction with the normal personality, unless criminal tendencies existed in the subject naturally. As to the modus operandi of suggestion, an idea may be said to act on our brain, as light does on a sensitized plate, causing the reflection of an image representing its content. The more sensitive the brain, the more intense will be the reaction. But all suggestions do not entail realization, which may arise from the brain being lethargic and non-responsive or not admitting with suggestion.

(Continued on page 7.)

## NATURAL LAW.

True Philosophy of Ethics.

NATURAL LAW IN THE SPIRITUAL WORLD.

Life on earth is given to man for a grand and noble purpose, grander and nobler than language can express, or the mind conceive. How few there are who realize it! Without a knowledge of man's nature and destiny, the real uses and purposes of life are defeated; and like one lost in a wilderness, he wanders amid the fogs and mists of superstition and error.

"O'er life's tempestuous sea we sail— Self-love the compass, and passion is the gale."

Most people are engaged in the pursuit of wealth or pleasure; or in seeking social position, honor, fame or power. They are pursued as ends in life. They are not ends, and cannot be ends. Even their successful pursuit will not fulfill life's purposes. The nature and destiny of man are such that wealth, honor, fame, or power will not meet the demands of his nature and destiny.

But these earthly pursuits are not to be undervalued. They are necessary means of life, but never as the ends of life. This is the great mistake of the civilized world, and by it mankind are led into error. Do you suppose a machine could construct a machine without knowing the use of it? No more can man regulate the course of his life, nor determine his destiny without a knowledge of them. How, then, can he succeed?

Man is a machine of forces differing in degree in various individuals, and different in kind in all persons. These forces are the feelings—the source of all human activities. Some of these feelings serve for the material needs and wants of man; others constitute his moral and spiritual nature. As an individual, man has feelings that prompt him to provide for food, clothing, shelter, and the instrumentalities by which these are procured. Such we call wealth, and because they are needed, ambitious men take advantage of the more honest and confiding, and drive them to the wall of necessity and force them to the alternative of submission to their power or to starvation. The laboring classes submit and become the slaves of the wealthy who live on the fruits of others' toil, and exercise despotic power over them.

Other persons are devoted to pleasure and care for little else than sensual enjoyments. These fall victims to their indulgences, and thus fall in the purposes of their lives. The old proverb is, "The excesses of youth are drafts upon old age, payable about thirty years after date."

Another class think of only social distinction. Their ambition is to command the respect and esteem of their fellow-men, and to shine in fashion and splendid equipages and associate with European aristocracy. There are others still who would sacrifice everything for fame or honor or power, which are as bubbles on the sea of life; are but little enjoyed when attained, and burst into thin air at last.

When one has passed through life and tasted all that wealth and pleasure, honor and fame can afford, he realizes that they are not the ends of life, and do not serve the purposes that man's nature and destiny demand. His wanderings are discontinued by those who come after him and like him are led to exclaim: "Vanity of vanities! All is vanity and vexation of spirit."

And so the world goes on. None are guided aright, because the feelings that move mankind are those that prompt to the gratification of selfish and animal propensities. These feelings are the stronger; the moral sentiments and the spiritual aspirations are the weaker. The stronger always rule the weaker.

Selfish interests antagonize others' selfish interests; they create strife and contention, social and financial war are from which mankind suffer.

Now, what is our duty? First, to understand the nature of man and to know his destiny. This knowledge will enable him to comprehend the purposes of his life. He will then know how to employ his energies and direct his means toward the attainment of the ends of life that are within his reach, and not until then. For, whether he knows it or not, he does determine his destiny.

"We shape ourselves—the joy or fear Of what the coming life is made; We fill our future atmosphere With sunshine or with shade. The issues of the life to be We weave with colors all our own And, in the field of destiny, We reap as we have sown."

The interests involved in government, politics, morals and religion, are effects with which we deal, and not with causes. The would-be reformers are trying to purify the stream while the fountain remains corrupt. Can they do it? Never.

Our civilization will share the fate of preceding ones, in such futile attempts to preserve it. It is true, palliatives and temporary relief are possible, but these serve no permanent purpose. They are not saviors; but on the contrary, false lights that only mislead and deceive.

(Continued on page 7.)

## CLAIRAUDIENCE.

Some Personal Experience.

To the Editor:—In an article I sent The Progressive Thinker concerning clairaudience, the other day, in my haste, I omitted several circumstances that might interest the general reader. It is a curious fact that when a spirit voice is detected, the most complete and exact intonations accompany the voice, so much so, that the recognition is instantaneous. Not long since I distinctly heard the words of a spirit whom I recognized at once as from Mr. Thomas Perkins, a friend of my father's. The Elgin National Watch Co., Elgin, Ill. He said: "I feel a little bit ashamed of my ignorance of Spiritualism," etc.

Mr. Perkins passed away at New Orleans, last January, with heart trouble. Several years ago while talking with him on the subject of spirit intercourse, he said that he should pass over before I did, he would communicate with me if it was so he could. All I have to say, is he has fulfilled his friendly pledge. At that time I little thought that I would hear a spirit speak, much less sing! On some occasions these spirit intelligences demonstrate clairvoyance or clairvoyance by telling me what I am thinking of, and making some appropriate and instructive comments upon the same.

It is an old saying that facts are stranger than fiction! Once my youngest daughter saw me listening, and said: "Can they tell me who I am thinking of?" The voice seemed some way off, but I made the attempt several times, but failed. Then after a brief pause, I said: "They tell me you were thinking of — (giving the gentleman's full name) and his sweetheart, (and) then giving the sweetheart's name—making it double time. When this was given the voice was clear and distinct."

Upon one occasion and one which will not soon be forgotten, I was in condition to hear two verses of a lovely operatic ballad, the glorious symphonies of which were so charming, I felt (I should judge) like Paul when "caught up into the third heaven." The same beautiful song, which still lingers in my memory, was repeated to me a month later, and these good words came for my spirit's satisfaction: "Jenny Lind has sung for you—Jenny Lind has sung for you!"

"Shall we not join them in their choral song— That swells an anthem through the fields of space, To spheres beyond, where radiant and strong Is felt the glory from the Father's face?"

E. T. DICKINSON.

Lima, Pa.

## AN OPEN LETTER,

Addressed to New York Spiritualists.

To the Members of the Spiritual Educational and Protective Union:

Having been notified that it is proposed to give over to the New York State Association all the books, seal, and charter, and the general funds and property, except such money as is in the Mediums' Home Benefit Fund, which shall be retained by the New York Spiritual Union, I have been led to write this letter. I vote yes to all but the last clause, regarding giving our Mediums' Home Benefit Fund out of the State. We want a Home in this State, and as nearly all of the members of the S. E. P. U. are or will be interested in the State, the Home is not liable to be lost sight of. Further, those who gave most liberally are residents of this State. I was vice-president at the time the money was collected, and gave my word publicly that it meant business on a practical basis, which means a Home for New York State. It was expected to establish it at beautiful Lily Dale. But there is plenty of time to locate the spot. Our cause is not lagging, and the angel world comes nearer every day. It is well to ask here if the membership roll goes to the State Association? Further, there are societies being organized in different States, and some spring up all over the State, and at some future date I hope to read on the corner-stone of some worthy structure: "S. E. P. U. M. H." And I suggest that all members stay on the roll and each say: "Let my yearly dues go to the Home Fund." The New York State Association will be strong; I know you will all stand by it in person and in purse. Spiritualists are not weak. The time had not come, once, but now it is here with all its power, and let us all move with one grand tread to the citadel of truth and victory, love, and do not forget my brothers and sisters in this Union, in all States wherever they may reside, and if ever I am permitted to read upon this prospective corner-stone, in memory there I shall find a treasure gallery of friendly faces and sense the heartiness of sympathy, because we are all workers in a common cause. Fraternally, SARAH A. WALTERS, Ex-Vice President S. E. P. U.

Heaven must be in me before I can be in heaven.—Stanford.

There are braying men in the world as well as braying asses; for what is loud and senseless talking and swearing any other than braying?—Lestrang.

What is fatalism to-day is the fashionable creed to-morrow, and trite as the multiplication table a week after.—Wendell Phillips.

Fond Mother—Oh, Peter, Peter, I thought I told you not to play with your soldiers on Sunday! Peter—But I call them the Salvation Army, on Sunday.—Tid-Bits.

All life, spiritual and physical, is natural, and yet its profound mysteries man has not thus far been able to penetrate.

Every human being longs to be happy; to satisfy the wants of the body with food, with roof and raiment, and to feed the hunger of the mind, according to his capacity, with love, wisdom, philosophy, art and song.

## SOUL AND SPIRIT.

Are They One and the Same?

NO REST IN NATURE—EVERYTHING IS ACTIVE.

To the Editor:—There is no more logic or reason to suppose the terms soul and spirit refer to different things or parts of man, than to suppose the ancients were correct in giving to the various elements of nature a special divine ruler or God. The terms soul and spirit are both Bible terms, and may or may not have been used in that book to designate different entities or characters of the man. I notice that Spiritualists generally refer to soul, spirit, ego, etc., as separate parts that go to make up the man, and in defining the differences, they always confuse the investigator and as often disagree among themselves.

The facts are, the life of the man is the man. The body is the house, the workshop; the man or life is the workman. The workshop was made or molded by the man for the purpose for which it is now being used and when this workshop becomes unfitted for use, the life will prepare another suitable for its further use.

But some have discovered, or think they have, that man is dual in nature; that he possesses two kinds of life entities, one bad, the other good; and that he is continually at war with himself. This view was held by Paul and many others among the ancients, but that certainly proves nothing, as the same doctrine obtained at that time regarding every other department of nature. It is nearly time for progressive minds to discard all these old notions about gods and devils. Nature has never divided her domains and enthroned monarchs of power to war against or destroy herself. And if soul and spirit refer to different entities, they certainly must harmonize, or they could not dwell together in the same house or body.

The life of man, like every other life, has its origin in nature, is a product of nature, having been evolved from natural elements and electrified by the activities that belong to nature, and hence only natural—a part of nature—and being a part of nature, it must operate according to the laws that govern the laws that gave him birth. And all this seeming conflict in man, like other seeming conflict in the various departments of nature, are but outcroppings of imperfection.

The life of man having but recently emerged from the lower brutal or animal conditions, still carries much that belongs to those low conditions. Some men are much more refined than others, having either had better opportunities or conditions to work in than their fellows, or nature has been pleased to give them original advantages. But the best of us are still very imperfect and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man, as we now term him—ever be carried along by the law of progress, the law of evolution, and on only a few from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life—the man,







The human mind has powers and capacities not dreamed of in the old philosophies and psychologies. As W. W. Story says there are "penumbral powers and senses surrounding our plain and definite ones which we do not understand and which we have not investigated." There is evidently a larger life in which the various consciousnesses that superficially considered, make man appear to

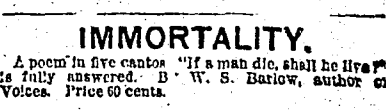
cause I raise myself to something, do I approve myself.—  
Jacobi.

Philosophy, when superficially studied excites doubt,  
when thoroughly explored, it dispels it.—Bacon.

their polarities. The resulting forms, whether the primitive granite, the bone or the heart, determined by the slower or faster motion of the crystallizing atoms—simply the formation of the living crystal in either condition.

And this idea, this hypothesis, theory or philosophy—

Frederick the Great was said to be the thinnest and most cadaverous-looking man in Prussia.











## Camp-Meeting Directory.

**CAMP-MEETING REPORTS.**

We go to press early Monday morning, hence reports intended for that issue should reach this office not later than the previous Friday. Bear that in mind.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

**Gilbert Lake, Minn.**  
A new camp will be established August 1 to 16 inclusive at Brainerd, Minn., at J. W. Holmes summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745, Brainerd, Minn.

**Indiana Association.**  
Holds its seventh annual camp-meeting at Chesterfield, Ind., July 22 to August 5, inclusive. For particulars address P. J. Macomber, Anderson, Ind.

**Lake Brady, Ohio.**  
Holds its sixth annual camp-meeting, June 27 to August 23, inclusive. For particulars address Chas. Thomas, 2762 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

**Maple Dell Park, Ohio.**  
This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address: Cor. Secy, N. S. & R. A. Mantua Station, O. Box 45.

**M. V. S. A., Clinton, Iowa.**  
The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 29, inclusive. For particulars address Martin H. McGrath, Secy., Fulton, Ill.

**Northwestern Association.**  
Of St. Paul and Minneapolis, at Meridian Park Transfer, June 20 to July 25, inclusive. For particulars address Jas. F. Raymond, Minneapolis, Minn., or Dr. S. N. Asplund, Minneapolis, Minn.

**Onset, Mass.**  
The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to July 30. For information address H. E. Gifford, Onset, Mass.

**Vicksburg, Mich.**  
The fourteenth annual camp-meeting will be held at above place August 6 to August 20. For information write to Jennette Fraser, Vicksburg, Kalamazoo County, Mich.

**Sylvan Beach, New York.**  
A camp-meeting has been organized to be held at Sylvan Beach, Onondaga county, N. Y., from July 25 to August 8. For circulars and particulars, address H. C. Sessions, Cortland, N. Y.

**Grand Lodge Camp, Mich.**  
I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

**Illinois Camp and Summer Resort Association.**  
This Spiritualist camp will be held at Peoria Fair and Driving Park, Peoria, Ill., commencing July 15 and ending September 1. For particulars address the secretary, Dr. C. T. H. Benton, 312 Fayette street, Peoria, Ill.

**Devil's Lake, Mich.**  
Devil's Lake Spiritualists' Camp Association will open July 11 and close July 25. For full particulars and circulars address the secretary, Delphia P. Hughes, Wheatland, Mich.

**Cassadaga Camp.**  
The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and closes Sunday, August 20, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

**Marshalltown, Iowa.**  
The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Albion, Iowa.

**Island Lake Camp.**  
The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 23 and closes August 31.

**Summerland Camp.**  
The eighth camp-meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August 5. For particulars address Wm. P. Allen, secretary, Summerland, Cal.

**Elk Grove, Kans., Camp.**  
The Elk Grove Camp will be held at Island Park Grove, Winfield, Kan., July 30 to 26 inclusive.

**Sunapee, N. Y., Camp.**  
The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22 inclusive.

**Clear Lake, Ontario, Camp.**  
Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 14 and closing September 1. Address for circulars G. M. Bellas, Young's Point, P. O., Ontario.

**Nebraska and Kansas Camp.**  
Southwestern Nebraska and Northwestern Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 1, and closing Sept. 13. Good speakers, etc., will be in attendance. For particulars address D. L. Haines, secretary, Franklin, Neb.

## CASSADAGA CAMP. ONSET BAY CAMP.

### Harmony and Hopefulness Pervade the Camp. A Taste of the Fare Set Before the Objects.

The seventeenth annual session of the Cassadaga Lake Free Association was formally opened on Friday, July 16, under auspices of a nature most encouraging.

A feeling of universal harmony and hopefulness pervades the camp to a degree that is remarkable, and as prophetic of the season's success is most flattering to the management, who without price or reward, other than the compensation of a conscience that approves, have labored so earnestly and faithfully through the long and sometimes trying years.

In preparing the programme for 1907, special effort was made to have it the most complete as to talent, breadth of thought and general attractiveness, ever offered the public.

That it embraces all these points and many more, a careful survey will demonstrate.

As to the media, the foundation upon which the fair structure of Spiritualism rests, Cassadaga leads the world; there being already located here for the season, a larger number of celebrated psychics than at any other camp or location known.

Among the number whom we are proud to mention are: L. O. A. Keeler, slate-writer; Campbell Brothers, spirit artists; F. Corden White, test and business medium; Mrs. Maggie Waite, engaged by the management to give platform tests throughout the season; Mrs. Maude Gillette, materializing, slate-writing, the "Kings Sisters," spirit artists and slate-writers; Mrs. Phillip Wreidt, trumpet medium, and an army of others of lesser note.

The famous Northwestern Band and Orchestra, whose daily open air concerts have placed Cassadaga front and foremost of all camps in this most attractive feature, are permanent fixtures for the season, for who would believe that the true spirit of the real Cassadaga were here if its golden-throated song-birds were forever silent.

There will be vocal music, such as even the C. L. F. A. platform has never known, under the leadership of Douglas Lane, of New York City, and his male quartette.

Mrs. M. E. D. Sperra, superior as an instructor of the telepathic art, well known in this State, and who has been in charge of this department at Cassadaga for several seasons, has been engaged by the management, as floor manager and director of our semi-weekly dances.

Miss Annette Ritzenhouse, of New York, an experienced and successful lyceum leader, will have full charge of this most important branch of Cassadaga's work.

There will be classes in a variety of arts and important studies. D. W. W. Hicks will preside at the evening thought exchange, also hold classes in esoteric philosophy, including Yoga, studies in Srimad Bhagavatam of the Hindus and the Suddharma Pundarika of the Buddhists. It is expected that the renowned H. C. of India, A. H. Diarmid, will give a series of original lectures on the mysteries of the Orient.

Prof. W. H. Bach will give instructions daily at the octagon on hypnotism. Mrs. Bach will give instructions on the autograph and mandolin.

Friday, as per announcement and innovation of the season, was Pioneer Day, when all the elderly frequenters of the camp, who figured in its early history, held at the auditorium an informal reception and delightful recital of reminiscences, some of them rich and full of interest.

Probably the most really historic figure in the decidedly interesting group of men and women whose faith in the human family and the cause of Spiritualism inspired them and sustained them in the laborious work of laying the foundations of this prosperous and permanent institution, was Dr. Jeremiah Carter, who in the spring of 1877 heard the voices bidding him come to Cassadaga and start a movement that finally developed into what is now known through the land as the Cassadaga Lake Free Association, the leading Spiritualistic camp of the world.

Saturday afternoon Dr. W. W. Hicks, of whom our camp has been a frequent conference meeting place, in the grove in the afternoon. An excursion to Cottage City took many from the grounds.

Tuesday, on account of storm, meeting was held in the temple. Singing by Mr. Maxham. Lecture by Prof. Peck; subject, "The Reign of Law." Ages rolled away before him, and the mounds of men that there was a fixed immutable law. The scientist has satisfied himself that the fixed, unchangeable rules; that in short there exists an infinite order and upon this he bases all his calculations. The science of mathematics is in the basis of all other sciences; every thing in nature is according to that science. Thirty-five per cent of chloride and twenty per cent of sodium produces salt; this formula never changes and this regular system of proportion runs through the entire gamut. So carbon unites with other elements in the proportion of 5 to 1. Thus every atom in the universe is in a strict mechanical drill. All calculation is made through law. Chemistry is formed and fixed through the same law. In the solar system the two forces, attraction and repulsion, balance each other tirelessly, changelessly and regularly. The earth is constantly being acted upon by other planets, they stretch out their arms of attraction and when the earth passes under the wire at the home stretch he is on time to a second. This regularity of law is manifest in everything.

Love is a vital force, the central and controlling energy of the universe. Law. Knowledge is necessary unto the action of the law. All effects have a legitimate cause and we discover the cause by the cultivation of knowledge. Seek out the causes, avoid the effects.

The same law which holds good in a person, holds good in a nation. A bad law carries suffering to a whole nation. If we would stop to ponder on these things we would be much slower in condemning our fellow-men. Whenever the price of products goes up and wages go down, vice is rampant. Poverty produces crime. People get disgruntled at the slow growth of the nation, but all healthy growth is a slow growth; but by the power of thought we may climb the imperial heights and see in all the windings of past ages the unvarying and absolute reign of Law.

On Wednesday, Brother Maxham, whose singing is so inspiring, sang for us "The Great Upon the Hill," "The Organ in the Corner," "It Seemeth Such a Little Way to Me," and "We are Coming, Happy Angels."

Mrs. A. M. Glading lectured upon "The Influence of Spiritualism." Mrs. Glading will be remembered by those who know her best as a former worker with the "Great Upon the Hill," D. C. The first Spiritualist society formed there, commenced with ten of a dozen members with Mrs. Glading at the head, which is now one of the largest societies in the country. Perhaps it will not be out of place to say that Mrs. Cora L. V. Richmond has been engaged as pastor over that society for one year, commencing October 1st next.

I heartily endorse E. W. Gould's remarks upon the children's lyceum, in last Banner. To be sure he is said as Spiritualists, here at Onset we have no lyceum instructions for the children. A large and flourishing lyceum was once in existence here, but the burden and the blame fell upon a few who carried the thoughtless load until no longer able to bear it up under it, and so it disbanded. We have a graded school here on the grounds through the week, and there are many children "running loose" on Sunday.

Thursday, Dr. Bland lectured from the platform. His subject, "The Threefold Mission of Spiritualism." Dr. Bland has contributed most liberally of his means and talent in the interest of humanity.

Friday, Mrs. A. M. Glading lectured in the temple. Subject, "What Influence Has Spiritualism Upon Our Children?" Brother Maxham sang "Nobody Knows But Mother," "Missie Me, Mother, Do Not Weep," "When the Mists Have Rolled Away," and "This Better to Laugh Than to Cry." Mrs. Glading gave some very fine psychometric readings, and Mrs. Pepper gave tests. As a test medium Mrs. Pepper has no equal. Saturday, the Massachusetts State Spiritualist Association occupied the platform. Morning session opened by Dr. Geo. Fuller. Remarks by Mrs. Carrie S. Loring. Invocation by George Porter, Mrs. Chandler, Mr. Kenyon, Mr. Hatch. Afternoon: Invocation by Mrs. A. M. Glading. Remarks by Dr. Fuller upon the necessity of organization, followed by Mrs. Carrie S. Loring, Dr. P. A. Bland, Mr. J. B. Hatch, and Mrs. Hadlock, of St. Louis.

The Wednesday and Saturday night dances in the temple are a drawing card with the young people, a nice crowd in attendance and good music. Mrs. Kendall, trance, test and business medium, is located at corner Seventh street and West Central avenue.

A. A. Kimball, magnetic healer, Cedar Cottage, Twelfth street.

Fred Poole, materializing medium, Union avenue, opposite auditorium.

Mrs. Susie A. Drake, trance, test and business medium, Twelfth street, Bates cottage.

Prof. Fred Evans, slate-writing, Wilcox cottage, Onset avenue.

ANGUSTIA FRANCES TRIPP.



## Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.	PAGE
THE NEOPHYTE	5
AUTHOR'S PREFACE	7-10
EDITOR'S INTRODUCTION	11-17
CHAPTER I.	
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES—ON THE THRESHOLD—AT COLLEGE—PROF. VON MARX—BERLIN BROTHERHOOD.	18-23
CHAPTER II.	
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM—MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.	20-37
CHAPTER III.	
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VICTIM.	38-50
CHAPTER IV.	
ZWINGER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-59
CHAPTER V.	
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCCULTISM—LETTER SHADOWS OF FATE—AMONG THE MAGICIANS—THE INNER LIGHT.	60-71
CHAPTER VI.	
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELEMENTARIES—PLANETARIES—ROBOLDS—FAIRIES.	72-95
CHAPTER VII.	
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS.	96-107
CHAPTER VIII.	
STRAY WANDERERS—THE FASTING GURU—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS.	108-123
CHAPTER IX.	
THE LETTER—THE LIFE TRANSFER—REBEAVENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.	129-139
CHAPTER X.	
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARX—HIS GREAT ATTACHMENT TO LOUIS.	
CHAPTER XI.	
AWAKENING TO REAL LIFE—IN THE SPIRIT—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARN'S A LESSON.	151-161
CHAPTER XII.	
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARX'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.	162-182
CHAPTER XIII.	
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SCENES—THE NINE DAYS' TRIAL—PROF. VON MARX'S SPIRIT.	183-196
CHAPTER XIV.	
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARX.	197-210
CHAPTER XV.	
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHENCE—SEANCE.	211-218
CHAPTER XVI.	
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC.	219-227
PART II.	
CHAPTER XVII.	
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER—INCIDENTS IN THE LAND OF THE FAIRIES.	229-232
CHAPTER XVIII.	
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN—ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS.	241-255
CHAPTER XIX.	
THE DHARMA SALA OF THE VAIDYA—DAWNING LIGHT—THE BROTHERHOOD—SUBTERRANEAN REVELATIONS.	256-271
CHAPTER XX.	
OCCULTISM—ITS USES AND ABUSES—LOVE—MARRIAGE—SPELLS—CHARMS—SPIRITUAL AFFINITY—SOUL LOVE.	272-283
CHAPTER XXI.	
THE ANGEL OF MORNING—ENVIRONED IN AN ATMOSPHERE OF FIRE—MIST—THE POTENTIAL TOUCH OF FORCE.	283-296
CHAPTER XXII.	
THE ENCHANTRESS—LADY BLANCHE—DEPARTURE FOR CALCUTTA—MR. DUDLEY'S ELEVATION—EVIL SPIRITS.	297-311
CHAPTER XXIII.	
BLACK MAGIC OR VAUDOOISM—THE ENCHANTRESS PROPOSES TO LOUIS—IS REJECTED—THREATENS—FAIRIES.	312-324
CHAPTER XXIV.	
PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BLANCHE PREPARE TO DEPART—ENCHANTRESS' PLOT FOILED.	325-335
CHAPTER XXV.	
DIARY OF LADY BLANCHE—THE MARRIAGE—BLANCHE'S DEVOTION—FAREWELL TO LOUIS.	336-345
CHAPTER XXVI.	
CLOSE OF THE LIFE EPISODE—THE CHEVALIER'S RECONCILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION.	346-357

## A BEAUTIFUL SOUVENIR

### HOW TO PROCURE IT.

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing—eight two-cents stamps for each book. Each one of the club will be entitled to the book. This offer is confined ONLY TO CLUBS OF TWO OR MORE.

The Progressive Thinker commends itself to every Spiritualist, to every investigator, to every church member seeking light; to every honest man, to every scientist, to everybody, from the simple fact that it grapples with the evils inflicting our ranks; hence directs all in the right path, making each one a more critical thinker.

THE DIVINE PLAN. It should enter into every life, and be a prominent factor in dealing with others. In spirit-life it prevails to a great extent, and there, of course, the greatest degree of happiness exists. In giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it is carrying out the Divine Plan.





## .. GENERAL SURVEY ..

### THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

E. W. Sprague has the months of September and October unchanged. Address him at 416 Newland avenue, Jamaica, N. Y.

D. W. Blodgett, vice-president, writes from Elmira, N. Y.: "Spiritualism is alive and growing in this city. The First Spiritualistic Society has just concluded an engagement with Frank T. Ripley, of Boston, and our society was an exponent of the philosophy of Spiritualism and also a test medium. He was with us three weeks and made many friends while here. He gave many splendid tests of the presence of our spirit friends, and our society was greatly benefited. We take great pleasure in commending him to other societies."

S. D. Gray doubts the wisdom of excluding test mediums from the platform, and thinks it not best to limit on "education" for mediums; that the angel world knows how to select its instruments through whom to communicate to friends on earth. The very fact of using bad grammar is in some cases a proof of the genuineness of the communication. He says: "I have had communication from a dear old mother in spirit life, in which many rules of grammar were broken, but they were the grandest logic of the orator, because a was her own peculiar style and one of the greatest proofs to me that it was my mother. Why should we desire or ask of our spirit friends a different style of language than that used by them when living? There has been much said of late in regard to cleansing the ranks of Spiritualism by driving out all test mediums. My dear friends, it would be like plucking the tares before the wheat is ripe—both will be destroyed."

Mrs. Nellie S. Bander's engagements are as follows: Station, Ohio, from July 23 to July 28; Island Lake Camp, from August 15 to August 18; the entire month of October she will speak for the Self Culture Society of St. Louis, Mo.; and for November, December, January, February, March and April, for the Philosophical Society of Detroit, Mich. She would be pleased to make engagements for May and June; also for camp work for 1898. Address at 411 13th street, Detroit, Mich.

Mrs. L. A. Harrington writes from Sioux City, Iowa: "We have a class here working under chapter No. 123, holding public meetings and developing circles, where all Spiritualists are cordially welcome."

E. M. Post, secretary, writes from Elmira, Mich.: "After a prosperous year, our society has closed its meetings for the camp season, expecting to begin again in October. We have as yet no speaker engaged. The cause is growing in our city, and we are beginning to hold lectures are beginning to come out as Spiritualists."

Prof. Lockwood speaks at Sylvan Beach Camp, on Oneida Lake, N. Y., July 31 and August 1, and will give a course of five lectures at Lake Pleasant, commencing August 6. Remember, Prof. Lockwood's lectures are all demonstrated.

H. L. Scoville writes: "Kindly find space in your notes of the field to mention the meeting of the Christian Spiritual Society, at Washington boulevard and Paulina street, this city. At the meeting on Sunday, 11th inst., it was voted unanimously to continue the meeting through the summer months, and we have the promise of Miss Thomas, that in case of her absence, others will be found to carry them on. Miss Thomas is doing a grand work for the cause. Never in my experience of over forty years in Spiritualism have I seen better audiences and so many young people as have been present at the nature of events carry on the good work. These meetings are losing none of their interest. Afternoon meetings always well attended, and evening meetings an overflow. Miss Thomas always takes a subject from the Scriptures for the evening. The one on the 11th, from Genesis, showing the working of spirit manifestations through Joseph, and how given, which were always through symbols; and later in giving tests to the audience, she herself gave one to a gentleman, quite as wonderful as Joseph's interpretation of Pharaoh's dreams."

Henry A. Nichols writes from Santa Barbara, Cal.: "I find many Spiritualists, a good society, good speakers, meetings every Sunday evening, a progressive lyceum is being started, and Spiritualism seems to be in a healthy condition here. I read The Progressive Thinker like a man from an old friend. No one felt how new and fresh it was from Hudson Tuttle, in the paper of July 10. The idea is carried by many speakers and writers, that experience in sin makes better men and women—makes better men and women by having tasted actual crime. Ten years ago in San Diego I heard a lecture and he would give a fig for a man who had not known by experience the effect of sin and misery. Men and women who talk this do not believe it, they want some one else rather than themselves to get that experience. What father or mother would send their sons and daughters to schools of infamy, that they might learn and become strong? Hudson Tuttle truly says it is not necessary; no one is any better for having been a drunkard. What a rule it would be to pick men for office because they had once been low down in crime and were now reformed, in a way thinking to get better men than pick men that had always lived up-right lives—I think Hudson Tuttle for his words of wisdom—may be live to see his voice and pen for many years to come."

Mrs. Hamilton Gill assisted at the Beacon Light Spiritual Church, in the absence of Mr. Perkins.

Mrs. Emma S. Bates writes from South Deerfield, Massachusetts: "We, in this place, have a small society and are doing finely. We have had some of the best speakers on our platform to lecture for us, and we feel that we cannot afford to have any but the best."

Mrs. M. J. Crilly, of Allegheny, Pa., who has just closed a very successful engagement at Lake Brandy Camp, will be at Cassadaga about August 1.

Frank T. Ripley, test medium and speaker, is now at the Freeville, New York, Camp-meeting. He will start for the West after the close of that camp, August 8th, and can be engaged for lectures and tests on his way to Ohio. He will stop off en route. Societies can address him at Freeville, New York, or at Cassadaga.

Mrs. E. C. Miller writes: "The First Society of Spiritualists of Philadelphia, Pa., opened its camp-meeting July 4. It continues until August 20. The officers are: President, Mr. Frank Morrill; vice-president, Mr. S. Anthony; treasurer, Mrs. E. Alloway; secretary, Mrs. E. C. Miller. All mail for camp, address to Frank Morrill, Eden postoffice, as I, the secretary, leave here for Onset Bay, Mass., July 30."

The News-Democrat of Belleville, Ill., contains the following: "A jar containing \$840 in gold was dug up last week on South Church street, by Mrs. Elizabeth Josephine Louis, widow of the late Eugene Louis, who died last December. The money, all gold, was buried by him some time before his death, and on one occasion he walked to the rear of the house near the corner of Church and Third streets. With his cane he pointed in the direction of the hidden treasure, and they walked back to the house. After his death she remembered but vaguely about what Mr. Louis had told her, and she made some efforts to find it, but was unsuccessful until last week. She says that her husband appeared to her in a dream and pointed out the exact spot where he had put the money. She went to the spot indicated, removed a barrel in the corner and dug a small hole in the ground. Sure enough, there was the jar, and in it every cent of the lost money."

The pure, sweet spirit of little Edna Mackay passed on at Denver, Colo., June 20, 1897, aged seven years. She was the daughter of Mrs. Sadie Mackay, and grand-daughter of Mrs. Goudy, formerly of Chicago. Dr. S. S. Service, director by Rev. W. Martin, pastor of the Spiritual Church, at Union Hall, Denver, Colo.

ers are: President, Mr. Frank Morrill; vice-president, Mr. S. Anthony; treasurer, Mrs. E. Alloway; secretary, Mrs. E. C. Miller. All mail for camp, address to Frank Morrill, Eden postoffice, as I, the secretary, leave here for Onset Bay, Mass., July 30."

The News-Democrat of Belleville, Ill., contains the following: "A jar containing \$840 in gold was dug up last week on South Church street, by Mrs. Elizabeth Josephine Louis, widow of the late Eugene Louis, who died last December. The money, all gold, was buried by him some time before his death, and on one occasion he walked to the rear of the house near the corner of Church and Third streets. With his cane he pointed in the direction of the hidden treasure, and they walked back to the house. After his death she remembered but vaguely about what Mr. Louis had told her, and she made some efforts to find it, but was unsuccessful until last week. She says that her husband appeared to her in a dream and pointed out the exact spot where he had put the money. She went to the spot indicated, removed a barrel in the corner and dug a small hole in the ground. Sure enough, there was the jar, and in it every cent of the lost money."

## IMPORTANT.

### Appeal to the Spiritualists of Our Country.

Spiritualists of the United States of America, Greeting—By a unanimous vote of the Board of Trustees of the N. S. A., I am authorized to earnestly appeal to every Spiritualist in America to assist the National Association to defend the rights of Mr. and Mrs. Babe, of Washington, D. C.

Mr. Babe several years ago willed all his property to Mrs. Babe, saying at the time that it was only just, as she had assisted him to earn it. Mrs. Babe was a mother in our Spiritual Israel; all Washington Spiritualists loved and respected her, and she was known far and wide as Mother Babe. She was a faithful, earnest, conscientious Spiritualist, and desired her property to go for the promulgation of the truths she loved. She therefore made a will bequeathing to the N. S. A. the major part of her property.

The two wills are to be contested, and I appeal in the name of Justice and Right, in behalf of all of the trustees of the N. S. A., to the Spiritualists of America to assist the N. S. A. to defend these wills. Will you help us to one? If you love truth and justice, NOW is the time to testify to it by your contributions.

Please forward cash contributions to this office immediately.

FRANCIS B. WOODBURY, Secretary.

500 Penna Ave., S. E., Washington, D. C.

## THE PROGRESSIVE THINKER.

How dear to my heart is The Progressive Thinker.

That truth-spoken, grand, enterprising and bright;

A foe to all ignorance, superstition and error.

Which o'er the world cast their terrible blight.

Its columns are laden brimful of good things.

In every department it aims to excel; And when it arrives what good cheer it brings;

Brightens the home and all dullness dispels.

The grand old Thinker, the dear old Thinker.

The Progressive Thinker we all love so well.

True religion it teaches, no false creeds or dogmas.

Hard to believe or even understand; Forty thousand bright readers attest to the merits.

Of The Progressive Thinker all over our land.

Its writers are talented both in poetry and prose.

Yes the popular Thinker is bound to excel;

Truth and progression on its banner are seen;

Its good points are many, too numerous to tell.

The dear old Thinker, the dear old Thinker.

The Progressive Thinker we all love so well.

So, if you'd be happy, subscribe for The Thinker.

And share the good things in its bountiful pages;

Something for all, whatever your be-

The old and the young, no matter what ages.

Only one dollar, a price very small.

For a paper so large, true to tell.

You'll not regret it if once you subscribe.

For this fine paper which none can

The grand old Thinker, the dear old Thinker.

The Progressive Thinker we all love so well.

GEO. L. BARRUS.

PASSED TO SPIRIT-LIFE.

Mrs. Elsie Porter, aged 48 years, passed to the higher life, July 9, at Platt, Mich. Besides a husband she leaves two sons and two daughters in the full knowledge of the truth of Spiritualism. The grand words given by Mrs. Martha E. Root, of Bay City, at the funeral service, left a lasting impression upon the members of the various churches that were in attendance.

E. M. POST.

## Issues suggested by, or suggested From, Spiritualist Exchanges.

Though bruised and bleeding Truth may lie. Published in limb and wing, It is eternal, cannot die. And of all gives, King.

Every flower that gives its fragrance to the wandering air leaves its influence on the soil of man.

Ignorance being darkness, what we need is intellectual light.

Every science rests on the natural, on demonstrated facts. So morality and religion must find their foundations in the necessary nature of things.

Nature, generous and heartless, extravagant and miserly, as she is, is our mother and our only teacher, and she is also the deceiver of men. Above her we cannot rise, below her we cannot fall. In her we find the seed and soil of all that is good, of all that is evil.

Unreasonable obedience is not the foundation or essence of morality. That is the result of mental slavery. The result of mental slavery, and inspired books, miracle, special providence and divine interference all belong to the supernatural, and form no part of real religion.

In this age there are always classes of persons represented by the discouraged ancients and by the hopeful prophets, respectively. The one class mourns over the fact that things are not as they used to be. The other class expects things to be better than they have ever yet been.

The mind, while understanding other things, fails utterly to comprehend its own workings.

All of us have our hopes and our hopeful moments, our cowardly and our cowardly moments, our despairing and our confident moments.

Covetousness is selfish desire; it is wishing for something to such a degree that we use unfair means, if necessary, to obtain it.

"When a man begins to question religious principles, scoff at the prayers of his father, and cast reflections on the simple yet sublime faith of his mother, he is a danger to his country." In other words, when a young man begins to think for himself, stop him; he is in danger.

An unworthy object attained nets naught for the attainer but unworthiness.

"What can't be cured must be endured," is a little ancient, but true in spirit of even Christian science.

When one is not acquainted with spiritual laws, and every day is in darkness of all spiritual laws and therefore unable to pass a correct opinion upon the least of spiritual manifestations.

Every human being is a necessary product of conditions, and everyone is born with defects for which he cannot be held responsible.

Life pursuing life, and in turn pursued by death, presses to the moment of the possible, and every day is a life of instinct, thought and action is fixed and determined by conditions, by countless antecedents and co-existing laws.

Nature originates, nourishes, preserves and destroys.

Great thoughts are never lost, and words of kindness do not perish from the earth.

The present is the child, and the necessary child, of all the past and the number of all the future.

The passion of the savage is unaltered by his thought, while the thought of the philosopher is unaltered by passion.

Good deeds bear fruit, and the fruit are seeds that in their turn bear fruit and seeds.

Every brain is a field where nature sows the seeds of thought, and the crop depends upon the soil.

In the past when superstition held man and mind in sway, By sword and torch-forced contrition—The rulers had their day.

No man can grind out an existence in abject poverty and make himself a harmonious and forgiving spirit, but what of that? The spirit enters the earthly plane for expression, for conscious existence. So far as we know it is the only means of reaching the sphere of intellectuality and spiritual knowledge, therefore the one who does the grinding may in the end, be the poorest.

The spiritual man is a wonder unto himself; no matter how much he knows of the physical laws, the law of spirit is as hidden to him as the law of the stars is to him who knows nothing of them.

If one has acquired the attributes to hear, feel, see and solve in various spheres of the spiritual world, only then can he partly perceive or conceive like all prophets or intelligent minds which have solved the mystery of spirit.

The laws of the universe are immutable, unchangeable and omnipotent, and have been eternally in existence from inception.

Money is not the root of all evil. The animal passion causes as much crime, if not more than money. The lack of money is nearer the root.

Men to the same end many paths may travel, the upward and the downward path of life are varied, but death—the body's last farewell to the spirit, and the spirit to the body—overtakes all in the end.

"What dust we do on when 'tis man we love," says Pope. He had reference to the spirit man, who is often beautiful though entombed in homely dust.

Doubt is the beginning and the end of our efforts to know.

The bridge of conscience is safe enough in morals, but will never win in politics or science.

The cause of ignorance is often natural brain laziness.

The world's idea of morals has changed, and millions now believe that whatever produces happiness and well-being is in the highest sense moral.

Religion does not consist in believing without evidence or against evidence. It does not consist in worshipping the unknown or in trying to do something for the infinite.

No man can create a force, neither can he destroy a force.

Oh, what's the use of posing as an angel or a god?

When we are only spirit entombed in earthly clay.

The same as all our brothers and sisters on this plane.

To try to get above them would ever be in vain.

CONSUMPTION

TO THE EDITOR: I have an absolute cure for CONSUMPTION and all Bronchitis, Throat and Lung troubles, and all conditions of Wasting Away. By its timely use thousands of people by hopeless cases have been permanently cured. I will send FREE to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedy, upon receipt of Express and Postoffice address.

Always sincerely yours,

A. S. LUCAS, M. D., 33 Pearl St., New York.

Writing the Doctor, please mention this paper.

AT THE JUNE MEETING

M. d'Arville read a paper with regard to the provision of her coming death by one of the Sisters of Mercy who was burned in the recent fire at the Charity Hospital.

Members of the institution to which she had belonged, showing that on the morning when leaving her convent she had asked for a special benediction, and "announced that her called body would be brought back; that she would be burned alive. She had also spoken of this coming event on the previous day, but no particular attention had been paid to her words. She had announced two months previously that she would die soon.

PROPHET.

It may be mentioned here that the daily papers have also recognized that Mlle. Comodon had prophesied that a fire would soon occur in that district, in which many rich people would lose their lives.

THE VIRGIN.

## From Light, London, Eng.

The Society then considered the apparitions of the Virgin at Tilly. The "Tilly" is a small town in Scotland, and it is reported that he had been down to Tilly a second time in May. The first time he had himself seen the rain of luminous sparks, which the ecstasies say surrounds the apparition of the Virgin.

On the second visit he had seen Louise Pollette, entranced, with her eyes open, looking up at the sun for fifteen minutes. He saw Marie Martel in ecstasy, and in her open eyes he saw the image of a cross appear, though no visible cross was in front of her. When she returned to her normal state she said in reply to his questions that she had seen an angel kneeling at the foot of the cross.

STRANGE PHENOMENON.

The Marquis Lepinasse, introduced by M. de Monteville, a scientific man by informing the members that he had himself seen the image of the figure of the Virgin in Marie Martel's eyes, while entranced, at least twenty times. He had examined the image in her eyes with a strong magnifying glass and seen the folds of the dress and a blue sash. A friend of his, the Count de Chabanais, had seen the image in her eyes, and the image moved as if alive, while he was looking at it. An artist had seen it and made a sketch therefrom, of which Marie Martel had afterwards confirmed the exactitude. The Marquis then showed the image of the chapel in her eyes, which changed, it is announced, will be erected there at some future date. This chapel has been seen by several subjects, and M. Jery has published a sketch of it in his memoir, made from the description of the several clairvoyants.

THE SOCIETY NOMINATED

a commission to go to Tilly and examine scientifically into the matter and to report, if possible, as to whether the image in Marie Martel's eyes is really caused by subjective magnetism or by an apparition external to herself.

THE VATICAN

has instructed the Bishop of Bayeux to investigate the matter, and to report thereon. Unfortunately, it will be Cardinal Puchol who will provide over the committee which will decide as to the character of these phenomena. As this is the same authority who gave his support to Leo Taxil in his letter's gigantic blunder, it is to be feared that the decision may not be infallible.

From The Mystical World,

London, England,

It is agreed by all that children should be taught how to make pot hooks and how to know dollars from cents; but of the secret of life, the sex function, they remain ignorant, to find self-education.

Modesty is a flimsy shield, thrown out to mask feminine ignorance, which is often paraded as virtue.

It is not worth while working life away to learn that which is not true.

A bad person does not require the friendship of good people, except so far as they can prey upon them. In this they are blind to their own interests.

The pioneer of Truth gains strength in opposition and abuse.

What fools these creditors be; for wise men are never creditors.

"Seek" with the soul for the soul, and with the senses for the body.

The multitude has not the knowledge of what is true, but by instinct it knows what animal strength is, and it ever seeks to destroy the power it cannot measure or comprehend.

When the waters are troubled, clearness has gone; thus when the magnetic healers enter a troubled condition the power of healing is obscured for a time.

I do not expect to be understood by few, but I cannot resist nature, but must throw off the light, which as an instrument I gather from the universe.

Society expects much and gives but little. This is the selfish condition.

While silence may be construed into giving consent, it is also a method of showing contempt.

No person has the power to save another until he has saved himself; no power can be used unless he is a success in the line of advice given.

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

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., J.L.D. A compact and comprehensive review of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00, cloth, 50 cents. For sale at this office.

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

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a most interesting and instructive manner. For sale at this office. Paper, price 25c.

"Social Upbuilding. Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Origin and Antiquity of Man." By Hudson Tuttle, test medium and speaker. A new work. English edition, nicely bound in cloth, \$1. For sale at this office.

From The Freethinker, London, England.

AS THE LAW NOW STANDS,

any bigot who chooses to act as a common informer, and denounce the pious societies for supplying them with a sure penalty to the extent of two hundred pounds against any person or persons responsible for discussions or any sort of entertainment on a Sunday, if there is any kind of charge for admission, lectures are not included unless they are followed by discussion; but in the Leeds case, it was held that the lecture was an "entertainment," because the lecturer sometimes made the audience laugh.

FREE THOUGHT LECTURES.

We have always held, as Mr. Bradlaugh did, that a Free-thought lecture could be upheld as not an entertainment, its object being persuasion. But it would come under the law if discussion followed the lecture. Even then it would, in our opinion, be possible to win in the end if the bigots started a prosecution. But they have been chary of proceeding against Free-thought lecturers. Mr. Poole successfully defied the chief constable of Hull a few years ago, and a little later he too successfully defied the police authorities at Portsmouth. Mr. Poole's plan of campaign is one that he prefers to keep to himself until the occasion arises for fighting.

PAN-ANGLICAN SYNOD.

It is said that the Archbishop of York and the Bishop of London, both of whom have recently visited St. Petersburg and Moscow, hope to carry the Anglican reunion with the Greek Church, which would be a big rebuff to the Pope for his letter on the no-validity of Anglican orders.

ENGLAND AND ROME.

The Catholics are crowding over all this as an acknowledgment that England owes its Christianity to Rome. They forget their own legends about these Isles being visited by the apostles and how Joseph of Arimathea founded the Abbey of Glastonbury, and how St. Alban and St. Patrick were martyred. When the apocryphal and the Italian Mission in England was really powerful, it drained as much wealth out of the country as possible, and the bulk of the people of England have not taken much stock in it since.

RATHER SHARP.

The Roman Catholics of Ireland are putting forward their proposal for a new university, which they hope will command the assent of both political parties in Great Britain. They propose that all the money voted by Parliament shall be spent on secular education, that the chairs of theology shall be endowed by Irish Catholics, that the governing majority shall include a majority of laymen, and that the Dublin Test Act of 1875 shall be modified in the sense of the Oxford and Cambridge Acts. "This is all very well in its way," but it will not prevent the new university from becoming a Catholic institution. Trust the bishops for that.

THE CHURCH CONGRESS

at Nottingham this year, it is said, was appropriately fixed to fall at the same date as the famous Goose Fair. The Goose Fair, however, is such a great institution that the black cacklers have deemed it advisable to defer their congress until next year after the white ones have had their turn. The Congress of the Lambeth Pan-Anglican Conference, there will be a special gathering of bishops, so that the ordinary black clerical goose will be little accounted of.

IN THE SOUTH.

Meetings on Lookout Mountain and in Chattanooga.

The Chattanooga News, of July 14, says:

"The Southern Association of Spiritualists held their annual business meeting on the mountain yesterday. It took all day to transact the business. There were 2,007 shares represented. Much of the time was consumed in the arrangements for rebuilding the hotel and improving the grounds for next year."

If the plans mature, there will be a fine hotel on the Natural Bridge grounds before the next camp-meeting. The old board of directors was re-elected. The new directors will meet shortly to elect officers for the ensuing term and close up the business of the present camp-meeting.

The exercises commenced with a congregational hymn, followed by an invocation by Mrs. Jennie Hagan-Jackson. The main discourse was on "The Religion of the Poets," ably handled by Mr. Francis B. Woodbury, of Washington, D. C.

Mrs. Jackson then gave seven poetic improvisations on the same number of subjects given her by the audience, which were the equal to the many poetic gems that have come from her inspired lips in other meetings.

After appropriate music, Mrs. Annie E. Thomas, of Newport, Ky., opened her test scene for spirit communications. Space forbids a detailed description of the many startling things she told her audience. For over thirty minutes she held her auditors spellbound with her wonderful revelations. Names and incidents were given in rapid succession, and in every case were promptly recognized. The number of tests given were not less than twenty, the names numbering at least forty. Some of the oldest Spiritualists present remarked that Mrs. Thomas gave the finest public scene they had ever attended, her tests being the peer of such as are given by Edgar Emerson, Mrs. Foy and the late Joseph D. Stiles. Mrs. Thomas is certainly a wonder to the uninitiated, as well as to the faithful.

## From The Freethinker, London, England.

AS THE LAW NOW STANDS,

any bigot who chooses to act as a common informer, and denounce the pious societies for supplying them with a sure penalty to the extent of two hundred pounds against any person or persons responsible for discussions or any sort of entertainment on a Sunday, if there is any kind of charge for admission, lectures are not included unless they are followed by discussion; but in the Leeds case, it was held that the lecture was an "entertainment," because the lecturer sometimes made the audience laugh.

FREE THOUGHT LECTURES.

We have always held, as Mr. Bradlaugh did, that a Free-thought lecture could be upheld as not an entertainment, its object being persuasion. But it would come under the law if discussion followed the lecture. Even then it would, in our opinion, be possible to win in the end if the bigots started a prosecution. But they have been chary of proceeding against Free-thought lecturers. Mr. Poole successfully defied the chief constable of Hull a few years ago, and a little later he too successfully defied the police authorities at Portsmouth. Mr. Poole's plan of campaign is one that he prefers to keep to himself until the occasion arises for fighting.

PAN-ANGLICAN SYNOD.

It is said that the Archbishop of York and the Bishop of London, both of whom have recently visited St. Petersburg and Moscow, hope to carry the Anglican reunion with the Greek Church, which would be a big rebuff to the Pope for his letter on the no-validity of



## QUESTIONS ANSWERS

This department is under the management of the distinguished author, speaker and medium,  
**HUDSON TUTTLE**  
Address him at Berlin Heights, Ohio.

**NOTICE.**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

"Historical": Q. When was the Nicaean Council held?

A. There have been held at Nicaea two renowned Ecumenical councils—one in 325, when 318 bishops are said to have met to decide on the fate of Arius; and the other in 787 declared favorable to the use of images. Nicaea was once the important capital of the Greek Empire, and its ruins are still imposing. It is now a rude hamlet of one hundred families, called Isnik.

M. T.: Q. Is there any difference between fairies and nixies?

A. These orders of invisible beings, according to the mythology of the Teutonic races, were quite distinct. The fairies were good and sought to bring happiness to mankind. The nixies in their intercourse with man, whose forms they temporarily assumed, were often malignant. They possessed a knowledge of the future and were sought to reveal it, their good will being invoked by gifts. While the fairies frequented sylvan retreats, the nixies were water-spirits and concealed themselves in the depths. They gave the name "Old Nick" to the personification of evil.

Harrison Augur: Q. (1) I have heard it stated that armies of soldiers in battle array were seen in the skies before or during the revolutionary war. Is there any positive evidence that it is true?

(2) What historical evidence have we that a sword was suspended in the sky over the City of Jerusalem just before its destruction by the Romans?

A. (1) All ideas of the miraculous intervention of higher powers in human affairs had their beginning in ignorance, and were it not for the hereditary tendencies coming from the past, such views would not be entertained, now that we know that the universe is controlled by law, and that there is not nor can be any interposition to change such laws. All accounts of phenomena of special prophetic significance are relegated to the realm of fairy tales, amusing to children, and pleasing to the fancy.

There may have been some foundation to the story of the armies in the sky. The aurora borealis sometimes forms rows of streamers along its arch, and these come and go like flashes of light, chasing each other. To the awed rustics such rare displays might well inflame their fancy, and give rise to the story which has come down from revolutionary times. The tale has the authority of tradition, and no more.

(2) The famous sword which hung over Jerusalem has been conjectured to have been a comet. All past ages have regarded these occasional visitors which flame in the sky as omens of evil. But there is no cause for bringing forward an explanation, for there is not the least evidence that there was any such appearance. If it really had been a comet, it would have had no historic significance, as it is a cardinal principle that cometary events have no prophetic relation to the affairs of man. Physical conditions brought about by great changes in climate, or the earth's surface, directly affect mankind, but ten thousand streamers of the Northern lights may reach across the sky, stars apparently fall, comets flame, the sun suffer eclipse and we know all as accurately adjusted as the movement of the hands of a clock, and as presages and portents are meaningless and harmless as the chirping of the cricket on the hearth.

Student: Q. What is the science of psychometry?

A. Psychometry is a branch of spiritual knowledge, and depends like spirit manifestations on the impossibility of the brain. We are surrounded by a spirit atmosphere or ether, which we normally do not sense, but as the electrometer detects the presence of electricity, so the sensitive brain perceives their ether. There is an influence exerted by individuals unconsciously on each other, which cannot be felt by the nerves in their ordinary state, but which is plainly recognized by aid of clairvoyance. To the spiritual eye, every individual appears like a luminous center, throwing off thought-vibrations as a lamp throws off light.

In making experiments in this department or in any other relating to mind or spirit, the greatest care should be used and the conditions already known complied with in as perfect a manner as possible. The student of the physical sciences deals with elements he can see, feel, and measure. He understands their properties—can combine them and observe the results. If he place iron and sulphur in a retort, and applies heat, he knows that a sulphuret of iron will be produced; and that he will obtain water by burning hydrogen and oxygen together. In all these operations he can pronounce with certainty what the effects will be, for he can fulfill all the necessary conditions.

Not so, however, with the student of psychology. He enters a new and unexplored realm, and deals with elements so ethereal and subtle that they lose all properties usually attributed to matter and become more properly agents than elements. He cannot see nor measure them, nor can he fulfill the required conditions, for he does not know what they are. His steps are empirical and the results obtained subject to great deductions. As the psychic student knows little of his subject, he cannot exercise too great care.

Psychometry depends for its manifestation on the vibrations in the spirit ether being cognized by those in union. The peculiar state of vibration in one brain is reproduced in another.

It may seem incredible that any influence was left on paper by simply writing a name on it, and still more incredible that character can be delineated therefrom. Yet this is a fact every day apparent.

A lock of hair or portion of garment worn give the same influence, and for the cause of the vibrations they excite. It is scarcely correct to call psychometry a science as yet. The observations thus far made are all tentative and liable to being modified in their bearings by more accurately instituted research.

Carl Dreyer: Q. (1) Can a person possessed of hypnotic powers employ the same for the gratification of sensual desires?

(2) Can the hypnotist make his subjects do what they would not do if not under his influence?

A. These questions open up a wide field of thought, and their answer intimates the dangers which accompany the subjection of one person to the will of another. That the hypnotist is thus able to control his subjects is shown in the ordinary occurrences of every-day life. The successful salesman is he who has a strong hypnotic power. He persuades by suggestion, and sells where others fail. His customers regret after he has gone and his

influence removed, that they allowed themselves to purchase, perhaps against their better judgment, yet they will fail in keeping their resolutions when he returns. The long conferences when two men are bargaining has for its object the subjugation of the weaker will to the stronger. Often both parties are equally positive and there is no compromise on either side.

This influence is seen in revivals where the preacher is assisted by the church, and brings penitents forward to the "anxious seat." It is called "the power of the Holy Ghost," but it is plain and simple hypnotic power. At the time the convert is dazed and is unable to comprehend the influence which absorbs his will. After a time it wears off, and he resumes his old ways.

### The Soul's Leader.

Shall Moses be our leader,  
Or in Pharaoh will we trust?  
We are born in Egypt darkness,  
And grow out we surely must.  
The outer doth from the inner roll,  
And our leader dwells within the soul.

The mariner's compass directs him o'er the boisterous sea, yet the compass is not conscious of its own acts; yet it is controlled by the law of intelligent force. Humanity is launched on the sea of life, with the same intelligent force on a higher plane of action, with the same law guiding on towards a still higher plane of life and light; and man in his ignorant, undeveloped state of mind has formed an image of this unseen force, and made an idol—hence are idolaters, calling on that unseen force to bless them in the room of obeying the intelligent force which would lead them out of Egyptian darkness on to a higher plane of life and light.

It is only by obeying the compass that the mariner finds the harbor of rest, where the intelligent force guides him; just so with Moses, or the moral power of the human mind—if we wish to get out of Egyptian darkness, we must obey the law of the moral power of our own being; then we will grow out of darkness, by the same law that causes the grain to grow out of the earth, into the life and light of sunshine.

By our ignorance we are trying to change the laws of nature, asking our idols to change the law of nature to suit our selfish undeveloped state of mind; but the law is our schoolmaster, and obey it we must.

We may kneel down, and to idols pray,  
But would wiser grow, if we law obey!

No matter what or who we depend on, the law that organizes our individuality, will be our safe and everlasting guide.

It guides the planets in their course,  
And from its power there is no divorce.  
Summerland, Cal. A. C. DOANE.

### HER WILLIE IS HER LOVER.

The following poem is founded on actual occurrences, which made the mother a believer in pre-existence.

Little Willie, clinging closely to his loving mother's breast,  
Asked her where he came from, and till answered gave no rest.

As she gave him all the details in the terms he understood  
From the standpoint of Dame Nature, as a careful mother should.

Both his childish eyes grew brighter with the knowledge of the law,  
And his mother grew much dearer, as their kinship clear he saw;

Till his sweet and loving nature could withstand the silent bliss  
No longer, and he said: "Mamma!" as he gave her kiss on kiss.

Thus the little bud was opened to the knowledge of its being,  
And he was his mother's lover from the moment of his seeing.

And he afterward informed her, with the wisdom of a sage,  
That he knew he'd been her lover in some former earthly age.

And that he should always be so, and they'd meet again some day.

Soon the spirit took departure from the youthful bit of clay,  
Still she often sees her lover at the parting of the veil.

And answers every beckon of her darling Willie's hail.  
DR. T. WILKINS.

### THE MINSTRELS OF THE MORNING LAND.

Oh, moaning hearts that plain and sigh  
When loved ones greet no more your eye,  
Do you still sadly question "Why  
The good, the true, so early die?"  
Hear now my heart, that gives reply;  
No more it echoes back your sigh;  
I now can make a glad reply,  
And sing with joy, they do not die!

For faith within my soul once more  
Sounds her free harp, and wakes the lore  
They sing who walk the "summer shore";  
She sings, she mounts, then swiftly flies  
Back to her own unclouded skies,  
Beneath whose calm and steady beam,  
On mountain tops that softly gleam  
With heaven's own rays that o'er them stream,  
Stands her fair towers, whose crystal gates  
Open for each soul that calmly waits  
And leans in trusting love on God,  
While bowed by sorrow's chastening rod.

Now o'er my path she sheds her ray,  
And Thought pursues a shining way,  
And thus to Reason's boastful strain  
Replies, and joyful sings again:

Oh, blind, imperfect Reason, pause!  
What know you of the eternal laws,  
By which the loving Father draws  
All creatures to his Great and small,  
His boundless love embraces all.

His attributes, attractions, powers,  
Are seen in every cloud that lowers,  
No more in sunshine than in showers.  
He who in beauty paints the flowers,  
And rears the sunset's golden towers,  
Whose power sustains each living form,  
And hangs the rainbow o'er the storm,  
Will surely lead us to his bowers,  
Through pathways of His choice, not ours.

Our very ignorance here may be  
His instrument to set us free;  
Our griefs and pains His furnace fires,  
Fusing the ore of our desires,  
That angel hands may wake the lyres  
And tune the telegraphic wires  
Down which the electric tides may move,  
And bring us messages of love

From those who walk the golden strand,  
From friends of our own household band,  
The minstrels of the "Morning Land."  
Belvidere Seminary, N. J. BELLE BUSH.

There is nothing so likely to produce peace as to convert itself into a power and organize a huge instrumentality of means.—Emerson.

### "SUGGESTION."

(Continued from page 1.)

#### PRODUCTION OF STIGMATA.

With regard to the production of stigmata or blisters by a transmitted idea: The nervous fluid is similar in many ways to electricity, the circulating nervous force for the transmission and production of the phenomena of the idea, or phenomenal effects, at a distance. The lifting of weights by muscular effort of the arm is determined by an idea in the brain, and is of a similar character; it is a phenomenalization through the muscles, and is a phenomenalization through the skin.

Ideas are suggested to the brain by reaction through the senses, by hearing, feeling and seeing. Suggestions appealing through the several senses will produce images in the brain, of varying intensity in different subjects, according to the more or less perfect functioning of the several senses, in different subjects, visual suggestions taking more effect in some, additional in others. The reflex reaction of the senses on each other assumes different associative combinations in different subjects. Within these living centers, various reactions will be proportionate to the intensity of the impression. An impression or image from a passing object in the street, upon which attention is not arrested, will produce scarcely any reactive effect. But the experimental suggestion entails the magnifying and intensifying of the image reacted by the idea. Attention is concentrated thereon, to the exclusion of other impressions, which are temporarily effaced.

#### NATURAL LAW.

(Continued from page 1.)

thus expressed: Man moves in the pursuit of those interests which he thinks will best promote his welfare along the line of least resistance.

There is an escape from this law; for no one persistently pursues a course which he knows will injure him. It is true, men are sometimes impelled by some overmastering passion to act like the gambler, the drunkard or the opium fiend; but this is in accordance with the law that the strongest feeling for the time being determines the action.

I must impress upon the mind the persistence and immutability and certainty of action of Natural Law.

"Natural law, or law inherent in Nature was never made, but is from eternity. Natural laws originate in God, and eternally proceed from him; hence they can never be violated, changed or suspended. The creation of the universe and man proceeds eternally from God in obedience to unalterable laws of involution and evolution. The resurrection is a natural emerging of the spiritual from its physical husk. The condition of heaven and hell is the spiritual expansion or contraction—the happiness or misery naturally resulting from a good or evil life."—Rev. J. S. David, San Francisco, Cal.

"The central thought of my sermon," said the Rev. Dr. Dille, of the Central M. E. Church, San Francisco, "is the operation of the natural law in the spiritual world. The region of law is Nature, and whatever man sows he shall reap. If men should ignore God's physical laws as they do his moral laws, the human family would perish. Obedience to physical laws is the price of health and longevity."

"If law is inexorable in Nature, how much more important it should be in the spiritual life. Man thinks the lower part of the universe is an orderly cosmos; the upper part a lawless and formless chaos. For a bad life to bring happiness would upbraid the universe."

When man can see that the development and culture of the moral sentiments will result in the rule of love and law of justice which will immeasurably increase his happiness in this life, and enable him to realize the grandeur, the beauty, the glory and the perpetual joy in the other, the higher life that is made possible to all, then all men will employ their energies in the direction of such development of the moral sentiments, and engage in those higher and nobler pursuits. They will realize that these will be their best interests in the promotion of their welfare. They must pursue them in obedience to the natural law of human conduct; they can no longer do otherwise. An immortal body can be kept from falling to the ground.

When men are made to see this, the work is already accomplished. The law is unalterable. The course of civilization will be reversed, and mankind will move upward and upward. Vice, crime, misery will be no more. The prayer of the gentle, loving Nazarene Prophet will be answered—the millennium will come.

E. J. SCHELLHOUTS.

### FOOD FOR THE TIMES.

(Continued from page 1.)

crime, because its perpetration is gratifying to that appetite. The end of this criminal is published to the world, and the acceptance of proffered mercy is made an act of great merit. He has cast his burden on an innocent person, and on his merit is seated among the saints. And so is fed the hope that if crime is detected, the same result can be effected in the final career of other criminals.

So long has this idea of vicarious atonement been held up to the world as a certain fact, that it has grown to be recognized as a certainty, and as the great idea that underlies the plan of salvation. And here is the basis on which rests the fabric of human departure from the line of correct moral and humane conduct.

What, then, must be the condemnation of those who for generation after generation have labored so long and but too well to pervert the truth, and hence to lead the multitudes into the most brutal excesses? You more than all others, who have so industriously taught and enforced this idea in the dungeon, at the stake and at the rack, have more than all others, to answer at the bar of impartial justice. And your repentance must be in act rather than in word.

Come out, then, from behind your piles of musty dogmatism; look at nature; study her laws; reverse the infinite as a Father of the race. Look to Him as changeless, and if you must worship in word rather than in act, pour out your invocations; your supplications and your offerings to Him, rather than to a god who is ever changing and devising some plan to escape from the effect of his ignorance, and so in coming ages help to overthrow the errors and atone for the crimes you have committed in the past.

S. F. DEANE, M. D.  
Carleton, Neb.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

## PROGRESSING.

### National Spiritualists' Association.

Fifteen charters granted during the last three months. New York, Texas and Ohio State Associations organized; Rhode Island and Maine soon to join the progressive army.

A well attended and harmonious meeting of the Board of Trustees, N. S. A., was held July 6 at headquarters. In the absence of President Barrett on account of sickness, Vice-president Mrs. Cora L. V. Richmond ably presided. Charters were granted to eleven local societies, three new State Associations and a society in Nunavut, B. C. Cash received during the quarter, \$587.88. Washington Spiritualists testified of their appreciation of the work of the N. S. A. by contributing over one hundred dollars of this amount. Arrangements were perfected to defend the Babe Willis, and a committee appointed to co-operate with T. J. Mayer, executor, in this matter. Mass-meeting to be held at Nashville arranged for September 23, 24 and 25.

Thousands of copies of literature have been distributed, and the good news of spiritualism disseminated in many localities where a message of peace and love had never been voiced. The gain to the N. S. A. during the last three months is the most marked of any three months in the history of the Association, comprising as it does three State Associations and some of the most prominent associations in America.

The mass meetings at Syracuse and Providence, held during the quarter, were a great success.

The work before us increases every minute. The Babe Willis must be defended. Spiritualists must be aroused to the importance of standing by their rights. Organized Spiritualists will be a success, but to assure it, practical business men and women who love the truth must rally to insist that the N. S. A. not only shall be sustained, but promulgated, representing no clique or narrow association of the people, for the people, in the interest of all the people and humanity generally.

#### ANNUAL CONVENTION.

Arrangements for the annual meeting which will be held in Washington, October 19, 20 and 21, at Masonic Temple, are already perfected. Headquarters will be at Abbit House, 18 street. Annual reunion will be held in Red and Large parlors, October 18, at 8 p. m. Certificate rates are expected on all railroads, and many of the most prominent Spiritualists of America will attend. This will be a most important session, as the celebration of the Fiftieth Anniversary is near at hand.

FRANCIS B. WOODBURY.

### Mrs. Clara Watson in England.

To the Editor:—Thinking that some of the many readers of your progressive paper will be interested in the journeyings of my humble self, I take the liberty of asking space for a few words regarding incidents, places and peoples encountered since leaving America. Mr. Watson and myself set sail for the shores of the "mother country" as per announcement in The Progressive Thinker, June 2, reaching Southampton June 9, just seven days out. The voyage was pleasant and somewhat monotonously interesting. Of the large number of passengers we found some congenial friends. We were exceedingly surprised to meet on board Virchand R. Gandhi, who was accompanying his wife to London, on her return to Bombay, India.

Sunday evening, with the ship rocking and tossing in mid ocean, we were favored with a good old orthodox prayer and praise service. In the morning two Catholic priests tried to hold forth in divine service, but evidently none aboard cared to go to the "confessional," or say "mass," or "count beads," or listen to the mummerly of the priesthood, and the effort was abandoned.

Our first visit was at Ramsgate, near Dover, and here and near by divergent points we found much of interest. The streets, many of them, are very narrow, and cross and turn and curve and zigzag here and there, in a fashion truly bewildering, but are paved and covered with good clean sidewalks. Near by our stopping place there stands a quaint old church, built in the twelfth century. The structure stands in the midst of and over the graves of the departed ones. Many of the stones are moss-covered with age, and the inscriptions obliterated with the finger of time. On our first visit there the door of the "sacred" temple stood ajar, and we cautiously entered, and found therein a woman cleaning up for Sunday, and we thought it needed renovating bad enough, for the atmosphere was damp, musty and sickening in the extreme.

The furnishings consisted of an organ, Bible and a pew box. We passed through, put a penny in the box, bade the woman good day, and were glad to escape from the noxious physical and mental atmosphere that pervaded the place. At Canterbury we visited the great cathedral, marvelous in construction, but a horrid place to be in.

Our stay at Canterbury was very pleasant and replete with interest. We found accommodations at the private boarding house kept by Mrs. Morse, wife of England's noted worker in the cause of Spiritualism, Brother J. J. Morse; and here we met comers and goers from almost everywhere, and all of them intelligent, progressive, thinking people, the most of them Spiritualists, and among them who should we find but our own good Dr. Peebles on his return trip to America. The Doctor spoke for the society of Spiritualists there Sunday evening, July 4, and was tendered a reception by Mr. and Mrs. Morse the Wednesday evening following, which was a thoroughly enjoyable affair, of which no doubt Brother Peebles will write. And let me say to all friends visiting England who desire a homelike home, from home, to find the Florence House, where abode good Brother and Sister Morse, and their kind, pleasant and helpful daughter.

I am to speak at London, the 25th. Bristol is a quaint old city, and we are to remain here a few days, and then on to Paris for a week. We are booked to sail for home, July 31, arriving about the 1st of August, as we are to stop at Albany a few days. Of course we have seen many wonderful, marvelous, beautifully quaint and curious things of great interest historically and otherwise, of which time and space forbid mention. I had forgotten to say that in London we met Mrs. Chavallader and her parents, Mr. and Mrs. B. Hill. Also a number of other Americans have crossed our path.

But with all of interest here, there is no place like "Home, Sweet Home." Bristol, Eng. CLARA WATSON.

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

## "THE LIGHT OF EGYPT,"

OR THE SCIENCE OF THE SOUL AND THE STARS.

Finely Illustrated With Eight Full-Page Engravings.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the Spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

#### OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. \* \* \* It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention, and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price, Three Dollars. For Sale at This Office.

## MOST WONDERFUL BOOKS.

## The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom, By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo, Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."—Chicago Tribune.

"The most valuable contribution that has yet been made to the history of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its hand, and follows boldly wherever truth bids him come."—Buffalo Commercial.

"The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchainment. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."—Chicago Times-Herald.

"Undoubtedly the most exhaustive treatise which has been written on this subject. It is able, scholarly, critical, and impartial in tone."—Boston Daily Advertiser.

"A literary event of prime importance is the appearance of 'A History of the Warfare of Science with Theology in Christendom.'"—Philadelphia Press.

These two large volumes, containing about 900 pages, will be sent to any address on the receipt of the price, Five Dollars.

### A UNIQUE BIBLE PICTURE-BOOK.

## OLD TESTAMENT STORIES

## COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages. 200 Full-Page Pictures.

#### CONTENTS.

Sustaining a Theology.  
Some Chances.  
The Adventures and Work of Noah.  
A Hunting Anecdote.  
Abraham, Christ's Great Ancestor.  
A Quaker.  
Isaac and His "Sister."  
One of Twins.  
Jacob and Esau.  
Joseph the Man of Dreams.  
Holy Moses.  
Solomon the Diviner.  
Bloody Joshua.  
The Campaigns of Deborah and Barak.  
The Agony of Abin and Sisera.  
General Gideon.  
Joseph and His Human Sacrifice.  
Samuel, the Seer.  
Ruth and Boaz.  
Unstable as Water. God Shall Not Exceed.  
David, God's Favorite.  
Some Stories from the Book



## SOME PLAIN TALK.

## Has Our Civilization Reached Its Highest Point of Use?

To the Editor:—A few weeks ago I saw an article in *The Progressive Thinker*, by Prof. Loveland, a "Proclamation" to come up higher, that is what I desire above all things, and what I labor for daily.

On May 15 I saw another article on the same subject, in which he made this statement: "Our present civilization has reached the point of highest possible use to man."

I have read that over and over, and wonder if it is possible Prof. Loveland meant just what those words imply; or is it a misprint. I have always taken the Professor as a man of good judgment; have read his articles with pleasure and profit, but the idea in that statement as it reads is simply preposterous.

It is true we have made great strides in scientific discoveries in the last fifty years, but our moral state, which is the true test of civilization, is and indeed to contemplate; and the worst of it is we do not seem to be reaching the wisdom, from time to time to trace the cause and remove it, but are continually whirling away at the effect—the cause is so near us we cannot see it—it lies in our very nature; here is where the battle must be fought, right at home. I will not attempt to point out all the ways in which we trample under foot the moral or spiritual laws—they are too numerous—only a few of the leaders.

The first in importance, and which lies at the foundation of all good or bad, is the prenatal conditions we give our children. "The most momentous of all questions is least regarded." We can never hope to better conditions until we commence here.

The next is intemperance in its 10,000 forms, the worst of which is our dietetic habits, because that poisons the fountain-head, the life blood.

One who invariably eats only pure, simple, healthful food, is the exception, not the rule. The consequence is, we are a race of invalids, all out of harmony with ourselves and all the world.

Do you think the Good Father intended any such state of things when we have reached our highest point of civilization?

The poor in this country are their own worst enemy as a rule they have planned to be poor. In the first place they marry and bring large families of poor little helpless children into the world, and all the time spend more for that which is useless and worse than useless, than for the necessities and comforts of life. I admit it is through ignorance and bad habits, but the result is the same, and then we hear such a howl about the poor wage-earner.

Labor is a blessing, not a curse to anyone, and with such well-paid labor as this country affords every one might provide themselves with a good home if they would. We hear a good deal about shortening the hours of labor that he may have time to read and improve his mind. Nine-tenths of that class are not intelligent enough to care for reading or improving the mind; the more leisure, the more time to drink, smoke and gamble, squander their money, and then go on a strike for higher wages. If the farmers did not have to work ten to twelve hours a day, we should think we had an easy time. We often work twelve, fourteen and sixteen hours, and then are not sure of a cent profit; but the most intelligent read dozens of papers weekly.

Intemperance is the curse that is eating out our very vitals, but Spiritualists as a whole seem not to comprehend it. Mrs. Severance is the only one I have ever heard lecture on the subject; she can see it in its true light and is in earnest in the work, but nearly all as far as I know are addicted to their old habits of using tea, coffee, tobacco, whiskey, flesh—even hog—just the same as other people.

Have thought, and still think such things are a detriment to health of body or growth of spirit. I never find any use whatever for these things; do not believe they are a requirement of our nature in any sense of the word, and I have been a hard working woman on a farm, sixty years.

We Spiritualists claim to have received a greater light so of more importance. I think it is high time we begin to comprehend that upon us depends the success or failure on the part of the spirit-world to bring us up to a higher standard. When we degrade ourselves below the brutes, with disgusting habits, don't let us take the sacred name of Spiritualism in vain.

When we become sufficiently advanced to live and proclaim the gospel of good health and social purity, then and not till then may we begin to look for an advance upward all along the line.

MRS. J. C. ENGLISH.  
Lovell, Mich.

## Maple Dell Park Camp.

The eighth annual session of the National Spiritual and Religious Camp Association opened at Maple Dell Park, Mantua Station, O., on Sunday, July 18. In the morning a pouring rain called to the campers to consist of those present and most of the old familiar faces, as well as many new ones, were welcomed in the opening address by chairman M. C. Danforth. The speaker of the day was Hon. O. P. Kellogg, ex-speaker of the House of Representatives of Wyoming. Brother Kellogg was one of the pioneers in our cause here forty years ago and is very popular with our friends. He was followed by Dr. F. Schermerhorn with psychic readings, which were quite satisfactory to the audience. In the evening a general reception was held.

Maple Dell Park contains twenty acres of as picturesque ground as can be found in Ohio. Several cottages have been built this season and improvements seen on every hand, seem to bear out the statement of the board of directors, that this camp is in a better position for successful work than ever before.

The steamer that plies on the winding river has been enlarged and its capacity doubled, and a little dredging in one or two places has made it possible to double the length of the course covered. A new bath house is also a much appreciated accommodation. The pride of Maple Dell is her auditorium, which seats two thousand and has almost perfect acoustic properties. This has been treated to a new roof. Our people take much local pride, also, in the fact that the new local Training School for Spiritualists which has just successfully closed its first term, was organized here.

Standard dramas will be placed upon the stage here every evening. The first presented will be "The Old Homestead," under the personal direction of Mr. and Mrs. R. A. West, who have been well known in the theatrical profession for thirty-five years, and who will be assisted by excellent local talent.

"After the Sex Struck." By George N. Miller. Price 25 cents.

## IMPORTANT!

## DR. G. E. WATKINS,

—THE—  
FAMOUS CHRONIST,  
OF AYER, MASS.

## QUICK CURES!

Send age, name in full and two 2-cent stamps and leading symptoms, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

Specific medicine! No drastic drugs!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,  
AYER, MASS.

Lake Brady Camp.

Owing to the financial embarrassments of Lake Brady, it was not possible to employ many outside speakers for the season. Notwithstanding this, our local corps has filled in and sustained our reputation for interesting lectures and conferences.

Mrs. McCaslin's lecture on "Proofs of Immortality from a Scientific Standpoint," last week, was well received.

Chairman P. A. Hendrick also gave an eloquent and stirring address on the "Dilemma of Spiritualists and Mediums." Miss Maggie Gaule gave a history of her conversion from Catholicism to Spiritualism. Many others have also added to the interest of our gatherings.

Carrie Twine, "whom our spirits sojourned with us only two days, Sunday and Monday. Of her excellent discourses we liked "Haunted Houses" a little the best, Sunday afternoon. Maggie Gaule followed Mrs. Twine with her inimitable test scenes.

There was an unusually large attendance notwithstanding the heavy rain during most of the day. In the evening Mrs. Twine and Miss Gaule gave a lecture for the benefit of the camp.

Mrs. Twine's quaint, humorous control, "Ichabod," kept the audience convulsed with merriment during the fore part of the evening. But under this rippling current of fun, ran the deep, still waters of life, the proofs of life beyond the grave, in texts which "Ichabod" gave to numerous of the guests.

Miss Gaule, as usual, also analyzed this truth. To the writer she gave a comforting message from a dear mother, who recently passed to spirit-life. This message netted a handsome towards building a new auditorium.

Monday we bade farewell to our good sister, Mrs. Criley. During her very happy held under public auspices, giving on an average some eighteen messages and names, most of which were recognized. She left here for Lily Dale, and we wish her abundant success.

Our lyceums create much interest. Lessons in anatomy and physiology, by Mrs. McCaslin, with mankind illustrations as well as children, enjoy the lyceum.

Mrs. Sadie Herrick has charge of the music, and physical culture is usually led by Miss Mabel McCaslin.

Rev. A. J. Weaver, of Mantua, gave us an interesting lecture to-day on "The Education of Mediums."

The Women's Fraternity gave a handsome return for their untiring efforts. We regret the illness of Alfred Kellogg, which necessitated his withdrawal from the management.

M. McCASLIN.

One month's treatment and an 8-oz. package of our wonderful Magnetized Compound for the eyes and entire system. It is working wonders for humanity! Sent postpaid for 10 cents in stamps or coin.

B. F. POOLE.  
Clinton, Iowa.

A GOOD OFFER

to anyone that is sick and will send their name (and stamps for reply) to Dr. J. R. Craig, Sacramento, Cal. He will diagnose the most difficult and complicated case without asking any questions, and will make no charges for treatment until you are helped, and then only what you are able to pay.

400ft.

TETSTIMONIAL.

B. F. POOLE—Dear Brother—I received the Melted Pebble Spectacles; they fit my eyes perfectly. Your Magnetized Compound and Spirit Yarns treatment has accomplished wonders for me. It has strengthened my left eye that I had never seen with so that I can now see with it. With best wishes for your health and prosperity.

Yours fraternally,  
SUSAN M. BRADY.  
1501 India St., San Diego, Cal.

## SCIENTIFIC

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

Dr. PEEBLES & BURROUGHS are successful specialists in all chronic diseases. They do not depend for the old dramatic drug system, but upon their extensive knowledge of the diseases and their proper remedies.

## Sunday-Spiritualist Meetings in Chicago.

Spiritualist Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 7:45 p. m.

Beacon Light Spiritual Church, No. 617 North Clark street, near Burton place. Services at 2:45 and 7:45 p. m. Dr. Perkins, assisted by Mrs. Perkins and other speakers, will address the meetings.

First Spiritual Temple. Services Sunday at 11 a. m. and 7:30 p. m., at Washington hall, corner Washington boulevard and Ogden avenue. Conducted by Dr. James M. Magoon and wife. Psychometric readings will follow the sittings.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 8 p. m. Lecture by H. M. French at 7:30 p. m.

Church of the Spirit, No. 620 North Clark street. Willis Edwards, pastor. Services at 2:45 and 7:45 p. m.

Christina Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Spirit of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

Church of the Spirit, corner Washington boulevard and Ogden avenue. Willis Edwards, pastor. Services at 2:45 and 7:45 p. m. Lecture, tests and spirit communications.

Please send in your place of meeting and it will appear in the above list.

Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for proficiency in philosophy, thought, lucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clarity. These books and pamphlets consist of the following: "The Spiritual Planes and Spheres. Giving Inspirationally, by Mrs. Maria M. King. In three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

"The Principles of Nature, as Discovers the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Giving Inspirationally, by Mrs. Maria M. King. In three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

"The Spiritual Philosophy versus Dualism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Mediumship. A chapter of Expertness. By Mrs. Maria M. King. Price 10 cents.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

What is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Social Ethics: Their Causes and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

The Brotherhood of Man, and What Follows from It. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents a brief survey of 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.

"Bible and Church Degraded Woman." By Elizabeth Cady Stanton. Compares the most powerful thing of the kind that the world has ever known. The Bible of Woman Suffrage on Questions of Morals and Religion; The Degraded State of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their spiritual bodies, to achieve universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts of the life of the Pope are given in a review of Roman ideas and practices should be read by all. Sold at this office. Price 25 cents.

"The Occult Forces of Sex." By Lois Walbrook. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents.

"The Relation of the Spirit to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Bull. The well-known and valued scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Laing, L.B. of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Religion of Humanity." A philosophy of life. By J. Leon Bennet. A beautiful paper-bound pamphlet, with illustrations. A most valuable publication to circulate among Christian people. Price 8 cents.

"The Religion of Humanity." A philosophy of life. By J. Leon Bennet. A beautiful paper-bound pamphlet, with illustrations. A most valuable publication to circulate among Christian people. Price 8 cents.

"The Religion of Humanity." A philosophy of life. By J. Leon Bennet. A beautiful paper-bound pamphlet, with illustrations. A most valuable publication to circulate among Christian people. Price 8 cents.

"The Religion of Humanity." A philosophy of life. By J. Leon Bennet. A beautiful paper-bound pamphlet, with illustrations. A most valuable publication to circulate among Christian people. Price 8 cents.

"The Religion of Humanity." A philosophy of life. By J. Leon Bennet. A beautiful paper-bound pamphlet, with illustrations. A most valuable publication to circulate among Christian people. Price 8 cents.

"The Religion of Humanity." A philosophy of life. By J. Leon Bennet. A beautiful paper-bound pamphlet, with illustrations. A most valuable publication to circulate among Christian people. Price 8 cents.

## ASTONISHING!

## DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of . . .

Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex and lock of hair, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to  
Mrs. Dr. Dobson-Barker,  
Box 132. SAN JOSE, CAL.

SPECIAL READING NOTICES.

Mother's will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

PUBLICATIONS  
—OF—  
HUDSON TUTTLE.

A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work contains mediumistic and other facts of this field of research by referring them to a common cause, and from there to the laws and conditions of man's spiritual being. Third edition. Price, 75 cents.

RELIGION OF MAN AND ETHICS OF SCIENCE.

Not service to the Gods, but knowledge of the laws of the world, and the activity of man and his eternal progress toward perfection is the foundation of this book. Price, \$1.

LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and the spirit-world presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price 50 cents.

ARCANA OF NATURE.

The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spiritualism." Price, \$1.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT-WORLD.

English edition. Price, \$1.

THE ORIGIN AND ANTIQUITY OF MAN.

Containing the latest investigations and discoveries, and a thorough presentation of this interesting subject. English edition. Price, \$1.

THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book contains the history and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." Price, 25 cents.

HERESY, OR LED TO THE LIGHT.

A thrilling psychological story of evangelization and free thought. It is to Protestantism what "The Sacred Heart" is to Catholicism. Price, 40 cents.

WHAT IS SPIRITUALISM?

How to investigate. How to form circles, and develop the faculties of the mind and spirit. Send lock of hair, and we will send a diagnosis of your case free. Send for circulars. Address North Chicago, Ill.

FROM SOUL TO SOUL.

By Emma Hood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, \$1.

THE LYCEUM GUIDE.

For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. Emma Hood Tuttle. A book by the aid of which progressive lyceums, a spiritual or liberal society may be organized and conducted without other assistance. Price, 50 cents; by the dozen, 45 cents. Express charges added. Address North Chicago, Ill.



The law is the same in micro and macrocosm. As was shown in the voyant's description of the Cholei-rac phenomena, it is this radi-which establishes the connecting between the mediums and their d-

(Continued on page 7.)











## The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as the second-class matter.

**TERMS OF SUBSCRIPTION.**  
The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:  
One year.....\$1.00  
Six months......50c  
Three months......25c  
Single copy......5c

**ADVERTISING.**  
Remits by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

**CLUBS: IMPORTANT SUGGESTION!**  
As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, we would suggest that clubs be organized. A sample copy, to solicit several others to unite with them, and thus be able to send out a large number more than the latter sum. A large number of little amounts will make a large sum total, and thus the field of our labor will be greatly extended. The suggestion will apply in all cases of renewal of subscriptions. We will be glad to receive orders for the same. For that matter, you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a useful book of 1000 pages.

**A Bountiful Harvest for 25 Cents.**  
Do you want a more bountiful harvest than we can give you for 25 cents? Then send us your order for THE PROGRESSIVE THINKER. It is a most valuable and useful work. The subscription price of THE PROGRESSIVE THINKER is twenty-five cents. For that matter, you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a useful book of 1000 pages.

**TAKE NOTICE!**  
If you do not receive your paper promptly, write us at once and we will send you a copy corrected, and missing numbers supplied gratis.  
If you desire the address of your paper changed, always give the old address, and the new one, and the change cannot be made.

SATURDAY, AUGUST 7, 1897.

### INGERSOLL'S AID TO CHRISTIANITY.

The Times-Herald, in a late issue, enlightens its readers with an editorial under the head of "What Ingersoll has done for Christianity." It mentions the invasion of San Francisco recently by Christian Endeavorers, thirty thousand strong, and of the Epworth Leaguers, twenty thousand strong, in Toronto. In view of these movements, representing several millions, it argues that Ingersoll's anti-Christian attacks on the church have strengthened rather than weakened the Christian forces. It says:

"Under the stimulus of Ingersoll's attacks the church has strengthened its outposts, recruited its armies, reinforced its reserves with youth and chivalry, and has made its defenses well-nigh impregnable."

If Col. Ingersoll has rendered such valuable aid to Christianity he ought to be compensated for his services by Christians in something besides abuse. They ought to thank him, at least, and sing paeans in his praise, rather than bestow curses on him, in which they are always so prolific.

But is not this new stimulation of the same character with intoxicants? While it invigorates for a time will it not be followed by depression frequently fatal? The opium eater dwells for a time in a sea of delight, but, oh, the exhaustion and revulsion which follow. That the church is strong, and has the wealth of the civilized world at its bidding we all know. How it gained that position we also know; but it may be well to note the revolution quietly going on in the church. Especially observe the changes wrought during the last twenty years among the clergy; listen to the despairing cry from thousands of pulpits, and the failures of revivals to revive the drooping spirits of the Moodyes, the Talmages, and the Jaspers.

A cause entrenched behind the bulwarks of public opinion for thousands of years is not going to surrender without an effort. It is expected to do just what the Times-Herald states. It acts like the dying man in his death struggles, but no one in his senses interprets these struggles as evidences of returning vigor.

And who are these Christian Endeavorers and Epworth Leaguers marching over the country, almost making the earth tremble with their tread? They are persons associated for social purposes, but it does not follow that they are Christians. On the contrary, we have to know that many of the delegates to San Francisco and Toronto were indorsers of Col. Ingersoll. They have discarded the damnable creeds of the churches. Fallen man, total depravity, an eternal hell, atonement by the deceptive death of a God, all are tales of priestly device for gaining control over deluded and credulous man; and these Endeavorers and Leaguers know it; yet they accept very cheerfully trips across the continent when business is dull and their expenses are paid by wealthy associates.

"What Ingersoll has done for Christianity is beyond human calculation at this time," says the secular journalist, citing the custom of the religious press. All have heard of the boy passing a country graveyard, and whistling to keep up his courage. The slaveholders practiced a somewhat similar habit until the accursed institution around which they rallied, was effaced in blood. Never did they appear so strong, or were more aggressive than on the eve of their extinction. It was a seven years' war that wiped out royalty and gave us a Republic, and so any great revolution, moral, social, religious or governmental, requires time to make it complete.

The Progressive Thinker does not expect the churches to wholly disappear for centuries yet. They will remain as social institutions; but the poisonous fangs of the viper will be drawn. Human misery, caused by a false belief in after-death terrors, must give way to a better faith, with an assurance of joy beyond the grave—at least no calamity for any one. The demon Fear has paralyzed the race too long. A new era is on us; hope is in the ascendant; and the good everywhere rejoice.

Ingersoll's "fusillade of ridicule and satire, charming thousands by his matchless mastery and sparkling wit," will go on, and the church will continue its struggles, hiding behind its theological books; but it will avail nothing, because its creed is doomed to perish. The marked changes of the last fifty years, and the more decided of the last twenty years, give assurance of the outcome so soon that the years go on, and man continues a reasoning being.

### PIG-HEADEDNESS OF THE FEW.

The bishop of London, in a recent address on "Reading," said: "All human knowledge has been gained by the impertinence and pig-headedness of a small number of people who were always asking 'Why.'"—It was item.

The most important of all these Why's: Why in hell don't God kill the Devil? provided the querist is orthodox in faith.

## I SHALL LOOK YOU IN THE FACE AGAIN BEFORE I DIE.

Jesse J. Phillips, one of the judges of the Illinois State Supreme Court, re-elected recently, told a strange story not long ago of his experience with a spook. He was told at Hillsboro, Ill., his home for many years, and which is situated not far from the uncanny place where the spirit from the other world appeared. It occurred in this way, according to the Judge's version to the St. Louis Globe-Democrat. Many years ago he had a friend who was to him as Jonathan and David. Together they discussed almost every theme of science, philosophy and ethics. They held one another frequent visits. Their homes were in towns several miles distant. On one of these visits the Judge noticed that his friend seemed to be in unusually robust health, and he remarked about it. He was surprised to see his friend grow suddenly serious, and said, "I shall look you in the face again before I die."

"Nonsense!" replied the Judge, "don't talk of dying! You are good for a dozen years yet. I'm more likely to die than you."

His friend smiled and began a more cheerful subject of conversation, but as the time came to say goodbye he repeated his remark. "Remember," he said, "I have promised I will look you in the face again before I die."

Days and weeks passed on, and Judge Phillips soon forgot the remark. He said he did not know where he placed much faith in warnings, signs and the like. One summer day his thoughts were far away from death or ghosts. He was riding with a friend over the smooth country roads of Montgomery county. They talked of the beautiful landscape, of golden corn, green wheat, of oaks and forest trees beyond. The Judge was driving. His companion was in the midst of a remark, when suddenly the Judge dropped the lines.

"Look!" he whispered. "There, over the dashboard!" he said.

"I see nothing," said his companion. "What do you mean?"

Judge Phillips sat as if spellbound, though his companion was unable to see anything but the empty air. Before him, for several minutes, there stood the image of his old friend who had said, "I shall look you in the face again before I die." He was there, life-size, face, arms, shoulders, as if he were standing on air, just in front of the dashboard.

Judge Phillips does not often tell the story, but when he does he says: "I never saw a human being more plainly than I saw him standing there before me and looking in my face." How long the image lasted he could not tell, but at last it seemed to melt into air, and the Judge picked up the lines and drove on.

His friend was inclined to laugh at him, and he himself made no attempt to account for the strange happening. But early the next morning he received a telegram announcing that on the day before, at the very time when he was taking his drive, his friend had died suddenly.

Was it a warning? Did his friend have a premonition when he said, "I shall look you in the face again?" Judge Phillips cannot explain the story. Its narration affects him deeply, and he has not told it to more than half a dozen persons, though it occurred years ago. He is not a Spiritualist. The only deduction which he admits having been drawn from the weird incident is a negative one, which he states in his habitually careful manner. "I am not prepared to say," is his conclusion, "that the dead, under some circumstances, may not revisit this world."

### TO AID THE POWERFUL AND RICH.

At a recent meeting in Chicago, of the Illinois Bar Association, Clarence S. Darrow, a well-known lawyer and a radical Free-thinker, said:

"The tendency of the courts has ever been to aid the powerful and rich against the poor and the weak. This is not due to the corruption of judges, but to causes that are natural and inherent in the law. The courts are the great corporations and aggregation of capital are always jealous to preserve the rights they have and to gain new privileges and greater power. It follows that the ablest lawyers are always employed to serve the greedy and the strong. Whatever lawyers may once have been, they are to-day mere machines for getting money, viewing life and its duties and responsibilities in exactly the same way as the pawnbroker and the trust promoter. Their talents are for sale to the highest bidder, and the corporation and syndicate are the highest bidders. When lawyers ascend the bench they take with them all the biases and prejudices that have grown into them by long practice and training and a constant viewing of questions from the side of the powerful and rich."

At the conclusion of the address one lawyer of the type described by Mr. Darrow, jumped to his feet and tried to prevent the usual vote of thanks, but it was given notwithstanding. Several years ago Col. Ingersoll said sweepingly, that a lawyer is an "intellectual prostitute." There are probably many exceptions, but this seems to be the rule. At least many lawyers sell their talents to those who will pay the highest price, and do their best to secure the conviction of the innocent and the acquittal of forgers and swindlers, however many are injured and ruined by the miscarriage of justice. Women in want, prostitute their bodies; lawyers, not in want, often prostitute their minds, and are as often the enemies of justice as they are the foes of wrong-doing.

### CONSISTENT.

"The Northwestern Lutheran Association, late in convention at Milwaukee, seems to have been of the opinion that women are not called by God to give instruction. On the contrary the Scriptures prohibit their teaching religion, and as a consequence cannot be engaged as teachers in the parochial schools."

"Rev. Strieter, of Proviso, Ill., said the lady teacher is not called directly, neither can she be called indirectly by a congregation, since the apostle Paul prohibits women from teaching in public, and she cannot make teaching a life-calling, her destination and office being an entirely different one. A male is called to a parish to fulfill part of the official functions of a minister of the gospel and to teach the pupil the word of God. From this work woman is barred."

We have tried hard to impress on the dear creatures that they have no rights in the church but to "serve and obey," if they indorse the Bible; and here we have the proof from a powerful church organization. All the orthodox churches really occupy the same position, so good sisters, who join up for the church, learn of your brutal husbands at home.

Everyone that flatters thee is no friend in misery.—De Foë.

## THE LAW.

A body of pseudo-evangelists are parading and holding revival meetings in the streets of Chicago, as if that was the purpose of the public thoroughfares. They seem to think they have a legal right to obstruct travel, divert business from its natural channels and disturb places of business in the interest of their creed.

The law governing such procedure was fully passed upon by the Supreme Court of Pennsylvania, Chief Justice Gibson presiding, many years ago. The case was carried up from Philadelphia. A merchant was annoyed by parties collecting in front of his store, engaging in protracted conversation, and when politely requested to "move on," they positively refused, but continued to obstruct the walk, thereby shutting off trade. They ridiculed his request, claimed they were taxpayers and had as good a claim as he to the public property, with the right to stand or travel at will. Repeating his request, and receiving no answer, he called on himself to do what the police should have done. He met force with force and triumphed, to be prosecuted in the courts. The rulings all the way from the inferior to the superior courts were, that the occupant of a lot fronting on a public street had control of that street to his front, and that other persons, driven out of Europe, as originally from Palestine, they expect to build a new home here, and "grow up with the country." Politicians are leading a hand in aid of the usurpation, and the people look on indifferently and in silence.

Such we believe to be the law in all the States which have adopted the common law, and is just as applicable to Illinois as Pennsylvania.

A few years ago attempts were made to use the commons of Boston for religious meetings, but the city authorities enforced their rights, and compelled the disturbers of public tranquility to seek other localities for proselyting purposes.

If Spiritualists or Agnostics "would attempt to hold public assemblies on any street or park in Chicago no time would be lost by the city authorities in abating the nuisance. But such opportunities for police vigilance never occur, for Liberals have too much regard for the rights of others to become disturbers of the peace. It is the Salvation Army, with its fifes and drums and trumpets, and a class of lawless persons calling themselves evangelists, and special representatives of the "Lord Jesus," who seem ambitious to show the world that they are superior to human laws. A gentle "knockout" in the interest of law and order will do these parties a good.

### A CASE IN POINT.

Elsewhere in this issue mention is made of reputed capitalists contributing so largely of their means in aid of the church that they were driven into bankruptcy. It may be well to refer to one case, which is characteristic in some respects of hundreds, and perhaps thousands of them. The one here mentioned came under the writer's personal observation, and he vouches for its substantial authenticity.

In one of Chicago's neighboring cities there was a Presbyterian congregation, united in numbers and struggling hard to live. One communicant, a banker and manufacturer, reputed wealthy, was urged a nice brick church structure should be erected. To stimulate the members to action he proposed to duplicate all subscriptions made for the building of the church. He raised \$5,000, and laid out the same in erecting another five thousand, and thus on until the whole structure is completed. He was taken at his word; a fine church building was erected in which the living church assembled each Sunday to worship God. But how about the munificent donor? A few months after he went into bankruptcy. His manufacturing establishment was closed, his bank failed, and hundreds, probably thousands of widows and orphans whose means of support or education were on deposit in his bank were lost. Their money had been given to the Lord, that the donor might gain for himself an everlasting habitation, just such as the money was afterward secured for himself and which his lord commended. See Luke, chapter 16.

### AN IMPERTINENT QUESTION.

The Times-Herald wants to know "how many temples of learning have been reared by those of Ingersoll's faith?" Until the Christian thieves who stole Girard College shall surrender their control of that institution the inquiry does not seem just. The writer well remembers the struggle, near thirty years ago, by churchmen, to gain the management of the Illinois Soldiers' College, at Fulton, and make it subsidiary to the church. It is so everywhere. From district schoolhouses, built by common fund, collected by a tax on all, to State and National institutions, there seems a fixed purpose to manage all in the interest of sectarianism. When their usurpations are complete, then "Where are the institutions of learning reared by Liberals?"

The Times-Herald may have heard of one James Lick, the California millionaire, and founder of the Lick observatory, and principal contributor to the California Academy of Sciences. Though a pronounced Liberal of the Ingersoll school, and contributing his millions in aid of education, yet he is forgotten in the scramble for church glory.

The institutions of learning founded by churchmen, are employed in the interests of the church for educating preachers whose office it is to extend the area of their faith. With heaven as a reward for generous contributions, and hell for those who keep their purses closed, they have been quite successful, more so than they will be in the future.

### GOD WILL IT.

The Woman's Christian Temperance Union a few years ago constructed a grand temple in this city, the headquarters of the sisterhood of that religious organization throughout the country. They incurred a debt of \$600,000, which is still hanging over them, while the ground on which the structure is erected is the property of Marshall Field. On the 10th ult. the good sisters besieged the throne of grace, and asked the interference of heaven in their behalf. The keynote of the refrain was, "The temple must and will be ours." The prayers of the sisters by reflex action may entuse the petitioners, and embolden them to tell their good and wealthy Christian brothers how great is their need, and induce them to divert funds, which ought to go to their own creditors, to the payment of this foolishly contracted debt, probably reducing some of them to bankruptcy. But they will be induced to adopt the rallying cry of the old Crusaders, "God will it," so come down at once with the cash.

## HOPEFUL CATHOLICS.

The Catholics are holding a summer school, at Madison, Wis. A late telegram indicates the good brothers in attendance are full of hope. One of the speakers, Dr. Adams, from Boston, a convert from Protestantism, told of a new awakening in the church, and said: "Its evidence is seen in the fuller use now of symbolism, vestments, decorations, and ceremonial."

How strange that the gaw-gaws and chap-traps of a church are mistaken for practical goodness, and that their increased use inspires hope of the success of the church. But he did not rest his statement there. We copy again: "The Protestant churches are fighting a most desperate and hopeless battle against the disintegrating forces of skepticism produced by the higher criticism which came from hell. He predicted a tremendous increase in the influence and usefulness of the Roman Catholic church, and prophesied the ultimate return to Rome of the English church first, and that of other churches."

The Catholics should not hurry up their victories too rapidly. Let the Protestants "shake the bush," get God, Jesus Christ and the Bible in the Constitution, then they can come in and cage their birds with little opposition. Pope, bishop, priest and laymen look to America as the future home of their church. Driven out of Europe, as originally from Palestine, they expect to build a new home here, and "grow up with the country." Politicians are leading a hand in aid of the usurpation, and the people look on indifferently and in silence.

## MOTIVE FOR CHURCH ATTENDANCE.

Rev. Carlos Martyn, D. D., in the Homiletic Review for July, discussing on "The Pulpit in a Republic," lets us into the secret of the large church attendance. This artless sentence tells volumes of thought:

"Colderidge says he found on inquiry that four-fifths of his congregation went to hear him preach from a sense of duty to the other fifth."

If the real motive of the other fifth had been discovered it is not probable it would have been found they attended church from habit, else to study the fashions? Possibly to show their own nice clothes and smile on their friends. It is not reasonable to suppose they go to hear the minister "repeat what everybody knows," as Dr. Martyn puts it, "dead truths which palpitated with hot blood ages ago."

## THE WOMEN LEAD.

The efficiency of the Christian Endeavor association as a religious agency is accounted for by the fact that it contains about twice as many women as men.—New York item.

All religious organizations by whatever name show that woman is the principal factor in their preservation. The Catholic priesthood have made it a point to hold the women in thrall, knowing that their children will be educated to serve the church. It matters little to future generations what men believe, for it is the mothers who control the destiny, and belief of their posterity. The conclusion is: Get hell out of the women and keep it out of them, else the damning teaching will be continually reinforced by new broods of bigots.

## SUNDAY BASE BALL.

Cleveland, Ohio, mobbed on by the clergy, determined last spring to suppress Sunday ball playing in that plous city. An ordinance with severe penalties was adopted, prohibiting the game. Soon after arrests were made, heavy fines were imposed, and the Sunday workshops were happy; but, alas! how ephemeral is human joy! One of the cases was carried to a higher court on appeal, when, quoth the judge: "That which is not a crime on Monday cannot be a crime on Sunday, and the legality of playing baseball on Sunday does not fall within police regulations, therefore the police cannot lawfully interfere."

The defendant was discharged. Thus "one by one the roses fall."

## A MONSTER FOSSIL.

Cheyenne, Wyo., July 21.—The American Museum Company, of New York, backed by George Gould, has established a permanent fossil-hunting station at Aurora, Wyo., west of Laramie. This section is rich in fossilized animal remains, a veritable boneyard of mammoth and extinct varieties of beasts and reptiles. The present work of the company is the exhumation of a lizard, whose proportions are seventy-five feet in length and twenty-five feet in height, five or six days ago. The bones of the lizard will be ready for New York shipment in about two weeks and will fill two box cars. The big antediluvian died, so say the scientists, 25,000,000 years ago.

## WHOLESALE CRIME.

A cablegram from Madrid, of the 23d ult., says the bodies of twenty-six infants have been found in the tower of St. Peter's church, in Seville. It is supposed the wholesale crime was committed by the church warden and his wife. They have been arrested.

Probably the arrested persons will be made to suffer for the crime of the celibate priests. These gentlemen are models of Christian morals, and dead babies in churches and convents prove it.

## DR. J. M. PEEBLES.

Dr. J. M. Peebles has just completed his third tour around the world, and the things he has heard and the various scenes that have greeted him during his interesting pilgrimage, will be embodied in a large volume and published by the Banner of Light, Boston. The Doctor has had a long and varied experience, is rich in practical knowledge and intellectual endowments, as well as in this world's goods, and he will go down in history as one of the most prominent characters in the ranks of Spiritualism. The Doctor spent last Friday in Chicago. Though well advanced in life he is as active as a young man of gleesome and bids fair to reach one hundred years. We shall publish an interview with him next week.

## DR. BURROUGHS.

Dr. Burroughs, of Indianapolis, the medical partner of Dr. J. M. Peebles, was in the city last week examining some valuable property with a view of establishing a sanatorium. He did not deem the location suitable, however, for the purpose desired.

"Human Culture and Cure. (Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, and it will fill the "God will it" title. For sale at this office. Price 75 cents.

## BODY--SOUL--SPIRIT.

### Their Distinctions, Relations and Inter-Relations--A Study in Spiritual Philosophy.

In continuance of our interesting and instructive subject, I introduce our most excellent and highest authority on any subject treated of in the Spiritual Philosophy, Mr. A. J. Davis. The following extracts are copied from "A Sequel to the Penetrator," pages 48 to 55:

"It is correct to say that man is a twofold or dual individuality—compounded, in general terms, of body and soul. By body we mean everything physical; by soul, everything mental or spiritual. . . . Finding man's body animated by a soul which, in every attribute and property, is the same as the motion, life and sensation of all lower organizations, and that the soul was the cause of all corporeal sensations and propensities, we said: 'There must be in man something deeper, more interior, and higher, than this soul of the external organization.'"

Having been led by the light of reason to infer the existence of a still more interior principle to man's being, we entered clairvoyantly and interiorly upon the investigation, and the result was the announcement of the distinction between soul and spirit. In brief, then, the human structure is trifold, instead of dual, and there is as much difference between soul and spirit as there is between body and soul. The soul is compounded of all the motive forces, life principles, and sensational elements. Spirit is the foundation of every sublime aspiration—the flower of immortal fragrance in the middle of the heart of man's life—the indwelling image and likeness of whatsoever is holy, beautiful, lovely and eternal. Spirit is the source of love and wisdom. Soul is the life of the outer body; soul is the source of passion and knowledge. Spirit is the life of the soul. After physical death, the soul or life of the natural body becomes the form or body of the eternal spirit; and hence, in the spirit-land, is surrounded by the physical imperfections of the soul. But the soul (or spirit body) is ultimately purified by the spirit, which is king.

Question: Of what is the soul composed?

Answer: Of motion, life, sensation and intelligence.

Q. What constitutes the spirit?

A. The spirit is composed of impersonal principles—the life-element of Father God and Mother Nature.

Q. Of what is the physical body composed?

A. Of all the elements of matter below man.

Q. How is the soul chemically related to the body?

A. By vital electricity.

Q. To what element of the soul does this electricity belong?

A. To the element of motion.

Q. How, then, is the spirit chemically related to the soul?

A. By vital magnetism.

Q. From what does this magnetism emanate?

A. From the soul. It is the emanation from the soul like the aroma from the life of a rose, which is its atmosphere and fragrance.

Q. Do you mean to teach that the soul is united to the body by vital electricity, and the spirit to the soul by vital magnetism?

A. Yes, and the following scale is the illustration:

Material organization.

Vital Electricity.

Intermediate, or soul.

Vital magnetism.

Innermost or spirit.

The above scale gives the organization of man as it is. Below the material organization are the lower kingdoms and the physical world; while above and around the innermost or spirit, is the spirit-world, and all that pertains to a supernal existence. If a human being lives out the full measure of life, then the vital electricity (which connects the soul with the body) imperceptibly loosens its hold, and dissolves the relation so gradually, that the spirit is not conscious of death until after the change is well over, like the birth of an infant into the world. . . . The soul becomes the body of the spirit after death. This, however, is not the work of a moment. Whole hours, sometimes days, are consumed in perfecting the work of this final organization.

While this beautiful process is going forward the spirit does not feel anything physical or sensuous. It is all intuition, and memory, and meditation. Directly, the atoms comprising the soul begin to assemble about you—the spirit—while you live in intuition, in memory, in meditation, and in love—all unconscious of a personality or locality, without apprehension, perfectly free—indifferent, restful, slumbering.

Q. Does the vital magnetism connecting the soul with the spirit ever dissolve, leaving the spirit without a body, and could the spirit exist thus disembodied?

A. It is impossible that the magnetic connection which links the soul to the spirit should ever be dissipated or rendered ineffective. The vital magnetism is an enveloping ethereal emanation—a perpetual atmosphere—and is not only generated and renewed every moment, but its intimacy and agency are every moment made more chemically indissoluble. Spirit, without a body, is not individualized. Spirit, impersonal essence of the omniscient Father and Mother. It is personalized and secreted from the universal ocean of divine principles by means of the forming and containing soul. Hence spirit cannot exist disembodied. It would be swallowed up like a drop of water in the common sea of infinite principles.

The solution of the spiritual problem can only be solved through the hypothesis of the positive and negative forces—the electric and magnetic. The spirit of man, the supreme ego of the true self, must be absolute. The Christ principle contained within its heart or centre must exercise dominion over the whole personality, or individual identity. The electric pole is positive to the magnetic pole, so, if the positive rests within the spirit and the negative within the soul, to which centre all knowledge must come for consciousness, from the inner to the outer—from the infinite to the finite; and again: The brain is positive to the body, which should be kept negative to the mind in every part; then, with the positive and negative poles thus poised, equilibrium is maintained, and health and harmony prevails throughout the entire structure. For the spiritual dynamo being established in man, draws its power from that great eternal energy, situated at the center of all existences, and its supply always in abundance flows to meet every demand. And this great generator of spiritual force, through its conductors of motion, life and sensation, holds for man his all of earth.

Now, if man so holds the thought force as to keep above the lower consciousness, and he dwell upon the higher plane where the thought force flows through pure channels, and is receptive to pure influences, then as the thoughts flow outward they meet the incoming tide of never-ending supplies (laden with all the good gifts), and a vibration ensues from the contact between the two forces, which environs the individual with an aura sublime. For according to the plane of consciousness, and the quality of the thought force generated from that plane, is determined the condition or state of being, at any moment of time. Emotion is the masterpiece of harmony when its vibrations come from pure love either earthly or divine, and under its supreme power wonders have been performed.

Self-culture begins with the thought-world inside of man's brain. Set the thoughts moving in the right direction, with reason and justice as a hedge upon either side to keep the mind from straying into fields of skepticism, till the problem upon the board is satisfactorily solved.

We have now reached a period in the history of our

earth when man's intellect can no longer be in bondage to ignorance; freedom and light have come, and that is why our seers and prophets seem to foresee the near approach of the millennium. All things mundane and mental are now working toward one common centre—the spiritual enfranchisement of the human race. Evolution and evolution have completed the structure so far as the world and its physical, moral, and intellectual needs demand. But the ultimate can never be reached till the halo of spirituality falls over the human entity, bathing each with the same baptism that consecrated the life of Jesus of Nazareth. And this is the Universal Baptism of the Spirit.

MARTHA J. POLLOCK.

Portland, Ore.

## Church Retrogression.

Rev. Johnson Meyers, of Immanuel Baptist Church, Chicago, had the following honest acknowledgments to make to his congregation in a recent sermon on "The Church and the Needy," as gleaned from the Times-Herald:

"There are two facts which I have been observing in their causes and effects for more than ten years. The first of these is that which we do not like to admit, but which the press declare without hesitation, viz: That the church is losing its hold upon the community at large. During the winter months it is becoming more and more difficult to secure the attendance and interest of any except our membership; during the summer many of our churches virtually abandon services because so few care to come. The thousands who pass by our place of worship to-day, utterly ignoring any claims of the church upon their loyalty or love, go to confirm the statement that the church is losing power with the people. There was a day, not many years ago, when the nonchurch-goer was the exception in every city in the land. A second fact is, that there have been growing up organizations which, to hundreds, are substitutes for the church; there are the independent missions, Salvation Armies, Volunteers, social settlements, who are claiming that they do what the church cannot do.

I believe we have made one fundamental mistake; we have departed from one feature of our Lord's plan of reaching the world which has lost and is losing us power. He attracted the multitude and held their attention by feeding the hungry and healing the sick. He reached the communities by rendering them material aid. After He had healed the suffering they thronged around Him to hear the higher spiritual truths. There is more in the gospels about healing and feeding than there is of spiritual instruction. The highest reward which is mentioned is given for those who fed the hungry, gave drink to the thirsty, cared for the stranger, clothed the naked, visited the sick. "Then shall the King answer and say unto them, come ye blessed of my father, inherit the kingdom prepared for you." The apostle gives us what he considers pure religion: "To visit the fatherless and the widow in their affliction, and to keep yourselves unspotted from the world." Has the church not done this? I reply, in part only. We have hoped to win the people by the attractiveness of abstract truth, a thing which not even Jesus succeeded in doing. Every Protestant church spends more time and money upon almost every other method of winning the multitude than upon the one which Jesus made most prominent.

We have made three mistakes about





## Camp-Meeting Directory.

### CAMP-MEETING REPORTS.

We go to press early Monday morning, hence reports intended for this issue should reach this office not later than the previous Friday. Bear that in mind.

The following is a list of the Spiritualist camp-meetings, with location, date, and the names of those to whom application must be made for particulars:

**Gilbert Lake, Minn.**  
A new camp will be established August 1 to 16 inclusive at Brainerd, Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745, Brainerd, Minn.

**Indiana Association.**  
Holds its seventh annual camp-meeting at Chesterfield, Ind., July 22 to August 5, inclusive. For particulars address F. J. Macomber, Anderson, Ind.

**Lake Brady, Ohio.**  
Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address J. W. Holmes, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

**Maple Dell Park, Ohio.**  
This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y, N. S. & R. A., Mantua Station, O., Box 45.

**M. V. S. A., Clinton, Iowa.**  
The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 20, inclusive. For particulars address Martin H. McGrath, Sec'y., Fulton, Ill.

**Vicksburg, Mich.**  
The fourteenth annual camp-meeting will be held at above place August 6 to August 29. For information write to Jeanette Fraser, Vicksburg, Kalamazoo County, Mich.

**Sylvan Beach, New York.**  
A camp-meeting has been organized to be held at Sylvan Beach, Oneida county, N. Y., from July 25 to August 8. For circulars and particulars, address H. C. Sessions, Cortland, N. Y.

**Grand Lodge Camp, Mich.**  
I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

**Cassadaga Camp.**  
The camp at Cassadaga, N. Y., opens Friday, July 10, with a conference, and closes Sunday, August 29, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

**Marshalltown, Iowa, Camp.**  
The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Albia, Iowa.

**Island Lake Camp.**  
The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Roue, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

**Summerland Camp.**  
The eighth camp-meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August 3. For particulars address Wm. F. Allen, secretary, Summerland, Cal.

**Clear Lake, Ontario, Camp.**  
Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 1. Address for circulars G. M. Bellas, Young's Point, P. O., Ontario.

**Nebraska and Kansas Camp.**  
Southwestern Nebraska and Northwestern Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 2, and closing Sept. 13. Good speakers, etc., will be in attendance. For particulars address D. L. Haines, secretary, Franklin, Neb.

**Haslett Park, Mich., Camp.**  
The fifteenth annual encampment of the Haslett Park Mich. Spiritualist Association will be held from July 29 to August 31 inclusive. Address for information 1, D. Richmond, Secretary, St. Johns, Mich., or G. F. Otman, Manager, Lansing, Mich.

**Freeville, N. Y. Camp.**  
The Central New York Spiritualist Association will hold a camp-meeting from July 24 to August 8 inclusive. Address A. C. Stone, secretary, Freeville, N. Y.

**Temple Heights, Me., Camp.**  
A camp-meeting will be held at Old Town, Maine, by the Temple Heights Spiritualist Association, from August 14 to August 22, inclusive. Address J. P. Stearns, president, at Old Town, Me.

**Central Ohio Camp.**  
The camp-meeting of the Spiritualists of Central Ohio will be held at Woolley's Summerland Beach, from July 10 to August 16 inclusive. Address S. J. Hussey, secretary, Millersport, O.

**Onset, Mass.**  
The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to August 30. For information address H. E. Gifford, Onset, Mass.

**Sunapee, N. Y., Camp.**  
The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22, inclusive.

**Ashley, Ohio, Camp.**  
The eighth annual camp-meeting will be held at Woolley Park, commencing August 15 and closing September 5. For any information address W. Granger, secretary, Box 71, Ashley, O.

**The F. M. S. S. C. A., Maine.**  
Will hold their twentieth annual camp-meeting at Buzzwell's Grove, Etna, Maine, from August 27 to September 5, inclusive. For particulars address Rosa B. Emery, secretary, Glenburn, Maine.

**Niantic, Conn., Camp.**  
The Connecticut Spiritualist Camp-meeting Association began their camp June 26, and will continue until September 6. Address the secretary, Mary A. Hatch on the grounds for particulars.

**Kaw Valley, Kansas, Camp.**  
The above-named camp is located at Gardfield Park, Topeka, Kans., and will be held September 4 to 20, inclusive. For particulars address T. P. Kelley, Secretary, 310 Harrison street, Topeka, Kansas.

**Lake Helen, Fla.**  
This favorite camp will open February 6, and closes March 20, 1908. For special information write to the corresponding secretary, Lily Dale, N. Y.

**Parkland Camp, Penn.**  
Parkland, near Philadelphia, Pa. This camp continues from July 4 to August 29.

**Veteran Spiritualists' Union Days**  
Have been assigned by the officers of several camp-meetings as follows:

July 18, Camp Progress, Swampscott, Mass.

July 23, Cape Cod Camp-meeting, Harwich, Mass.

July 24, Onset Bay Camp-meeting, Onset, Mass.

August 1 to 8, Mississippi Valley Camp-meeting, Clinton, Iowa.

August 15, Grand Lodge Camp-meeting, Grand Lodge, Mich.

August 23, Lake Pleasant Camp-meeting, Montague, Mass.

August 25, Queen City Park Camp-meeting, Burlington, Vt.

September 2, Madison Camp-meeting, West Madison, Me.

August 6 to 10, Cassadaga Camp, Lily Dale, N. Y.

August 14, Temple Heights Camp-meeting, Oldtown, Maine.

August 27 to September 5, Etna Camp-meeting, Etna, Maine.

Other dates will be added to this list as they are made by the camp-meeting officers.

By Order of Committee.

Associations wishing to be numbered in this list of camp-meetings for the season of 1897, should send in their dates at once.

**Devil's Lake Camp.**  
Again has our annual camp-meeting for the dissemination of Spiritual truth come and gone, with all its varied experiences, each giving us, let us hope, one more needed lesson in the knowledge of self and its unfoldment. I have spoken in a previous report of the good work done by our general friends, Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., so shall briefly notice those that followed them. July 18 and 19 our rostrum was graced by the presence of Mrs. Marian Carpenter, of Detroit, who charmed all by her grand lectures and tests and marvelous inspirational singing.

A large and attentive audience assembled on the 25th to hear Mrs. Anna L. Robinson, of Port Huron, who, while last on our programme, would be classed far from least, as all joined in sounding her praises as the peer of day. Her lectures are brilliant and logical, followed by tests that emphasize every word, while her pleasing manners win all hearts.

Mrs. Sanborn, of Grand Rapids, who has furnished our music so acceptably for the past two seasons, I understand is engaged for another year, which speaks well for her ability to please our people. She will also be heard at Vicksburg Camp.

Among other faithful workers who have been with us this season may be mentioned Dr. W. O. Knowles, of Grand Rapids; Mrs. N. M. Collins, of Toledo; Mrs. Virginia Rowe, of Jackson, and the chairman, W. F. Smith, of Jackson. While L. P. Mitchell, by his seances for materialization, and F. M. Donovan for independent slate-writing and telegraphy, made many converts, observing such strictly test conditions that all could not but be satisfied of their genuineness.

The prospects for another year's work looks quite promising, and we shall expect to see with more workers a decided improvement in all that goes to make up a successful camp.

D. P. HUGHES, Retiring Secretary.

**ICURE FITS**  
When I was a child I did not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY, or FALLEN SLEEP, a life-long study. I want my remedy to cure the disease. Because others have said it is no reason for not wanting a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give name and address to Dr. W. N. PIERCE, F. D. & Co., 100 N. 3rd St., New York.

## REFLECTIONS

### At the Northwestern Camp-Meeting, by a Chicagoan.

To the Editor:—It seems most fitting that certain seasons, or periods of time, should be allotted to certain human functions and activities. Nature herself has set the example, for her forces manifest themselves with periodic regularity in bringing about the fullness of her purposes only at appointed times and seasons. The ancients, too, recognized this law of periodicity in the celebration of great festival days, Saturnalia and Bacchanalia, wherein voluptuous pleasure seized the heart with frenzied fervor and gave wide and full expression to the inner man, untroubled and bestial as he was.

In these more blessed days when mankind is bringing forth the spiritual man in greater fullness and glory, who shall finally subvert and eclipse the brute-man, the Spiritualist camp-meeting comes with each succeeding summer and amidst the delights of Mother Nature lifts the minds and hearts of men to higher themes and inspires within them nobler conceptions of human destiny.

The materialist, the unimaginative, practical man of the world, perceives nothing in the mellow landscape, the glorious mountain view, the silver lake, the ever-flowing river, or the richness of a mysterious presence whose dwelling is the light of setting sun, the round ocean, the circumambient air, and in the minds of men. But the Spiritualist, if he be really heaven-touched, will thrill with an inward joy, for his soul, suffused with a more transcendent light, will be aware of a fine scene, a sweeter atmosphere, a loftier grandeur and harmony which bespeaks the spiritual immanent and impending everywhere.

Thus it is that the Spiritualistic camp-meeting is justified and has its sanction both in nature and in the spiritual constitution of man.

But Spiritualism is not altogether esthetic and idealistic; it is sternly and solemnly realistic and practical in that there is in it a great moral purpose and lesson. What, then, is this purpose and lesson? Is it not the lifting up of the whole human race unto and into the true spiritual plane of life? Is it not the teaching of an absolute code of morals which, when exemplified in each individual, shall bring a happy millennium upon this old gray earth of ours.

How is any man or woman the least whiter the better off with a knowledge that they live after death, than without it? If they make no use of the knowledge in everyday life and thought? Without such utilization would it not be but so much more rubbish to be stored away in the lumber-room of the mind? As soon as the investigating thinker gets hold of the evidences of Spiritualism and knows that he is immortal, he begins to reason upon the import of that stupendous fact.

"Oh, immortality, best born of the skies! Man always lives; he never dies."

But what relation has this fact of immortality to my present existence? It has just this, briefly stated: Harmony is happiness, and to have true and lasting happiness there must be harmony between the concrete, or the outward, moral life, and the inner conception of law, duty and destiny. If I am to live forever I must be worthy of such a glorious destiny.

Long before Moses and the old Egyptians, in their wonderful Book of the Dead, taught that in the nether world there was a "hell of truth," over which the good God, Osiris, presided, and in which the deeds of men, good or evil, were weighed, and one of those tests seems to me to strikingly illustrate the primal moral teaching of our Modern Spiritualism. The heart was taken out and placed in one of the scales of a balance; in the other scale of which was placed the record of truth, and the test was that the two should exactly balance; and even now and forever must not each human heart weigh as much in the mysterious balance of the spirit as the symbol of truth? Indeed, must not the heart be the very symbol of truth itself, else how can it be weighed against the spiritual law which, poised by the hand of eternal justice, scrutinizes and weighs all our thoughts and deeds, and records the unpolluted verdict in the great book of life, wherein our souls may read the record as 'tis written by ourselves alone?

Spiritualism also reveals the fact of the essential oneness and brotherhood of mankind. All mortal and intellectual grades and classes of degenerate human beings signalize their spiritual existence to the mortal plane of life, and it is revealed that an injury done by one to another is spiritually retroactive, while on the other hand assistance given by one to another is spiritually helpful to the giver. We need not these facts argue? Simply that there is a spiritual bond of union, vital and lasting, which cannot be severed, linking each soul to every other soul in the vast and boundless universe of spirit.

This thought was suggested to me by a discourse given by Mrs. Loe F. Prior at the pavilion of the camp one afternoon, wherein she dwelt upon the co-equality of spirits in the lower spheres or strata of the spirit-world. She gave her audience the dark side of the picture and imparted, as it seemed to me, a much needed lesson. Our thoughts, she said, had a spiritual vitality and reality, which, if they were low and revolting, would be the nucleus of spiritual attraction for low and undeveloped spirits of darkness, and made conditions for them in which they could live out in a measure their base desires. These conditions made it harder for the brighter ones to help onward and upward these dark-envisioned and benighted souls, and mortals were largely responsible for this state of affairs; hence the need of moral regeneration upon the earth and a more generally diffused knowledge of spiritual laws and conditions.

On Friday, July 23, Theosophy had its day at the camp. The Countess de Wachtmeister occupied the platform and gave her reasons for rejecting the cult of Theosophy, and accepting that of Theosophy. Notwithstanding the fact that the Countess is a cultured, learned and intelligent lady, I venture to give my opinion that her reasons as stated in this lecture would be pronounced insufficient and unsatisfactory by any unbiased man or woman with logical mind; while her explanation of the origin of the Spiritualistic movement of to-day will certainly be considered as positively ridiculous and absurd by every Spiritualist in the land, and decidedly fantastic and bizarre by every sane person in the world excepting only the Theosophists.

Following her lecture, the Countess gave opportunity for questions from the audience, of which there was a perfect flood, under the scourge of which it must, however, be admitted that the noble lady bore herself with admirable good temper and self-possession.

Hear ye, Spiritualists of America!

Modern Spiritualism springs into being at the command of the great White Lodge of Adepts, living men, who, perceiving that the world was drifting into materialism said, "Let there be light and there was light!" Theosophy at the birth of Modern Spiritualism was yet in the line of the great unborn "to-be," yet the almighty adept and his mystic lodge was set up and in running order in the universe all the same. What is more? These particular adepts were Red Men, North American Indians (bless their noble skulls), who were invited to "cast a light on the darkness." These men, great and noble, self-sacrificing, humanity-loving souls, though no doubt afflicted now and then with some of the vices and passions of the savage heart, found time from the chase and the exploits of savagery to project the great spiritual movement into the world for the benefit of mankind. Could imagination and fancy take a wilder flight?

However, in this grand scheme of the great White Lodge of Theosophical Adepts it seems there was a flaw, as happens in this world.

The well-laid plans of mice And men oft gang agley.

These copper-colored adepts, brothers of ours, still living in the flesh, designed to launch along with the phenomenon of Spiritualism the tenets of the Theosophical faith; but they were fooled; the people caught hold of the phenomena, gave it so much attention and hung on to it so strongly, that they had no time to listen to the philosophical teachings of lost Atlantis or any other legends, and so "the jig was up" in the score of philosophical Theosophy. The people wouldn't take the fodder, and so in 1876, or thereabouts, there was launched upon the world by the same White Lodge, the genuine Theosophical movement and Madame Blavatsky was its prophet.

It is not my anxious good reader, to decry the doctrines of Theosophy, for some of those doctrines, whether true or false, have had a most beneficial influence upon mankind. I understand that most, if not all of the teachings of Theosophy, are old and are borrowed from other systems of religious and metaphysical thought, especially from Spiritualism itself; but I do resent such a puerile and unjust assignment of origin for the world-wide Spiritual movement which can take its origin and root in the soul of universal humanity itself and in the eternal principles of God. Let Theosophy, which has been so often borrowed from other sources, be content to explore the fields of the universe of spirit and matter for itself. Let it build itself up in the hearts and minds of the people by the good it may do and the wisdom it may teach; but let its advocates know that the truths of Spiritualism come direct to the heart and understanding of men, and not for the world will they give them up in exchange for ought else that the world contains of religion or philosophy.

On Sunday, following the Countess' lecture, the Spiritualistic speakers at the camp took up the cudgel in defense of Spiritualism, and literally tore her arguments into shreds. In most eloquent and grand words Dr. Geo. C. B. Ewell vindicated the mission and value of Spiritualism to the world. Karma, Mahatma, adept and Theosophical dogma generally, received at his hands cast treatment; and I trust the readers of The Progressive Thinker may have the privilege of perusing the two lectures, printed side by side, so that they may know how valiant defenders we have, and how strong we are within the fortress of our grand and noble philosophy.

In conclusion let me say this camp closes August 31, I am informed, and the managers hope for a greater success in the future year, the present having been such a rainy season that, though having most excellent speakers and mediums on the grounds no great measure of success was possible.

A. M. GRIFFIN.

### Maple Dell Park Camp.

The first week of the season at Maple Dell Park the campers were kept pretty busy dodging showers, but the attendance steadily increased, and on Sunday, July 25, a perfect summer day, brought fine audiences. The speakers were Hon. O. P. Kellogg and Mrs. Nellie S. Baude. We have referred so often to the speaker, Brother Kellogg, but further comment is not needed. Mrs. Baude made such a host of friends here last season that her return engagement was made in response to the popular demand. She has just been engaged for her sixth year as pastor of the Spiritual Philosophical Society of Detroit, Mich.

### Indiana State Camp-Meeting

The seventh annual camp-meeting of Indiana Spiritualists opened Sunday, July 25, with a large attendance from all parts of Indiana, Ohio and Illinois. Two excursion trains run to the grounds were well filled. The principal speakers were Mrs. Lake, of Cleveland, Mrs. Ropp, of Cincinnati, Mrs. Colby Luther, the Indiana Angel, and J. Clegg Wright of Boston, all people of national reputation in the work. About fifty mediums were on the ground and all did a big business. The attendance was the largest it has ever been on the opening Sunday. Five hundred are camping on the grounds.

### "After Her Death. The Story of a Summer."

By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

### "Nature Cure."

By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, 50c.

### "From Soul to Soul."

By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume. It contains sixteen hours of leisure and enjoyment. Price \$1.00. For sale at this office.

### "Arcana of Nature; or the History and Laws of Creation."

By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

### "Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity."

By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

### "Woman, Church and State."

By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price 40c, postpaid.

## LAKE SUNAPEE CAMP.

### It Opens Auspiciously, with Good Speakers.

To the Editor:—Here amid the mountains of the old Granite State, that has produced so many poets and statesmen, on the shore of Lake Sunapee, 1,200 feet above the sea, and Sunapee mountain with its immense forests of green rising abruptly from the limpid waters 1,600 feet higher, the Spiritualist camp-meeting at Blodgett's Landing, again assembled on July 25.

Mrs. Addie M. Stevens, the president, made a brief and telling address, extending to all classes of minds of whatever creed or clan, a fraternal greeting. She said, Spiritualism meant much more than that usually thought; that it meant a broader and more intelligent interpretation of friendship, love and charity than the old creeds and formalities had taught. That error and superstition, though much checked in their injurious march, were still and would be successful in robes in grand array and power, and needed the searchlight of truth and science constantly turned upon them.

Mrs. Juliette Yeaw, of Leominster, Mass., gave the opening lecture; Mrs. Stella Huggins and Miss Edith Snell, of Windsor, Vermont, sang "The City Just Over the Hill." Miss Lillian Worthing, of New York City, accompanying them on the piano.

Mrs. Yeaw, as your old readers know, is a veteran worker in the arena of progress. She took as her subject the lines of Longfellow, "It is not all of life to live, nor all of death to die; never once losing sight of her subject, and treating it in a candid and progressive manner from beginning to finish. It was full of fine mental gems worthy every thinker to treasure up. She said that death, so-called, was a natural law and opened a wide door to more advanced stages of existence. A fact that many tacitly admit, but even most Spiritualists lose sight of it and follow credulity, ecclesiastical customs when their friends and relatives pass on. Truly did Rev. M. J. Savage speak, when he said that our funeral customs were barbarous. I could never see half the reason for the custom of the departure of a soul-mind, from this earth, that I do at the birth of one into this life, amid so many crude and cruel customs, born and nurtured in ecclesiastical bigotry, where tobacco-using, beer-guzzling, all forms of gambling, and the almost universal greed and worship of gold are eminently respectable.

Mrs. S. C. Cunningham, of Cambridgeport, Mass., gave tests at the close of the lecture, many of them being recognized.

In the afternoon Mrs. Yeaw again lectured on the topic, "Spiritualism a Revelation to the Human Soul," prefacing it by reading the admirable poem of Thomas Buchanan Read, "The Celestial Army." She said it had taken ages to learn the dignity of the human soul; and with logic, great power, and reason, pointed out the errors of the teachings of original sin, total depravity, etc., and the terrible intolerance and barbarous persecutions practiced in the name of religion. She spoke with much eloquence of science, evolution, and religious progress, since Modern Spiritualism had been taught, and of this wonderful age of invention; of Edison, Leland and others, and of the grand achievements of all along the lines of material life especially. She ridiculed the false theories and arguments of would-be learned minds that the moving of ponderable bodies and the "rap" without human contact was "undignified." She said in closing, "Aspiration always brings aspiration. Every man is immortal and a divine spark, no matter how deep down in the slums he may be. It is our duty to try to lift him up higher."

Next week, Mrs. S. A. Wiley, of Vermont, and the well-known Carrie E. S. T. will be with us and occupy the platform.

### Devil's Lake Camp.

It becomes my duty to make a short report of the closing days of Devil's Lake Camp, which by the way has been a very interesting one. On Saturday, July 24, at a business meeting, it was thought best by the workers present to organize a new society, to be chartered by the State Spiritualist Association, to be known as the Lake View Camp-meeting Association, at Devil's Lake, Mich. Sixteen persons signified their willingness to become members by signing their names to the following constitution and by-law, namely: That the laws of evolution being proven a fact, we believe in progression after the change called death, and that under favorable conditions we may communicate with our loved ones who have passed to spirit life. Membership fee to be one dollar per year.

We elected a board of eight trustees who are to transact the business for the coming year. This board then elected Dr. W. O. Knowles, of Grand Rapids, Mich., as its president; W. F. Smith, of Grand Rapids, Mich., vice-president; M. M. Comstock, of Wheatland, Mich., secretary; Mrs. S. Potts, of Mantua Beach, Mich., treasurer. The board authorized Dr. W. O. Knowles, W. F. Smith, Mrs. Anna L. Robinson, F. M. Donovan, and E. S. Roby to solicit funds for support of the camp in 1908. At the close of the afternoon service on Sunday, July 25, we had secured forty-four members. Our camp next year will open June 7, and continue three weeks, including four Sundays. We expect to have some of the very best talent in the country on our rostrum, and have a grand good time.

### THE DIVINE PLAN.

It should enter into every life, and be a prominent factor in dealing with others. In spirit life it prevails to great extent, and there, of course, the greatest degree of happiness exists. In giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it is carrying out the Divine Plan.



## Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.	PAGE
THE NEOPHYTE	5
AUTHOR'S PREFACE	7-10
EDITOR'S INTRODUCTION	11-17
CHAPTER I.	
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES—ON THE THRESHOLD—AT COLLEGE—PROF. VON MARK—BERLIN BROTHERHOOD.	18-23
CHAPTER II.	
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM—MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.	20-37
CHAPTER III.	
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VICTIM.	38-50
CHAPTER IV.	
ZWINGLER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-59
CHAPTER V.	
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCULTISM—LETTER SHADOWS OF FATE—AMONG THE MAGIANS—THE INNER LIGHT.	60-71
CHAPTER VI.	
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELEMENTARIES—PLANETARIES—KOBOLDS—FAIRIES.	72-95
CHAPTER VII.	
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS.	96-107
CHAPTER VIII.	
STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS.	108-128
CHAPTER IX.	
THE LETTER—THE LIFE TRANSFER—BEEBEHAVEMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.	129-139
CHAPTER X.	
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARK—HIS GREAT ATTACHMENT TO LOUIS.	
CHAPTER XI.	
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARN'S A LESSON.	154-161
CHAPTER XII.	
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARK'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.	162-182
CHAPTER XIII.	
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES—THE NINE DAYS' TRIAL—PROF. VON MARK'S SPIRIT.	183-198
CHAPTER XIV.	
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARK.	197-210
CHAPTER XV.	
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHEN—SEANCE.	211-218
CHAPTER XVI.	
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC.	219-227
PART II.	
THE ADEPT—INVOCATION—THE SOUL'S LITANIES.	228-232
CHAPTER XVII.	
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER—INCIDENTS IN THE LAND OF THE FAIR.	233-240
CHAPTER XVIII.	
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN—ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS.	241-255
CHAPTER XIX.	
THE DRAMA SALA OF THE VAIDYA—DAWNING LIGHT—THE BROTHERHOOD—SUBTERRANEAN REVELATIONS.	256-271
CHAPTER XX.	
OCULTISM—ITS USES AND ABUSES—LOVE—MARRIAGE—SPELLS—CHARMS—SPIRITUAL AFFINITY—SOUL LOVE.	272-283
CHAPTER XXI.	
THE ANGEL OF MORNING—ENVIRONED IN AN ATMOSPHERE OF FIRE—MIST—THE POTENTIAL TOUCH OF FORCE.	283-296
CHAPTER XXII.	
THE ENCHANTRESS—LADY BLANCHES—DEPARTURE FOR CALCUTTA—MR. DUDLEY'S ELEVATION—EVIL SPIRITS.	297-311
CHAPTER XXIII.	
BLACK MAGIC OR VAUDOISM—THE ENCHANTRESS PROPOSES TO LOUIS—IS REJECTED—THREATENS—FAIRIES.	312-324
CHAPTER XXIV.	
PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BLANCHE PREPARE TO DEPART—ENCHANTRESS' PLOT FOILED.	325-335
CHAPTER XXV.	
DIARY OF LADY BLANCHE—THE MARRIAGE—BLANCHE'S DEVOTION—FAREWELL TO LOUIS.	336-345
CHAPTER XXVI.	
CLOSE OF THE LIFE EPISODE—THE CHEVALIER'S RECONCILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION.	346-357

## A BEAUTIFUL SOUVENIR

### HOW TO PROCURE IT.

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as







## QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium, HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

J. W. Dennis: I wish to ask you a few questions, and I hope to see them answered through the columns of The Progressive Thinker.

Q. (1) Many psychics or mediums profess to leave the body and travel in spirit realms, and by dint of long practice I can do the same—can see and travel in spirit-life or realms, and can hear or sense the communications from spirit friends to those that are before me for a reading. But at the same time I am perfectly conscious and know of my material surroundings. So I claim that I do not leave my body or earth-life at all, but that I put myself in a sort of superior state (may be through the aid of spirit presence, and it may be not) and that in this superior state I come in rapport with "a telephonic ether or astral condition" that occupies all space, and by doing this I annihilate "time and space," and I am in spirit realms just as much as though I had left my body in a spirit sense and sailed away into space to find spirit-land. I at one time had an interest in a drugstore in Texas, and becoming suspiciously anxious about my affairs there, I put myself in this superior state and found that I was in the store in Texas and with the partner, and I found that he was filching from five to seven dollars per day from the common pool and that I was being wronged by his acts. I wrote him after this and told him many things concerning our drug business that caused him to accuse my son who was employed at the store, of writing me all that transpired about the place—when the fact was the son did no such thing.

(2) I had a correspondent in Little Rock, Ark., when he wrote me I would drop him a postal and tell him that his letter was about one-half way from Buffalo to Little Rock, or vice versa, he could do the same. This is called thought transference, but if so, were not both of us in the superior state and using the astral or telephonic ether again?

(3) When I am in this superior state I see temples of the most pellucid and alabaster white, that are more beautiful than anything that earth contains. These temples and the spirit or astral bodies are all located in the regions of spirit around and above me. Am I not again in close connection with the astral or telephonic ether that is around us?

(4) There is a condition just the reverse of all this, that takes place with me, that is like dropping from high heaven to a material level; but I won't write much of that, and you can put your own interpretation upon it. But I will say that the lower condition only takes place when my bodily condition is not in a healthy state as it should be.

(5) Which psychic is in the most advanced condition, the one that claims to actually leave the body and travel in spirit realm, or the one that is conscious that he is at home in his own body and is simply viewing the spirit-world from a superior condition that puts him on a plane with the spirit sciences?

(6) Can it be that one psychic being in a conscious condition knows that he has not left the body, and the other being in an unconscious condition thinks that he does leave his body?

(7) Where is spirit realm?

(8) Do we know much about the reality of these spirit matters?

(9) In my present condition, can you say from what I write you, whether I am in a good spiritual condition—or am I a crank and a fitting subject for the lunatic asylum?

A. It is unnecessary for the highly gifted medium of Buffalo to come to these columns for instruction. A host in himself, he has but to turn to his inner sight to receive the answers to his questions. In fact, as a reply to his ninth query, he is too intensely sensitive, and the discordant elements grate and jar, and he has to exert extraordinary will power to hold himself in hand. His inspiration is clearly expressed by his questions, which contain within themselves their own answers. Voluminous they are, but the thoughts are so good, and ideas so true, that to cut them down would rob them of the mastery, comprehensive grasp of their author. I think the seer A. J. Davis said that every question a person could ask proved that such person could answer. Mr. Dennis proves this. He grasps the fundamental cause of all spirit communion, or the intercourse of mind with mind, in the physical body or out of it. That cause is the spiritual atmosphere or ether, which the light ether, pervades the universe. As all phenomena of light are utilized and explained by the light ether, so all manifestations of spirit in the earthly body or in the higher spheres, is explained by the spirit ether.

We are spirits here on earth, limited by physical bodies, but our spirits are subject to the laws and conditions of spirits. There are all degrees of capability of the spirit gaining consciousness through its spiritual perceptions instead of the physical organs, from simple impressions to the complete freedom of the spirit from the body, which is death.

This spiritual freedom has many names, as impressibility, somnambulism, magnetic state, clairvoyance, ascending from domination by the will of another, to the clear and independent seeing or knowing, and at last merges in complete separation which is death. When this separation takes place, the spirit cannot return.

As time and space do not enter into spirit perception with distinctness, the spirit is often confused: "The perception which extends a thousand or several thousand miles and perceives persons and events with the vividness of reality, cannot reconcile the facts, with the explanation that it is a spiritual application of the Tesla telegraph, and that they do not actually go as spirits across the distance. When we talk with friends through the telephone, how often we feel that they are right by us, and not miles away. This may be a high degree of "thought transference," it also is the process by which spirits converse.

The "superior state" is the independent spiritual state, and must be regarded as the most desirable form of mediumship. As examples, Swedenborg and Davis. It does not suffer from any one control, but reaches up to the spiritual source of all.

(3 and 7) The "spirit-world," speaking in general terms, is around us, for earth itself is the spirit-world for those who have not quit the mortal body; but the true spirit-world is the spirit spheres or zones, surrounding the earth.

(4) This is not so much an opposite condition, as a depletion of the spiritual forces. It is attendant on every high attainment in spirit perception, and the higher the mountain peak the inspired soul ascends, the deeper the valley of despond beyond.

(5) It would be perhaps invidious to decide the question, when both parties are conscientious and think themselves right. Yet if we arrive at the conclusion that

it is impossible for the spirit to leave the body and return, then the medium who comprehends this most clearly must be adjudged the best; as the exact truth is always best.

(6) The explanation embodied in this question may be accepted, yet there is another more fully covers all the facts, already alluded to. It is that the psychic fails to distinguish between impressions received from sources near and remote, and as normally when such impressions are received, their objective source is near by, if conscious that distance intervenes, the conclusion is formed by the psychic that he has gone as a spirit to the object.

(8) Spirit teachers know of the life that is theirs. The difficulty is for them to make the subject clear to the minds of men. Words have distinct meaning and apply to the ideas and conceptions which are formed in earthly life. The conditions of spirit-life, its ideas and sensations never having been seen or entertained by man in the physical life, he has no words to describe. Hence descriptions must be limited by the necessities of language, and at best be only a shadow of the reality. The clairvoyant, when attempting to describe the highest visions, labors under the same difficulty, and those who have returned from deathly trances have their conceptions fashioned after the narrow limitations of their religious beliefs and education. Descriptions of the spirit-world must be suggestive and allegorical, rather than exact.

For a spirit to give an understandable description of the spheres would be as difficult as for a traveler from the tropics to make the Esquimaux understand the luxuriance of tropical life. Never having seen a single object of the torrid zone, and not having a word in their language relating thereto, they at best could only catch a vague and shadowy conception of the glowing sunshine, the towering palms, the birds of gorgeous plumage, and delicious fruitage. Let the traveler attempt to make them comprehend the sweetness of the orange, or the high flavor of the pineapple, what is there in Esquimaux life to which comparison may be made. Not a fruit! The most delightful article of food to them is the fat of the seal, to that the sweetness of the orange would have to be compared! It is said the missionaries to an Indian tribe in the Northwest, when they translated the Bible for the edification of the savage mind, were compelled by the necessities of the Indian tongue to translate Jesus Christ into "Lame Wolf!" With what clearness the Indian must have understood the character of Jesus, which the missionaries thought to be of first consequence! What ideas of the orange can the Esquimaux form when told that it is as delightful as seal fat?

What conception can be formed of the spiritual state, which although a projection, and continuation of this, is as different as the airy home of the butterfly from that of the caterpillar?

### Health and Disease Important Factors.

To the Editor:—I write to say how well pleased I am with The Progressive Thinker. It seems to grow better all the time, there is such a variety of subjects treated in it every week, so that all classes of thinkers can have food for thought. It is splendid to advertise in, for it has such a large circulation and goes everywhere, for I get letters from some remote places where you would not think a Spiritualist paper would go.

I wish to say for the benefit of my numerous patrons, that I have lately moved here on the banks of the grand old Lake Michigan, North Chicago, situated on the Northwestern road, thirty-three miles north of Chicago. Have built me a new house and am prepared to take a few patients to help them regain their health and teach them right living, so that they can always have good health. Also help them in their development of their mediumship, and teach how to cultivate and practice psychometry. The terms will be reasonable and come within the reach of all. Write me at North Chicago for further particulars.

I see from your paper that there are to be more camp-meetings than ever before, which I consider a hopeful sign for the progress of Spiritualism. Every State should have a State organization and have a camp-meeting every year under its auspices. And this makes me think of some music sent to me—words and music composed under a strong inspiration by Mrs. E. T. Cowley, of Washington, Pa. The titles of this music are "There's a Light Surely Coming," and "The Headlight Down the Track." I would highly recommend to all Spiritualist societies this music, for it is well adapted to any Free Thought meetings.

I am glad to see so much discussion in regard to methods and the teaching of Spiritualism, for there is such a diversity of opinions among Spiritualists, that it is well to discuss our differences with all due consideration of others' opinions. Truth never suffers where there is free discussion in a spirit of candor. I agree with one of your writers, that the subject of health was the most important for Spiritualists to discuss. I sometimes think we are apt to talk and think more about the spiritual than we do about the physical. They seem to think the latter of second importance. But while we in the physical life, it seems to me to be the first in importance for us to understand. Good health is the greatest blessing a person can have, and I think all will agree to this, especially those that are without good health, for such feel the loss. I long to see the time when Spiritualists as a rule will be the most healthy people, for, do you know, a person in good health is imparting it to those he or she comes in contact with. It is well known that diseased persons impart disease to others.

Think of this, all you that are diseased, and try and restore a good, healthy condition.

North Chicago, Ill.

A. B. SEVERANCE.

### THE SPIRIT LAND.

O spirit land! O spirit land!  
Death cannot enter there;  
Earth's roses bloom in fairest dye  
Upon thy balmy air;  
And beauties, all unknown before,  
Engross the raptured sight,  
For Earth's dark door shuts out no more  
The glorious high light.  
O spirit land! O spirit land!  
Brief toil brings endless rest;  
Thy gates of gold swing open wide  
To welcome every guest;  
There tears are wiped from every eye  
There cares and trouble cease,  
And nothing in the azure sky  
Shall break their lasting peace.  
O spirit land! O spirit land!  
Why should we fear to go?  
Where living streams 'neath fairer skies  
Through greener pastures flow?  
O bliss beyond Earth's fondest dreams!  
O charms without alloy!  
We, too, would haste from earth to taste  
The spirit's fadeless joy.

J. F. THOMAS.

Sudden resolutions, like the sudden rise of the mercury in the barometer, indicate little else than the changeableness of the weather.—Hera.

Shah Ashraf of Persia was left-handed, and had a special saber made to suit this peculiarity.

Edward III. was 6 feet 3 inches in height, and had a rough, shaggy beard that reached to his girdle.

The great men of the earth are but marking-stones on the road of humanity; they are the priests of its religion.—Mazzini.

### ELK GROVE CAMP.

Wayside Jottings, en Route to Clinton, Ia.

At present writing we are on the train en route to Clinton, Iowa. We lay over in Topeka three days and dispense the Gospel of Spiritualism in the meantime to those who hunger and thirst for spiritual things.

The Elk Grove Association closed a successful camp-meeting last Sunday night. This is the fourth year of their meeting. Each successive one has been more interesting and much larger than the preceding ones.

The meeting was held on the beautiful Chautauqua grounds (this was the second meeting on those grounds) within easy walking distance of the city. Street cars run to the grounds. The weather was delightful from first to last, and the attendance large from the commencement to the close.

Free public circles were held every morning at 8:30, in which the mediums co-operated, each doing his work in his own way. Many unbelievers attended these circles, but the utmost harmony prevailed and the crowds were always orderly. The circles were usually followed by an address by the speaker.

The Elk Grove Association Lyceum, the first ever held in that part of the country. I announced the children's meeting in the first Sunday morning conference; the next morning at 10:30 upwards of sixty assembled at the Lyceum, forty of whom were children. I have had an extended experience in camp Lyceum work, but never met with more universal sympathy and co-operation on the part of campers than at Winfield. Before the third meeting of the children we were supplied with appropriate banners and badges. The children took up the work readily. Toward the close of the meeting a large adult group was formed, composed of officers of some of the local societies who were desirous of becoming familiar with the work in order to carry it into their respective homes.

I had a complete party of more than that of getting the little folks into line, I would feel my mission to far-away Kansas had not been in vain. The Elk Grove Association Lyceum is the sixth camp Lyceum I have assisted in bringing into existence. As far as I know, all are doing well.

The lectures and songs at this meeting were D. W. Hull, Moses Hull and myself. The mediums were Mrs. Kemp, of Des Moines, Ia., Mr. and Mrs. Conannon, Mrs. Hammond, Mrs. McFarland, Dr. Eastman and Mr. Wright, all of Kansas. Mrs. Conannon, Mrs. Hammond and Mrs. McFarland gave readings and messages from the platform. Mr. Wright gave sittings for manifestations through table-tipping, which were said to be remarkable and gave universal satisfaction to believers and skeptics. He gave his services "without money and without price."

The entertainment was given one evening, which was a pleasant innovation in the regular programme of the meeting. One day was set apart as "Woman's Day." The exercises were conducted by the women. The platform was tastefully decorated with yellow. Several ladies wore yellow gowns, and yellow badges were conspicuous in the audience.

There is so much interest in the cause in this section of the country that steps will immediately be taken toward organizing a State Association. If they succeed, as undoubtedly they will, the Spiritualists intend to hold a beautiful park in the suburbs of Winfield and to fit it up for a permanent camp ground.

There are no Spiritualists more in earnest or more generous than those one meets in Kansas. Although the expense of the recent camp-meeting run away up into the hundreds, not one penny was charged for entering the grounds, except on the night of the entertainment. The Spiritualists paid the bills and did it cheerfully.

In addition to my lecturing and conducting the Lyceum, I was organized during the meeting. I am sanguine that we have far from worn out, and shall enter upon the next camp work with my usual zeal.

Mr. Hull and myself are engaged for the Elk Grove Camp for the season of 1898. We are nearing Topeka. I must drop my pencil. MATTIE E. HULL.

### Lake Brady Camp.

The Lyceum at Lake Brady is becoming a special feature of the camp. A Band of Mercy has been added to its other interests. A swimming school in connection with it has also been organized, for ladies and children. Miss Mabel and Mrs. Mattie McCaslin are the instructors in this useful art.

Brother Donkin's lectures here Saturday and Sunday were very satisfactory, especially to those not wholly out of church influence. He is an earnest, forcible speaker, and being comparatively new in the field, deserves encouragement.

Phenomenal mediumship has been somewhat scarce with us, but the philosophy has been fully sustained at the conferences and through our lecturers.

We attended a very interesting trumpet séance, given by D. A. Herick. Your readers are familiar with the conditions (total darkness), of a trumpet séance. Still the manifestation of this one were unquestionably of a phenomenal character. The trumpet and musical instruments floated around the room, sometimes in and sometimes outside of the circle. The chairs were arranged compactly together and hands were joined, so it would have been impossible for a chair to have moved without being detected.

Among other communications given, one addressed to Mrs. Frank Pierce, of Alliance, had a somewhat singular sequel. Her husband addressed her and returned to certain figures which said she would marry him, saying "It was I who made them." In an interview afterwards, Mrs. Pierce stated the following: "I left my home, carefully shutting up the house before doing so. Upon my return, I found a newspaper that had been lying on the table, and on it, a letter, evidently made with a lead pen which lay near by. A face was also drawn upon the paper, resembling my husband. The sum of all the amounts put down, was carefully added up, each one representing sums owed to him by different parties at the time of his decease. He tells me he made the figures and the picture and wishes me to collect the money."

Clyde McCaslin, who was severely injured here, but is now almost recovered, was tendered a benefit entertainment, under the management of Walter Nixey Mr. Nixey, a friend of Herick. It was an exceedingly enjoyable affair, well patronized and gratefully appreciated by the beneficiary.

Miss Maggie Gauld continues her demonstrations of spirit return. Her seance to-day was exceptionally fine. To those desiring phenomena as proof, nothing could be more satisfactory.

MRS. M. McCASLIN.

"After the Sex Struck." By George N. Miller. Price 25 cents.

### OUR PARIS LETTER.

(Continued from page 1.)

nate operators or controls; and it is these effluvia which constitute the "parabulum" used in the production of physical phenomena, materializations, etc. It is the same effluvia which constitutes the basis of magical phenomena. It is the transference of this radiation from the operator to the subject, which produces somnambulism, lucidity, etc., in the hypnotic subject, by the application and intensification of that relating medium in the subject.

#### A PRECONDITION.

Inherent dual-unity in man's nervous system is evidently the precondition of the dual polarity and colors which have been shown to be carried in his nerve radiation, by Dr. Lutz, Reichelbach, De Rochas, Baraduc, Drs. Charazain and Dele, Dr. Barety and others. The law exhibited in magnetism and electricity by which like poles repel while unlike attract, applies precedentally in the nature of the condition of perception; while the interaction of electricity in magnetism is a subordinated representation of the same law that applied precedentally in the interaction of spirit in soul (psyche), and is the precondition of mental conception.

#### KEELY'S LAWS.

The interaction of the equivalent elements in man's psychic or vital constitution, constitutes the foundation of the magical doctrine. But it is also the basis of mediumistic, hypnotic and telepathic interaction. It must follow from the above that it will be found some day that man radiates electricity as well as magnetism; that Keely's laws of attractive overcharge, and repulsive projection (as well as resultant circulation) apply to man as well as to planets and to every atom of the universal ether. QUAESTOR VITAE, Paris, France.

### Grand Ledge Camp.

The opening day at Riverside Park, Grand Ledge, Mich., was a success in every feature. The weather being all that could be desired, brought hundreds of people together for enjoyment, sociability and an intellectual treat as given by the very able and accomplished speaker, Dr. E. D. Underdoff, of Grand Rapids, Mich. He is brimful of broad, practical common sense spiritual ideas, which he is able to set forth in no uncertain sound, yet with a congenial warmth in manner and expression that is receptive of higher thought and conditions.

Mrs. A. E. Sheets, our home guardian of camp and spiritual interests, occupied the rostrum for the afternoon, in place of Mrs. Carpenter, who was incapacitated by sickness. She held the large audience for nearly two hours with a very eloquent and able discourse.

Mrs. Marian Carpenter, of Detroit, recovered sufficiently to resume her place upon the rostrum on Tuesday last. Here is a lady who is on the front seat as speaker and test medium, and all who know her, can only love her kind and genial nature.

Mrs. Anna L. Robinson is on the ground with her happy greetings to each and all, and is in better condition than usual for her work which begins with us to-day.

Mr. A. A. Finney, of Grand Rapids, Mich., trumpet medium, is with us and doing a good work. He is "straight goods," and a gentleman. His seances are very fine.

We are gradually getting in shape to accommodate our guests in first-class manner. Our dining department is giving immense satisfaction under the management of Mrs. S. Merrill, who has many years of experience in this department.

We are anticipating an unusual treat in our Saturday evening entertainment, in charge of Mrs. Anna L. Robinson, assisted by Mrs. Jessie D. A. Stockton, of Lansing, Mich., Mrs. E. Clark, of Chicago; Little Miss Daisy Moore, and others, all little stars of rare ability. An excellent programme is promised for the evening. We are to be favored with music from the Newsboys Band, of Detroit, Mich., on Sunday next. We have a camp of thirty-five tents for our first week, and more arriving daily. All are happy and enjoying life to the fullest extent.

J. P. RUSSELL, Sec'y.

### New York Central Camp.

We have been spending a week at New York Central Camp, and while the clouds poured down so generously of their abundance each day, the messages from loved ones and the spiritual truths from the mediums and speakers kept the hearts of the faithful and truth-seekers full of sunshine and happiness.

The speakers are sandwiched-Spiritualists, Methodist, Unitarian and Universalist.

The people assembled seemed anxious to listen to their loved ones who have passed on. Many were the tears of joy shed while listening to messages given by the guides of the mediums.

The veteran speakers, Cora L. V. Richmond and Lyman C. Howe, were there doing their work to advance the cause. They need no commendation, as they have been heard in most, if not all camps. Frank T. Ripley gave the platform tests. He is a favorite at the camp as well as in other places where he speaks. E. J. Bowtell, the converted monk, gave very instructive lectures, and was listened to with interest.

Mrs. S. A. Walters, Rev. J. C. Hogan, Rev. J. M. Scott and Mrs. S. Augusta Armstrong were among the speakers. W. Wines Sargent, of Brooklyn, N. Y., is on the ground, and will speak later on. They have reserved the best of the "Wines" for the last of the feast.

Mrs. H. Elliott, of Alpin, N. Y., has charged the work to the music.

Miss Minnie Terry, of Brooklyn, gave a course of class lectures in elementary spiritual science which were well attended, as were the trance circles of Mrs. Alice I. Ashley, also from Brooklyn.

Judging from the work done the first week of camp I think it will prove a decided success.

MRS. C. T. LYONS.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbit, M. D., LL.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.

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

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be a pretty good reach of adverse criticism. Price, 25 cents. For sale at this office.

## A REMARKABLE DOCTOR BOOK HAS JUST BEEN ISSUED, ENTITLED THE NATURE CURE

BY PHYSICAL AND MENTAL METHODS.

A BRIDGE FROM THE OLD TO THE NEW; THE DAWN OF A NEW DAY IN MEDICAL PRACTICE. A CLEAR, SHORT-OUT TREATISE ON THE CAUSE AND CURE OF DISEASE.

By MARVIN E. CONGER, M. D.  
Assisted by ROSA C. CONGER, M. D.

The title page is suggestive of important changes in the methods of curing the sick and maintaining health.

The NATURE CURE is divided into twelve chapters, as follows:

- First—Introductory.
- Second—Cause of Disease.
- Third—Food and Drink.
- Fourth—Exercise.
- Fifth—Fever; Cause and Treatment.
- Sixth—Disease Inflammatory.
- Seventh—Epidemic and Chronic Disease.
- Eighth—Baths.
- Ninth—Women and Children. (By Rosa C. Conger, M. D.)
- Tenth—Useful Recipes.
- Eleventh—Object Lessons and Tables.
- Twelfth—Miscellaneous Health Suggestions.

Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condition is practical medicine."

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in NATURE CURE.

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

The book has 370 pages, is strongly and handsomely bound in cloth for \$2.00, and will be mailed upon receipt of price.

ADDRESS THIS OFFICE, 40 LOOMIS STREET, CHICAGO, ILL.

## "THE LANGUAGE OF THE STARS."

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro-Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price, Fifty cents.

## CELESTIAL DYNAMICS, Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

BY THE AUTHOR OF "THE LIGHT OF EGYPT," "THE LANGUAGE OF THE STARS," ETC.

A magnificent and complete course of Astro-metaphysical study, embodying Vital Principles of Life, Mental Force, Sickness and Disease. With the only true and really scientific method of treating the sick successfully. Mental Healers, Meta-physicians, and all who practice the Healing Art Divine should give "Celestial Dynamics" a thorough and impartial study, and thus learn the real cause of their frequent failures.

No Astro-Student can afford to be without this work, if he would understand the Meta-physics of Astrology.

This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

The Price is One Dollar Only, and is within reach of all who seek light. For sale at this office.

## MAN RIGHT LIVING

PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF

Results of recent scientific research regarding the origin, position and prospects of mankind.

By DR. LUDWIG BUCHNER.

Author of "Force and Matter," "Essays on Nature and Science," "Physiological Pictures," "Six Lectures on Darwin's 'Evolution'."

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is material and indestructible—the smallest atom as well as the most enormous of the celestial bodies—the sand grain or the water drop as well as the highest being in creation, man and his thoughts. Only this form in which being manifests itself is changeable, but being itself remains eternally the same and imperishable. When we die we do not lose ourselves, but only our personal consciousness. We live on beginning to live, in our children, in our deeds, in our thoughts, in the material and immaterial world. It is especially in our children, during our short personal existence, we are united to the substance of mankind and of nature in general."—Buchner.

One vol., post 8vo., about 320 pages, vellum cloth, \$1.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.

For sale at this office.















## PEN FLASHES FROM THE PACIFIC.

### News and Notes from the Land of Sunshine, Fruits and Flowers.

Let some leading Spiritualists of every city organize a spiritual church—(don't be frightened at the term)—and let it be free from creeds and dogmas; let it employ a first-class speaker by the year as its pastor; let it employ a first-class pianist who can teach a chorus of voices to sing classic music—solos, duets, quartets and full choruses; let it be the musician's duty to thoroughly train all who can and will sing. This is what has built up the churches. It is the music, not the preaching, that attracts. Music is the voice of the soul, the breath of heaven; it enraptures, inspires and opens the windows of the soul to the light of celestial glories.

Let members of all other local societies, and members of no societies, unite in contributing a stated monthly sum towards the support of this union society, so that it may have open doors—free admission, same as the churches; then we will be entitled to free notices of our meetings in the Sunday papers under the head, "Church Notices." In these union meetings nothing but lectures, music or literary talent would be presented. This plan might be so arranged as to not interfere with any of the other local meetings. The other local societies could present the phenomena. Cannot our grand philosophy be presented, with inspired music, at least once a week in every large city, without a ten-cent fee at the door? This will do away with one charge of insincerity.

But there is another reason why the charge of insincerity is laid at our door. It is the anxiety of mediums to pocket a fee whether satisfaction is given or not. Let mediums advertise "Free sittings to investigators." If the investigator is satisfied, he or she will come again and pay a fee for further consultation, besides telling all their friends. If the sitter is not satisfied he will not go away cursing Spiritualism for swindling him out of a fee. He will simply say nothing and try another until he finds the right one. No honest medium can object to this policy. I know a medium who has been in one place over a year working on this policy, and his income is larger than any medium on this coast who charges a fee in advance.

Besides his financial success, he numbers clergymen in high standing, college professors, men of science and letters among his converts. They investigated him because they heard of the fairness of his methods, and thought him sincere. They were not disappointed. I refer to Dr. M. Muhlenbruch, of Oakland.

#### A NATIONAL ORGANIZATION OF FAKERS.

It has been known for some time that there was a National organization of physical mediums, including all the notorious fake materializing and trumpet mediums, so-called, with branch lodges in all the principal cities. This is a secret society, and many of the officers of societies would be surprised to know that they are working under the instructions and advice given out by members of this nefarious gang of human vampires.

Telepathy, clairvoyance and psychometry are to be the methods of all future communion with those in the life beyond. The physical phenomena are too unreliable.

#### PROF. LOVELAND'S PLAN.

Since beginning these "flashes" I have read an article in *The Progressive Thinker* of July 24, by Prof. J. S. Loveland, in which he has thoroughly exposed the methods of the fraud combination which I have just referred to. This plan is superior to the one I have proposed, but a combination of both may prove effective. I heartily endorse his method of ridding our ranks of the odium attached to these fakers, but believe that honest mediums will not even temporarily suffer. They can go on with their phenomena as well without endorsement as with, but the world may be informed that Spiritualism does not assume any responsibility if some are found unworthy, and some will continue to be so found as long as any are endorsed.

Prof. Loveland entered the field as a lecturer shortly after the Rochester rappings, at Boston, Mass., and has been in the world almost constantly ever since. He is today one of the deepest scholars and ablest exponents we have in the field. Nearly all of the ablest workers have taken the same stand, and Emma Hardinge Britten is putting in some telling blows against platform phenomena in England.

The cry of "persecution," "sensationalism," etc., was raised by the fakers' combine, upon which Brother Loveland has given inside information. Of course "the hit birds will flutter," but the thinkers will rejoice. Twenty-two years ago the Theosophists rejected platform phenomena, and notwithstanding their absurd doctrines, as an organization they are stronger than Spiritualism to-day, all through the little spiritual philosophy they retained. If that is not an object lesson for wonder-worshippers, then I give it up.

#### FOREIGN PERIODICALS.

Many readers of these communications, in writing letters of sympathy and encouragement for my way of thinking, have requested me to send them the addresses of foreign spiritual papers mentioned, which I could recommend. There are over a hundred Spiritualistic journals in foreign languages, but I will only give a few of which I am familiar:

La Revue Spirite, 42 Rue Saint Jacques, Paris France.  
La Revue Scientifique et Morale du Spiritisme, 5 Rue Manuel, Paris, France.  
Die Uebersinnliche Welt, Eberswalder Str. 16, Berlin, Germany.  
Psychische Studien, Lindenstrasse 4, Leipzig, Germany.  
Annali dello Spirismo, Turin, via Ormea No. 3, Italy.  
Revista Espiritista de la Habana, Havana, Cuba.  
La Revista de Estudios Psicologicos, Dou, 10, Entre-suelo, Barcelona, Spain.  
La Union Espiritista, Ferlandina, 20 prad., Barcelona, Spain.  
La Irradiacion (an illustrated psychical review), Madrid, Spain.  
Reformador, (periodico) Rio de Janeiro, Brazil. (Portuguese).

#### PROF. CARLYLE PETERSILEA.

San Francisco is to be congratulated upon having the greatest living piano virtuoso—a Spiritualist, too. I refer to Carlyle Petersilea. I challenge Paderewski or any other musician to play Beethoven's Grand Sonata, op. 106, in the same tempo and with the same expression as I have heard it played by Carlyle Petersilea. This piece of music has been mastered by but few pianists, and when it comes to playing it almost double quick, as Mr. Petersilea renders it, and yet retain its worldless expression of the heavenly harmonies, it is stranger than any phenomenon I have yet witnessed.

I copy the following sketch of this remarkable man, his musical and psychical career, from the *Philosophical Journal*:

Prof. Petersilea plays all his concerts without the music before him, and it is said that he could play two weeks without repeating, giving all the masterpieces of the world's greatest composers, without a note in view. Query: Does he commit all those great volumes to memory, does he read them by psychic power, are the composers present helping him, or is it a combination of all these forces? The Professor himself says: "I play a new piece a few times and then close the book and let it play itself, declaring that he has no consciousness of studying or committing anything to memory. He has played in public since nine years of age."

"It will be remembered that many years ago Mr. Petersilea and his father were conducting one of the finest musical conservatories in the world, at Boston, Mass., and that after his father's death, Carlyle continued the business, being himself considered one of the greatest living

pianists. There are critics to-day who claim that he has no equal as a pianist, being even superior to Paderewski in some particulars; besides being a splendid tenor soloist. Certain it is that the editor and staff of the *Journal* are agreed that they never before heard such music as that rendered by Prof. Petersilea last Wednesday evening.

"How Prof. Petersilea came to give up his prestige and princely income as a world-renowned piano virtuoso and to seek a more secluded life, will interest all Spiritualists. His father had been a confirmed materialist, and after his transition, finding that he still lived, determined to make the fact known to the whole world. Accordingly, he controlled his son's hand to write—automatically—his experience in spirit-life. Up to this time Carlyle had after disgust for Spiritualism, born of prejudice, and as his hand wrote the pages he threw them on the floor, but Mrs. Petersilea gathered them up and filed them away. However, the father gave Carlyle no rest until he was forced to publish these manuscripts in book form, which he called "The Discovered Country." Since then he has written many psychic works, under the same psychic power, perhaps the deepest and most important being "Oceanides," as it deals with the mysteries of life here and hereafter.

"Mrs. Petersilea is a fine psychic, and her tests Wednesday evening were generally recognized. She is also a good elocutionist, and her whole soul seems devoted to the work of spiritual enlightenment of the race."

Prof. Petersilea has done a great work for the cause in his psychic books, particularly in "The Discovered Country," and "Oceanides." The former recites his father's experience in spirit-life, and confirms the visions that have been presented to me. It also confirms my arguments in favor of

#### ANIMAL EXISTENCE BEYOND THE VEIL.

I quote the following from page 9 of "The Discovered Country":

"Again I closed my eyes, and when I opened them, a great dog stood wagging his tail, resting his nose lovingly across my knee and gazing into my face with soft, intelligent eyes. A dog! Could it be possible that dogs were immortal? . . . But the dog was unmistakable. . . . Still more astonished, I heard a little bird twittering in a tree near by, and looking up I saw many birds flying around among the trees."

We have, then, Prof. Carlyle Petersilea, Prof. Jos. Rodes Buchanan, the discoverer of several distinct sciences, and many others of the deepest scholars in our ranks who affirm animal immortality emphatically, and yet Dr. Peebles says no "scholarly" person believes it. But we will forgive the Doctor, as he has learned better by this time.

#### WHAT IS SPIRITUALISM?

It is the power before which the gates of Error must fall, when its light has fully broken from beyond the far hills of morning on the new dispensation. We boast of this enlightened age, but we are still slaves of demoniac theology, but when the light of the New Spiritual Dispensation breaks full upon us we shall be free. Bertha J. French defines Spiritualism as "the inexhaustible vocabulary of God, to be read by us during the aeons of eternity." Again she says, "its message is in the gleam of sun and stars, and its rhythm forever surging through nature's laws."

I have further defined it in the following lines:

#### NATURE, OUR CREED.

Go wander o'er mountain, o'er valley and plain;  
Go view the bright flowers in the field,  
Then gaze on the sun, moon and stars in the sky,  
And there is our teaching revealed;  
It smiles on the rose-bloom, it laughs in the dew,  
It breathes in the flower-laden breeze;  
It speaks in the forest, the rocks and the rills,  
And murmurs far over the seas.

Not only we teach of "the home of the soul,"  
And the pleasures of life, "over there,"  
But we teach all the sons and daughters of men  
How in earth-life these joys they may share.  
When wisdom shall rule all the souls upon earth,  
Then all will one brotherhood be,  
And sorrow no longer will ever be found  
In the glorious world of the free.

In Nature's great book-store our wisdom is found,  
In the cool, shady home of the fern,  
For there we may quaff of the Fountain of Truth,  
And the laws of the universe learn—  
We may learn that, tho' changed, no atom is lost,  
And that death is a myth of the mind,  
And though in these robes of mortality clad,  
Yet brothers are all mankind.

We walk thro' the lights and the shadows of earth;  
We see and are seen for a time,  
Then up thro' the vale of Eternity speed  
To the evergreen mountains sublime;  
And gathered with loved ones who've gone on before,  
With heliograph signal we call,  
And back goes the message across the dim hills—  
"Oh, yes, we are brothers all!"

San Francisco, Cal. ERNEST S. GREEN.

#### Assisted by Satan.

A special telegram from Niles, Mich., to the *Chronicle* says Dr. Doane Wigent, of Watervliet, this county, has created quite a sensation by his wonderful magnetic healing power. He is a Spiritualist, a radical free thinker, hater of orthodoxy and is an enemy to God and the Bible. Nevertheless he is visited daily by hundreds of Christian people, and he has performed some miraculous cures. He effects his cures simply by placing his hands on the afflicted parts and, unlike other faith healers, who claim the assistance of divine power, Wigent claims he is assisted by Satan.

Men always bow to fate; but not as a matter of courtesy.  
Men who preach by the yard usually practice by the inch.

Cladius was an idiot. His eyes stared in a meaningless gaze, and saliva dropped from his lips.  
The world must have great minds, even as great spheres suns.—Bailey.

The orphan ought to be more honorable than the estate.—Xenophon.

It is a joy to think the best we can of human kind.—Wordsworth.

The fruit derived from labor is the sweetest of all pleasures.—Vauvenargues.

Despair is the offspring of fear, of laziness and impatience; it argues a defect of spirit and resolution, and a lack of honesty, too.—Collier.

'Do you—dare you to taunt me with my born deformity?—Byron.

Who, then, is free? The wise man who can command himself.—Horace.

I see that fashion wears out more apparel than the man.—Shakespeare.

Heaven is never deaf, but when a man's heart is dumb.—Quarles.

Fashion must be forever new, or she becomes insipid.—Lowell.

The virtuous home is the basis of all national prosperity.—Anon.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

God oft descends to visit men, unseen, and through their habitations walks, to mark their doings.—Milton.

The brightest blaze of intelligence is of incalculable less value than the smallest spark of charity.—W. Nevins.

## ONSET BAY CAMP.

### Daily Record of What Is Being Done at Lovely Onset.

Monday, conference.

Tuesday afternoon exercises opened by a song, "What Is Religion?" by Mr. Maxham.

Mr. J. Frank Baxter took the subject of the song for his discourse. Pure religion and undefiled is said to be to visit the fatherless and widow in affliction and to keep yourself unspotted from the world. Jesus told the truth when he said "the kingdom of God is within." Salvation by faith is the evangelical doctrine; salvation by character is the rule of Spiritualism. It means the moral elevation of all mankind. True morality and spirituality go hand in hand. Religion is justice. A conscientious Spiritualist soon learns that he cannot rob his neighbor and escape punishment, for the law of compensation will give him his deserts. Spiritualism's influence is a determined elevation to all mankind. It is a great reformatory influence in the land. The individual who recognizes the laws of human brotherhood is a truly religious man. If a man say "I love God, and hate his brother, the same is a liar, for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

"Castles in the Air," sung by Mr. Maxham, followed by tests from Mr. Baxter, closed the exercises on Tuesday. Mrs. M. F. Ring, clairvoyant, is on Fifth street, near W. Central avenue.

Mrs. H. Jones, formerly at headquarters, is now located in a tent on Highland avenue, where she has a class in painting, also art exhibits.

The new fence around auditorium park is receiving a coat of green paint. Altogether it is ornamental as well as useful and appreciated by those who desire to listen undisturbed to the lectures and tests. Those who are not able to pay an entrance fee will receive a free pass by applying to President Whittemore.

Mr. F. A. Wiggins' entertainment in the temple Tuesday evening, was fairly well attended.

Thursday the heavy showers of the morning gave place to a sunny afternoon and the meeting was held in the grove. Mr. Maxham sang "Is Better to Laugh Than to Cry." "The Vision of Immortality," a poem, was read by Mr. Wiggins. A song by Mr. Maxham, then Mr. Wiggins said in part: "Mankind suffers pain and remorse to cure the evil in the world, and the only cure for it is the perfect acquirement of a knowledge of the world in which you live, the inner life. Pain and remorse are the necessary means to the attaining of ends. We ought to know more of the inner life. Learn to love the life itself that expresses through the form. The only thing you greatly miss when death comes is the form that expresses the life that never dies."

"I Love to Think of Childhood, Jim," sung by Mr. Maxham. Readings by Mr. Wiggins, blindfolded—very fine and satisfactory. Song, "When the Wife Is Gone Away," by Mr. Maxham. A concert by Poole's orchestra after the close of the meeting.

Entertainment in the temple by J. Frank Baxter, Thursday evening, assisted by other talent.

Friday afternoon services, opened by Mr. Maxham singing "The Fool's Prayer." Poem by Mr. Wiggins. Song by Mr. Maxham. Mr. Wiggins' subject was "God's Law." Song by Mr. Maxham. Tests by Mrs. May Pepper.

Friday evening, Mrs. Maggie Butler with her trained students of the Boston Lyceum gave an exhibition in the temple to a crowded house.

Saturday morning a conference was held at auditorium. These conferences are very enjoyable and interesting. We regret that they are not held daily.

A children's lyceum was formed here on Friday. It will be held five days in the week, commencing Monday next.

Saturday meeting at auditorium. Song by Mr. Maxham. "There Is No Death," by Mr. Moulton. Song by Mr. Maxham. Mr. L. V. Moulton, president of the Michigan State Spiritualist Association, delivered the lecture of the day. He said in part: "The whole struggle of mankind has been to properly interpret what they have seen. The less a person knows the more easily they are satisfied with what they cannot understand. Everyone reasons by comparison; Moses saw a burning bush, heard a voice in the air and was scared. Modern Scientists, if they had heard the voice would not hide their faces before it, but would at once begin to investigate; they would examine it from all sides. If there is a physical world it is true that there is a spiritual world just as tangible. The world is revising itself by working out its inner possibilities."

Sunday, August 1, the quiet hush of a calm Sabbath morning fills the sympathetic heart with peace toward all mankind. The clatter of milk wagons and the rattle of tin cans is the first noise that sets the sleepy camp astir—then comes the hurrying to the bake houses for their baken beans, for we are still within the limits of Massachusetts, and Sunday would not seem like Sunday without the traditional baked beans for breakfast. It forms in fact a part of the Sabbath's devotions. Soon the trains arrive, bringing their precious freight of old and young, including the Bridgewater band, and the day is actually begun. A band concert opened the exercises of the day. Songs followed, by Mr. Maxham. Mr. A. E. Tisdale read the poem, "No Babies in Hell." He then said in substance as follows: "Every truth exists in the realm of soul. Evolution is the process of external development. Everything is the result of the law of growth. You cannot produce harmony unless there is harmony in the soul. Nature is the variety and combination of objective ideas. Religion is the child of reason and not of faith. If Modern Spiritualism be not true the end of civilization is atheism. The grand man, Jesus Christ was an ideal that I love because ideals shape the world; through them I am shaping myself."

Mr. J. H. Altamus, of Washington, D. C., followed the lecture with most convincing and marked tests. Band concert at 1 o'clock, followed by a recitation by Miss Ethelyn Gould. Mr. Maxham sang two selections. Mr. L. V. Moulton gave a scientific lecture in the afternoon. Tests by Mrs. Pepper and band concert closed the exercises of the day.

We regret that Brother Maxham, who has won his way to the hearts of the people of Onset by his sweet and inspirational singing, leaves us to-morrow for Queen City Park, where he will join his wife and remain through August. I think I express the sentiment of the people here when I say that no one person is so much missed at Onset as Mr. Maxham.

AUGUSTA FRANCES TRIPP.

#### "GHOST LAND."

To the Editor:—I have received the copy of "Ghost Land," and have read it with intense interest. I have found the narrative very entertaining indeed. It is a remarkable book. I would like to meet the accomplished author, who vouches for its truth. I wish a copy could be placed in every family, and trust you may send many copies to the patrons of *The Progressive Thinker*. Accept my thanks. Very truly, M. D. CONDIFF.

New Albany, Ind.

Learning is pleasurable, but doing is the height of enjoyment.—Novalis.

When my friends are blind in one eye, I look at them in profile.—Joubert.

To be proud of learning is the greatest ignorance.—Bishop Taylor.

In the meantime our policy is a masterly inactivity.—J. C. Calhoun.

## A CHRISTIAN SERMON.

Text: "Not all that say unto me Lord! Lord! but they that keep my sayings," etc.

A human brotherhood are we,

By Nature's God decreed,  
And if that truth adopted be,  
No other guide we need.

The "golden rule" Confucius gave

In centuries ago,  
Would lose the bonds of every slave  
And make him "Freedom's" son.

"Do unto others as ye would  
That they should do to you,"  
Would furnish every child with food,  
And proper raiment, too.

No millionaire in pompous pride  
Would hold Dame Nature's store,  
And in his golden chariot ride  
While famine kills the poor.

No honest laborer would sit  
With idle feet and hands,  
While railroad king or syndicate  
Controls our farming lands.

"If ye love me," our Jesus said,  
"Go feed my hungry lambs,  
And hold your goods for common aid  
That none may need your alms."

If all our thrifty business lords  
Would bear that Christian cross,  
And share with each his just rewards  
Of common gain or loss;

If capital and labor would  
But take an equal chance,  
And working for each other's good  
Their profits thus enhance;

The strikes would then be ended;  
The trains would move on time;  
And labor's songs be blended  
In harmony sublime.

If Christian institutions,  
Or corporate compacts,  
Would 'bide the Constitution  
And pay their honest tax,

Nor seek for an exemption  
From duty on that line,  
Their zeal for man's redemption  
Would seem almost "divine."

To "do to others as ye would  
That they should do to you,  
Would make this world a brotherhood  
And mundane heaven, true!

The ethics of our Jesus mild,  
No Christian ever heeds,  
Although he claims to be his child  
And follows church and creeds:

"If any smite thee on thy cheek,  
Do not resist the blow,  
But turn to him the other, meek,  
That he may smite also;

"Or, if he sue thee by the law  
And take thy coat away;  
Do not from him thy cloak withdraw,  
But give thy cloak straightaway.

"If he compel thee, yet again,  
To go with him a mile,  
Resent it not, but grant him twain,  
And wear a patient smile.

"And if he trespass in thy sight  
Full seventy times seven,  
Forgive as oft, and call it right,  
If thou wouldst be forgiven.

"Whoever hates his brother man  
Is murderer in fact—  
The inner thoughts the angels scan,  
As well as outward act.

"Whoever with a lustful thought  
Looks on a woman pure,  
Adultery in heart hath wrought;  
Our Jesus did assure.

"Lay not up treasures here on earth  
Where moth and rust do spoil,  
But gather those of heavenly worth  
To recompense thy toil.

"Go sell thy goods whate'er thou hast  
And give unto the poor,  
And take no thought from first to last,  
In gathering earthly store.

"But imitate the lilies fast  
That toil not, neither spin,  
Yet clothed in raiment rich and rare  
Surpassing King or Queen.

"A camel could more easily pass  
Through smallest needle's eye,  
Than can the rich and haughty class  
E'er enter heaven high."

A rich disciple (well-behaved),  
Thus marvelled at his word:  
"Who, then, among us can be saved,  
Most high and gracious Lord?"

"And after that, he walked no more  
In paths the Master led,"  
Lest he, in time, should be as poor  
And beg for daily bread.

"Pray not upon the public street,  
Nor in the crowded church;  
But enter thine own soul's retreat  
And there make hourly search,

And keep thy constant watch within  
Or, silent, ceaseless prayer,  
That no seducing thought to sin  
May gain admittance there!

"My true disciples all may know  
By signs like some of these:  
They cast out demons as they go  
And conquer all disease.

"They take up deadly serpents oft,  
Without the least alarm,  
And drink the poison lethic draught  
Secure from death or harm.

"They speak in tongues they have not known,  
And by the spirit's light  
Discern the faces, long since gone  
Beyond their mortal sight.

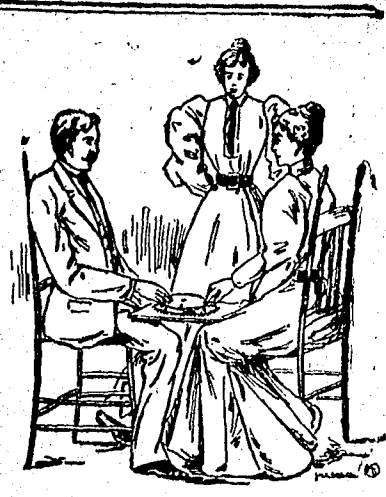
"The dead, through them shall re-appear  
And with their kindred talk;  
The blind shall see, the deaf shall hear,  
The lame shall leap and walk.

"These gifts, and greater, they shall have  
And practice at their will,  
If they in heart and soul believe  
Lo! I am with them still."

Now go and search among the best—  
And summon Christians (?) many;  
To each who bears the crucial test  
I'll pay a golden guinea.

A HETERODOX RELIGIONIST.

Chiefly, the mold of a man's fortune is in his own hands.—Bacon.



## THE PSYCHOGRAPH —OR— DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing the medium.

Do you wish to investigate Spiritualism?  
Do you wish to develop Mediumship?  
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gifts, have, after a few sittings, been able to receive delightful messages from the spirits who have been in communication with them. Many who began with it as an amusing toy, found that the intelligence controlling it was a power which was in themselves, and became converts to Spiritualism.

Do you wish to receive Communications?  
Do you wish to develop Mediumship?  
Do you desire to receive Communications?

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address:

HUDSON TUTTLE,  
Berlin Heights, Ohio.

WAS  
ABRAHAM LINCOLN  
A SPIRITUALIST?

—OR—  
Curious Revelations from the Life of a Trance Medium.

—BY—  
MRS. NETTIE COLBURN MAYNARD

Together with Portraits, Letters and Poems. Illustrated with Engravings and a Comparison of Lincoln from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling, more so than any book issued since the time of the Bible. It teaches forgotten wisdom which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American history. It is a story told from the life of him whom time serves only to make greater, more appreciated, and more understood.—ABRAHAM LINCOLN.

Cloth, 12mo, illustrated, pp. 284, \$1.50  
Paper, 75 cents.

For Sale at this office.

## THE GOSPEL OF NATURE.

IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. It is a most interesting and instructive book, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial and spiritual worlds. It contains a full and complete history of the human race, from the time of the first man to the present day. It is a most valuable work, and is well worth a study.

Cloth, 12mo, illustrated, pp. 284, \$1.50  
Paper, 75 cents.

For Sale at this office.

HELEN HARLOW'S VOW;  
Or Self-Justice.

By Lots Watson. Many have read this book, and have been deeply interested in it. It is a most interesting and instructive book, and is full of suggestive thoughts. It is a most valuable work, and is well worth a study.

Cloth, 12mo, illustrated, pp. 284, \$1.50  
Paper, 75 cents.

For Sale at this office.

## The Influence of the Zodiac UPON HUMAN LIFE.

BY ELEANOR KIRK.

This is the only book which states the simple principles of the Zodiac in simple and plain language, making the matter clear to the average understanding.

This volume indicates the location, characteristics and influence of each sign of the Zodiac, giving the days which each sign governs, and the good and evil colors associated with each.

The diseases of the body, how to cure them, and the faults of character incidental to the different dominions. The methods of growth for human beings. The dominions from which companions, husbands and wives be selected.

The characteristics of children born in different dominions, and the conditions to be observed in their care and education. The personal ability and talent of the individual with reference to domestic, social and business success.

This work is the result of profound research, and in its preparation the author has been assisted by J. C. Street, A. B. N.

Bound in Special Cloth, - - Price, \$1.

For Sale at this office.

## God in the Constitution.

By Robert O. Ingersoll. One of the best papers (Globe) Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for \$1.00.

Memorial Oration by Col. Ingersoll On the House of Representatives. Delivered before the New York Legislature, May 9, 1888. Price, 6 cents.

Echoes From the World of Song. A collection of new and beautiful songs, with music and chorus, in book form. By C. F. Longley. Price \$1.25. Postage 15 cents.

## ROMANISM AND THE REPUBLIC.







# The Progressive Thinker.

Published every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

## TERMS OF SUBSCRIPTION.

The **PROGRESSIVE THINKER** will be furnished until further notice, at the following rates, payable in advance:

One year	\$1.00
Six months	.60
Three months	.35
Single copy	5 cts

Remit by Postal Note or Order, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 25 cents to get checks mailed on local banks, add 10 cents to the above rates. If sent by express, add 10 cents. All orders must be accompanied by the amount due. Direct all letters to J. R. Francis, 40 Loomis Street, Chicago, Ill.

## CLUES: IMPORTANT SUGGESTION.

As there are thousands who will at first venture only twenty-five cents for **THE PROGRESSIVE THINKER**, we would suggest to those who read a sample copy, to collect several others to be sent with them, and thus to be able to send from \$1 to \$5, or even more than the latter sum. A number of little amounts will make a large sum total, and thus extend the life of our labor and usefulness. The same suggestion will apply in all cases of financial assistance. Solicit others to aid in the good work. We will experience no difficulty whatever in collecting contributions to subscribe for **THE PROGRESSIVE THINKER**, for not one of them can afford to be without the value of the information imparted therein each week, and at the price of only about two cents per week.

## A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of **THE PROGRESSIVE THINKER** is a dollar a year. You obtain one hundred and four pages of solid, substantial, soul-elevating and mind-enriching reading matter, equivalent to a small-sized book.

## TAKE NOTICE.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers. If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected. If you desire to change your address, please send the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, AUGUST 14, 1897.

## A GOOD SIGN.

Even the religiousists of Germany are feeling the depression of these skeptical times. Late statistics in that country show that theological students are diminishing very rapidly, in consequence of doubts thrown around the beginnings of Christianity by modern historians and critics. In 1890 reports showed there were 4,537 students in the universities who were fitting themselves for the ministry. In 1896 the number had dwindled to 2,556, a falling away of nearly one-half in six years. Two universities are cited where hell is still taught, and former rates are retained. A German church paper ascribes the loss of interest in religious affairs to the fact that "there is not enough left of Christianity to distinguish it from the world," since the critics have upset its fabulous beginning. It thinks if there were "good lives," otherwise large salaries, attached to preaching, there would be more candidates for the ministry. Ah, there's the rub! Students enter the ministry for the money there is in it, just as does the law or medical student enter his profession. His love of the calling is contingent on the revenue it yields. Clerics assume pious lives, because they are supposed to be conditions precedent to ordination. Every day observation shows they are less honest, and more readily become immoral than persons in either of the other professions. It is certainly an encouraging sign of the times to note the tendency of the world over to abridge the number of persons who traffic in religion and peddle heaven and hell for fine linen, sumptuous homes, and the endearments of feminine society.

## PRIESTS KNOCKED OUT BY A JUDGE.

The slot machine is a modern device to save labor. Place a cent in a slot and down comes your paper fresh with the morning news. Step upon the scales, drop a cent in the slot and you have your accurate weight. A nickel brings you a piece of choice music, a speech from some famous orator with his own intonation, or a solo from an operatic singer that is a delight to any ear. But such naughty doings of the automatic machines have incurred the displeasure of the priestly class. They declare them sinful; they are vice personified; they are gambling devices; and they must be suppressed. These machines loomed up in infancy before the preachers; they were imagined in the pulpits, and were discussing sermons a penny in the slot, which put all the pulpit-pounders to shame. Then these preachers recalled the precaution God took to save his throne, and in a moment of great despondency exclaimed: "Behold, the man is become as one of us, to know good and evil." Afterwards, to prevent the vision of heaven by the tower-builders, consulted his associate Gods, and said: "Let us go down, and there confound their language that they may not understand one another." With such precedents in mind the preachers organized an alliance, and went into the courts where they commenced prosecution, demanding the owners of these automata, for keeping "gambling devices to defraud the people." Judge McAfee, at Springfield, Mo., knocked the wind out of the sails of these turbulent priests the other day, in his charge to the grand jury, by saying: "Slot machines are not gambling devices; should any indictments be found against the owners at the instance of the Ministers' Alliance, or by other parties who are engaged in a crusade against these machines, they will be immediately quashed."

Let us have God in the Constitution, else the people will become accustomed to the exercise of their natural rights, and the priesthood will lose entire control over them!

## A GOOD WOMAN AT REST.

Incidentally mention was made in these columns of the imprisonment of Mrs. E. P. W. Packard in an insane asylum at Jacksonville, this State, at the instance of her husband, a Presbyterian clergyman, because she was heretical in her views, and repudiated many of the barbarous teachings of the church. After several years imprisonment and a world of suffering she gained a hearing on habeas corpus proceedings at Kankakee, in 1864, and was discharged from her long confinement. She learned while imprisoned that the shameful and tyrannical practices of the clergy to silence those they cannot answer. Her life from the time of her final discharge was devoted to the alleviation of the woes of those who were mentally diseased. Laws in nearly all the States relating to the insane were revised at her instigation, and jury trials were provided for.

Mrs. Packard died at the Hanthorn hospital in this city, on the 25th ult., from the effects of a surgical operation. Peace to her memory.

## HUMANITARIANISM.

### WITHOUT CREED OR DOCTRINE.

#### THESE MEN AND WOMEN LIVE.

There is nothing higher, more beautiful, grander or more needed at the present time than humanitarianism, in its highest and broadest sense. Whenever you see it it is entitled to the highest commendation and worthy of being followed. Spiritualists have much to learn in that respect, and for that reason we publish frequent accounts of humanitarian work, especially when done without regard to creed or sectarianism. We tell you, Spiritualists, that you have got to engage in that before you can occupy your proper position before the angel world. We have set you an example whereby our prosperity flows back to our readers in furnishing them with that remarkable book, "Ghost Land," in connection with every year's subscription, thus carrying out a Divine Plan, which will eventually be the ruling factor in the world.

But one of the highest agents for good among the many diversified factors of the Divine Plan is set forth by a Chicago Daily. Free will offerings are what keep the Open Door mission in Plymouth place alive. Every bit of bread, meat and coffee which is taken of by the men who seek food at No. 59 is given to the poor. The food of God is given to this to their fellow brothers. The beds upon which the men rest and the roof which shelters them are free gifts, and the people from whom they come give because they earnestly believe they have been led to help one another. The men and women who live at the Open Door mission as freely give their lives for the benefit of others as their friends do of their wealth, and each and all interested in the mission whose latch string is never withdrawn are convinced that they are only following out the rules and laws which were inspired and written down centuries ago.

The mission at 59 Plymouth place, where no man is ever refused shelter or food is not an old one. But although its doors have only been opened to the friendless and penniless of this great city for three years, thousands and thousands of men in that time have found a refuge there and a place to lay their heads. During the wretched cold days and nights of last winter there were a time that between 200 and 300 homeless men did not find welcome in the tall stone house on Plymouth place and food and shelter were extended to them, no matter whether they were black or white, Jew or Gentile, Protestant or Catholic. The physical welfare and comfort are the first thought of the household change of the mission. When they have been cared for the spiritual needs of those sheltered are looked after.

## "CHURCH OF GOD" MEMBERS.

The Open Door mission is conducted by a little band of brothers and sisters, elders and teachers who are members of "The Church of God." There are not many of this faith in Chicago and their only place of meeting is at the mission rooms in Plymouth place, but their number is great enough and strong enough to give a place of rest and three meals a day to hundreds of homeless men year in and year out.

## WITHOUT CREED OR DOCTRINE.

These men and women live. They take the Scriptures for their guide and live literally according to its teachings. When they read that they are to do no evil, they would be done by, they follow that passage as they find it. If it is necessary to go without bread to give it to a hungry brother they do it and rejoice that the thought has been placed in their hearts to surrender it for another.

The household at the Open Door mission believe it is only necessary to ask and it will be given them. So when bread, or sugar, coffee or tea are a little low in the larder, a prayer is offered and the members of the house know that when the dinner hour comes that there will be plenty for all. In this way the household has lived for three years. No one ever begs for the mission, nor is food or money solicited. The friends of the house do the best they can, and everything which comes in is a gift.

Until the past two months nothing was required of the men who sought aid at the mission except that they should bathe and allow their clothes to be fumigated while they slept. But recently a word yard has been added to the mission. In hour's work pays for new and better dinner and ten hours labor entitles the worker to a bed. A man can thus in the morning earn his way and yet have plenty of time to seek employment. The word yard has been added to the mission so that the independence of the men might not be taken from them, and saving and earning thereabout to be found men who will be anxious to work that they serve beyond the time required of them.

## IT IS A GREAT FAMILY.

The mission is conducted by Gorham Tuff and about twenty men and women who give their time and lives for their fellow-beings. They all live at the big five-story house in Plymouth. The destitute ones are given the food of the same quality as that eaten by Mr. Tuff and his helpers. Indeed, managers and inmates all sit at the same table.

The house at 59 Plymouth place is a large one. At least 500 men can be sheltered within its walls. On the top floor of the Open Door mission the household have its quarters. That is at least where their sleeping apartments are and a small parlor. On the floor below is the kitchen and the dining room, where all eat together. The two floors below this are entirely given over to the beds for the men. On each of these floors there are baths, and in the basement there are several showers. The office and reading-rooms are on the next floor, and on the ground, with its door ever open, is the big mission-room.

Here we have a humanitarian work—a needed work—a work that draws those interested in it nearer to the angel world.

## CHEATING GOD.

A Tennessee tobacco manufacturer, who, it is said, has made a fortune of half a million of dollars from traffic in the deadly product, has come to the conclusion that there is an incompatibility between it and his religious life, so he has abandoned the traffic, first selling everything to a syndicate who will continue the business. In slavery days, while imprisoned in the chains of the institution, if a feeling of remorse came over the slaveholder, he would sell his chattel into Southern servitude, but the price in his pocket, then boast that he was too good a Christian to hold his fellow in bondage. Of course his hands seemed empty God could not see the trick practiced on him, so he would send him to the producers of bone, and muscle, and nerve, and forward a front seat in heaven, provided always, he shared the proceeds of those bones, etc., with the clergy.

## GUESSES AT THE RIDDLE OF EXISTENCE.

Such is the title of a recent book from the pen of that distinguished scholar, Prof. Goldwin Smith, late occupying the chair of Modern History in Oxford University, England. The author starts his readers at the very beginning of his book with the statement: "Almost all the churches are troubled with heterodoxy, and are trying to escape from heresy. . . . The growing tendency of the pulpit is to concern itself less with religious dogma, and more with the state of man in his present world. . . . Faith in the dogmatic creed and its history are waxing faint. . . . The trouble began with Copernicus, the humble Prussian priest, who three and a half centuries ago, looked out at the stars and wrote a little book, and let the human attitude towards the universe was thereupon forever to be changed. Instead of man believing he was lord of a world that was the greatest globe in creation, standing fast with a glittering curtain of sky all around, he must now think of the universe as an endless realm of space, in which ten thousand times ten thousand systems of suns and planets are ever rolling; on one obscure planet, one poor grain of cosmic dust, we live and die, with our pyramids and railways, and our empires, and our literature, and our petty revolutions, and our little 'movements,' and our tiny graves. . . . 'Small as this earth is, it is darkly stained with blood. This nineteenth century out of which we shall soon march, is proud of its discovery of the doctrine of evolution, the upward climb of man from the brutishness of his ancestry to politics, art, science, poetry. But how has he got so far? By passing along a road strewn with victims. In the making of civilization, in the shaping of nationalities, in the progress of thought, how many men have had to die because of it! In the way, or, as it failed to solve difficulties, or to give a new idea! We have evolved through the defeat of millions of men and women. They went under that we might rise. The history of man is the history of one long purgatory, one vast discipline, a putting to painful proof that lasts for ages. . . . 'The writer of the Book of Genesis honestly supposed the world was formed in six days. It is childish science, but it is not ridiculous. The frankness of childhood is not ridiculous. The ridiculous thing is that anybody in the present day should believe the science of Genesis. . . . 'The Professor then goes on to say that when he was a student Dr. Buckland, the famous geologist, tried to prove that by the six days Moses meant six geological periods. And then: "That is one of the melancholy cases of wasted ingenuity that are almost sadder than stories of bloodshed. Lot's wife, says the Book of Genesis, was turned into a pillar of salt. There is the simplest origin in the world. Near the southwest corner of the Dead Sea, there are beds of salt, and the salt sometimes forms pillars or needles, molded by the action of wind and rain into shapes which often, aided by an active mind, resemble human forms. Ages ago some imaginative shepherd or goatherd caught sight of one of these curious columns, and wrote out of his fancy the myth of Lot's wife. The myth may interest us as the fancies of Homer or Dante interest us; but to be interested in one thing, to believe, another. In the same way, we may be interested in the legends of Abraham, Isaac, Jacob and the other Hebrew patriarchs—their wanderings, adventures, quarrels, and their worship of the tribal God Yahweh. . . . 'We cannot close the extract without a very brief quotation from his reference to Jesus: "The mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace, this Jesus is shown, to my mind, in the fact that he was a Jew. I believe the legend of Jesus was made by many minds working under a great moral impulse—one man adding a parable, another an exhortation, another a miracle story. And so Jesus represents to us, not a man, but the aspirations of many hearts. If one age can create a Jesus, another can. Our age can. You can do it in your imagination. We can join in making, not a legend, but a new ideal of humanity, the figure of a new man, a new message, a new prophecy. All our better thoughts, all our wiser speech, and all our truer deeds shall form parts of this creation, which shall be a Gospel to those who come after us. . . . 'The Progressive Thinker has no contention with such exalted minds. On the contrary it welcomes all such noble thinkers to its own domain of everlasting Truth. Error must recede when such master minds come to the front, as they are now doing in numbers that frighten the old theology built on fear.

## ARCHAEOLOGICAL.

A boat of cedar 30 feet long, 8 feet beam, and 4 feet high has just been found by the Egyptian Exploration Fund, near the Pyramid of Amenemhat.

A large part of the original woodwork is intact. The decorations indicate the office of the boat was to carry offerings to the royal dead in the pyramids. It is believed to be 4,500 years old, only 1,400 years younger than creation. Ha! ha! "What fools these mortals be!"

Another explorer found a bronze bowl and a series of iron tools, unlike any known in Egypt, and believed to belong to an Assyrian armorer about 700 years before our era. They comprise three saws made for pulling, one rasp, one file, several chisels and ferules, a scopolodged drill, two center bits and others. These tools are of great historic value, showing forms of an earlier date than any before known. They are all supposed of Assyrian origin.

## THE CLASH OF IDEAS.

Next week we shall publish the address given by the Countess Wachtmeister at the Northwestern Camp, and the reply thereto by Dr. Geo. C. B. Ewell, of Denver, Colo. Both addresses have been reported in full. The Countess is a leading light among Theosophists, and is regarded as speaking with authority. Spiritualists generally will thank us for bringing them in contact with such a brilliant mind. Dr. Ewell's reply is broad and comprehensive, and will delight Spiritualists generally. In presenting these two addresses side by side, Spiritualists will again concede that **THE PROGRESSIVE THINKER** is not only the largest Spiritualist paper in the world, but that it leads in the spirit of enterprise.

## A WANDERER.

Rev. DeWitt Talmage, the pulpit acrobat, seems to have made a total failure of his Washington adventure. His sensational methods were not adapted to the latitude of our National capital, so it is said he has gracefully retired. With three chuffies burnt behind him the Washington church ought to have been on the guard against clerical intrusions. They soon found that Talmage was not a winning card; that his spectacular methods soon became wearisome. Instead of burning their church to vacate the pulpit, as was probably done in Brooklyn, they employed the opposite of fire, and froze him out. He is now a wanderer, "going to and fro in the earth, waking up and down in it." Let him journey on.

## HORSE SENSE.

A correspondent of the Harvard III. Herald, says:

"Someone drives a horse to church every Sunday that persists in squealing at every proposition the preacher lays down, and about ten times between propositions."

Would it not be well for that church to substitute a preacher able to talk horse sense in the pulpit, rather than retain the one whose antique notions disgust the equine, and compel him to express his supreme contempt by squealing?

## A CORRECTION.

In my article, "Reflections at the Northwestern Camp-meeting," published last week, the paragraph commencing, "Long before Moses," should have read as follows: "Long before Moses and the prophets the old Egyptians, in their wonderful Book of the Dead, taught that in the netherworld there was a 'Hill (not hell)' of Truth," etc. The printer's "devil" is probably responsible for the error.

## PRIESTLY MURDER.

Rev. Mace Coleman killed Prof. Patterson, at Montgomery, Alabama, on the 28th ult., of the Baptist congress there in session. Sanctified human nature possesses the murderous principle very much the same as the unsanctified.

## PROVOKING PROFANITY.

In one Kansas town a citizen is campaigning against Sunday evening church services on the ground that the heat and bugs will damn more souls than the religious exercises will save.

"The Infidelity of Ecclesiasticalism: A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Natural Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$2.

## CLASS LEGISLATION.

The Young Men's Christian Association, at Muncie, Ind., have dug up a "blue law" of that State, and are trying to discipline the merchants with it, but the latter have determined to fight it to the bitter end. If base-ball playing on Sunday cannot be prohibited, because it is class legislation, are not all laws which make distinction between acts done on different days—criminal on one day and innocent on other days—class legislation? And if so it is not against public policy to ban it not prohibited by the Constitution?

Every prosecution under the Sunday laws only increases the contempt for that class of laws, and will hasten their repeal. As Judge Reed said several years ago, in deciding the case on trial before him for running street cars in Philadelphia on Sunday: "People forget that we are living under a new dispensation, and not under the old dispensation. What may have been very improper under the Jewish laws, are very proper now, and that which was unnecessary yesterday is indispensable to our enjoyment to-day."

## THAT LAST FIND.

The papyrus, claimed to have been recently discovered on the borders of the Libyan Desert, comprises a dozen leaves, each 6 1/2 by 3 1/2 inches. They are reported well preserved, clearly written in uncial characters of ancient Greek, and are easily translated. The leaves consist of detached sayings, each commencing "Jesus saith." The "Anders" of this great treasure are anxious the world shall believe these "sayings" were written about sixty years after the alleged crucifixion. Should any one wish to believe the claim there is no law which will prevent them from doing so. As long as such productions will command a high price, and religiousists need that kind of evidence to prove their system genuine, the reader is assured they will continue to be found in great abundance. It is the need of the thing and the high price it commands which bring such productions into market.

## ARCHAEOLOGICAL.

A boat of cedar 30 feet long, 8 feet beam, and 4 feet high has just been found by the Egyptian Exploration Fund, near the Pyramid of Amenemhat.

A large part of the original woodwork is intact. The decorations indicate the office of the boat was to carry offerings to the royal dead in the pyramids. It is believed to be 4,500 years old, only 1,400 years younger than creation. Ha! ha! "What fools these mortals be!"

Another explorer found a bronze bowl and a series of iron tools, unlike any known in Egypt, and believed to belong to an Assyrian armorer about 700 years before our era. They comprise three saws made for pulling, one rasp, one file, several chisels and ferules, a scopolodged drill, two center bits and others. These tools are of great historic value, showing forms of an earlier date than any before known. They are all supposed of Assyrian origin.

## THE CLASH OF IDEAS.

Next week we shall publish the address given by the Countess Wachtmeister at the Northwestern Camp, and the reply thereto by Dr. Geo. C. B. Ewell, of Denver, Colo. Both addresses have been reported in full. The Countess is a leading light among Theosophists, and is regarded as speaking with authority. Spiritualists generally will thank us for bringing them in contact with such a brilliant mind. Dr. Ewell's reply is broad and comprehensive, and will delight Spiritualists generally. In presenting these two addresses side by side, Spiritualists will again concede that **THE PROGRESSIVE THINKER** is not only the largest Spiritualist paper in the world, but that it leads in the spirit of enterprise.

## A WANDERER.

Rev. DeWitt Talmage, the pulpit acrobat, seems to have made a total failure of his Washington adventure. His sensational methods were not adapted to the latitude of our National capital, so it is said he has gracefully retired. With three chuffies burnt behind him the Washington church ought to have been on the guard against clerical intrusions. They soon found that Talmage was not a winning card; that his spectacular methods soon became wearisome. Instead of burning their church to vacate the pulpit, as was probably done in Brooklyn, they employed the opposite of fire, and froze him out. He is now a wanderer, "going to and fro in the earth, waking up and down in it." Let him journey on.

## HORSE SENSE.

A correspondent of the Harvard III. Herald, says:

"Someone drives a horse to church every Sunday that persists in squealing at every proposition the preacher lays down, and about ten times between propositions."

Would it not be well for that church to substitute a preacher able to talk horse sense in the pulpit, rather than retain the one whose antique notions disgust the equine, and compel him to express his supreme contempt by squealing?

## A CORRECTION.

In my article, "Reflections at the Northwestern Camp-meeting," published last week, the paragraph commencing, "Long before Moses," should have read as follows: "Long before Moses and the prophets the old Egyptians, in their wonderful Book of the Dead, taught that in the netherworld there was a 'Hill (not hell)' of Truth," etc. The printer's "devil" is probably responsible for the error.

## PRIESTLY MURDER.

Rev. Mace Coleman killed Prof. Patterson, at Montgomery, Alabama, on the 28th ult., of the Baptist congress there in session. Sanctified human nature possesses the murderous principle very much the same as the unsanctified.

## PROVOKING PROFANITY.

In one Kansas town a citizen is campaigning against Sunday evening church services on the ground that the heat and bugs will damn more souls than the religious exercises will save.

"The Infidelity of Ecclesiasticalism: A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Natural Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$2.

## NATIONAL SOCIETY OF ANTI-SPIRITUALISTS.

Elder W. R. Covert, pastor of the Church of God, has opened war anew upon the fake mediums and Spiritualists who traffic in the affections of the living for the dead. He and three other well-known anti-Spiritualists have issued a call for a convention to organize a National Anti-Spiritualistic Association of America. All persons interested in the work of exposing the tricks of the mediums and materializing mediums are invited to attend. The meeting will be held at Anderson, Ind., commencing September 7. It is thought that the business of perfecting organization will occupy a week.

It will be the object of the convention to call together those interested in the cause of anti-Spiritualism for the purpose of establishing national and State associations with lecture and expose bureaus. Each bureau will be equipped with literature tending to expose all Spiritualism and inculcate what Elder Covert and his friends conceive to be the truth. Besides Elder Covert the call for the convention is signed by J. F. Haganan, of Marion, Ind.; Rev. H. A. Becker, D. D., of Detroit, O., and Rev. E. H. Taylor, Columbus, O.

There is great need of an organized effort to expose the frauds, fakirs and cranks who pretend to commune with dear departed for \$1 or more," said Elder Covert last night. "So far the call for an organizing convention has been met with great success. Ministers throughout the country, irrespective of sect, have lent their hearty approval to the idea, and every Sunday announce from their pulpits the date of the meeting and the necessity of making it a great success."

"It is an outrage that the public should be gulled by people who pretend to call spirits back from the other world. A stop should be put to it at once."

"During the convention lectures and expose seances will be given by eminent anti-Spiritualists. Those who cannot attend in person will do so by telegraphing their views to J. D. Haganan, corresponding secretary, at Adrian, Mich."

"From St. Louis a large delegation will attend. The public and church in general has been looking forward to some united co-operation in the name of the Lord for protection against this terrible delusion."—Republic.

## Haslett Park Camp.

Once more the bank of fair Pine Lake is dotted with the tents of those who are true to the cause of truth, and once more the bell tolls to call them together in the old auditorium, where the truth has been promulgated earnestly and unceasingly during the month of August for the last fifteen years. On Sunday, August 1, the meeting was opened by remarks by the president, Mrs. Sarah A. Haslett, who introduced Chairman Hon. O. P. Kellogg, who gave a short and spicy lecture, followed by Mrs. Marian Carpenter, lecture and tests. The lecture held the house spellbound, and the tests brought floods of tears. Every one was recognized and full names were given in almost every instance. Mr. Carpenter is also here and is a wonderful medium.

On Sunday, August 8, Helen Stuart Richings lectured. She has been with us since the camp opened.

G. Goodman gives great satisfaction in state writing.

Mrs. E. A. Pague, of Grand Rapids, giving great satisfaction in her private sittings.

Mrs. Lora Holton, of Chicago, test and musical medium, is with us for the entire month.

Very Cooper, the boy medium, gives materializing and slate-writing seances. Mrs. Lucetta J. Curtis, of Lansing, is drawing great attention in her class in occult science, which she holds one hour each day.

There are about one hundred campers here now, and more coming each day.

On Sunday, August 1, notwithstanding the rain in the morning, there were between four and five hundred on the ground.

Mr. G. F. Ottmar, the manager, does everything within his power to make everything pleasant for campers and visitors, and owing to his great effort there is no doubt that Haslett Park Camp will be a greater success this year than it has been for years past.

For a list of names of the campers, see JAMES E. WALKER.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments.)" By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fills the promise of its title. For sale at this office. Price 75 cents.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research, and a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

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

"Origin and Antiquity of Man." By Hudson Tuttle, a masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

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

## MT. PLEASANT PARK.

### Mississippi Valley Spiritualist Association.

The Clinton Camp was formally opened Sunday morning, the 1st inst., by the accustomed flag-raising and appropriate services.

A beautiful new flag was unfurled to the breeze on this occasion. The first thing on the flag-raising program was a selection by the band. The writer was then introduced and gave the following poem which had been written for the occasion. It is seldom I put a poem on paper when requested to improvise, as I had been on this occasion, but I was anxious to preserve whatever my inspirers might give me for this meeting, and I made a request it might be given me a short time previous in order that I might pencil it for preservation. Such writings are as much the result of direct inspiration as when produced after I am on my feet in the presence of an assembly.

## THE DEAR OLD FLAG.

O glorious flag, we fling thee to the breeze;  
Dear tokens of great spirits of that time;  
When carnage reigned upon the land  
And seas,  
And human hearts were laid on Freedom's shrine.

Thy stars betoken sisterhood of States,  
Thy stripes as bands uniting them as one;  
Sealed by the blood of hearts, of grand estate—  
Our fathers, and their noble, loyal sons.

'Tis meet that here where Truth shall be proclaimed,  
And Liberty forever find a home,  
Thy fair folds should signal Freedom's name,  
Kissed by the breezes, warmed by Heaven's sun.

Here we would pray that nevermore thy stars  
May be obscured by smoke of battle fray;  
Unstained by blood, henceforth thy lovely bars,  
Pure and unswayed as they float to-day.

For fourteen seasons the dear flag has waved  
From this loved spot; as they have rolled on,  
Some left our ranks; O, we love the name,  
Of those who to the higher camps have gone.

May this hour call them to our side again,  
And may we know they cross yon shining bars,  
To reunite once more Love's priceless chain,  
And clasp our hands beneath the Stars and Stars.

With them we pledge our noblest powers anew,  
In their hand-clasp, strong to do and bear;  
Take up our labors and our paths pursue,  
For one another have a tender care.

In all our journeyings we seek to rise,  
And every one with reverent, upturned eyes,  
Unto Our Flag, may know what Freedom means.

Hail to the flag; we cheer its stripes again;  
Dear flag; our country's noble pride and boast;  
E'er may its colors sweep the land's domain,  
Kiss the blue seas and touch the farthest coast.

Loyal to Freedom, Justice, Truth and Love,  
We pledge our lives, O, dear old flag, once more;  
Angels record our pledged words above,  
Aid us to keep them now and evermore.





Camp-Meeting Directory.

**CAMP-MEETING REPORTS.**  
We go to press early Monday morning, hence reports intended for this issue should reach this office not later than the previous Friday. Bear that in mind.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

**Gilbert Lake, Minn.**  
A new camp will be established August 1 to 10 inclusive at Brainerd, Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745, Brainerd, Minn.

**Lake Brady, Ohio.**  
Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address Chas. Thomas, 2762 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

**Maple Dell Park, Ohio.**  
This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y, N. S. & R. A., Mantua Station, O., Box 45.

**M. V. S. A., Clinton, Iowa.**  
The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 20, inclusive. For particulars address Martin H. McGrath, Sec'y, Fulton, Ill.

**Vicksburg, Mich.**  
The fourteenth annual camp-meeting will be held at above place August 6 to August 29. For information write to Jennette Fraser, Vicksburg, Kalamazoo County, Mich.

**Grand Lodge Camp, Mich.**  
I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

**Cassadaga Camp.**  
The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and closes Sunday, August 29, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

**Marshalltown, Iowa, Camp.**  
The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 26. Corresponding secretary, Miss L. P. Beeson, Albion, Iowa.

**Island Lake Camp.**  
The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

**Clear Lake, Ontario, Camp.**  
Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 1. Address for circulars G. M. Bellas, Young's Point, P. O., Ontario.

**Nebraska and Kansas Camp.**  
Southwestern Nebraska and Northwestern Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 2, and closing Sept. 13. Good speakers, etc., will be in attendance. For particulars address Dr. L. Haines, secretary, Franklin, Neb.

**Haslett Park, Mich., Camp.**  
The fifteenth annual encampment of the Haslett Park Mich. Spiritualist Association will be held from July 29 to August 31 inclusive. Address for information I. D. Richmond, Secretary, St. Johns, Mich., or G. F. Ottmar, Manager, Lansing, Mich.

**Temple Heights, Me., Camp.**  
A camp-meeting will be held at Old Town, Maine, by the Temple Heights Spiritualist Association, from August 14 to August 22, inclusive. Address J. P. Stearns, president, at Old Town, Me.

**Central Ohio Camp.**  
The camp-meeting of the Spiritualists of Central Ohio will be held at Woolley's Summerland Beach, from July 10 to August 16 inclusive. Address S. J. Hussey, secretary, Millersport, O.

**Onset, Mass.**  
The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to August 29. For information address H. B. Gifford, Onset, Mass.

**Sunapee, N. H., Camp.**  
The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22 inclusive.

**Ashley, Ohio, Camp.**  
The eighth annual camp-meeting will be held in Woolley Park, commencing August 15, and closing September 5. For any information address W. Granger, secretary, Box 71, Ashley, O.

**The F. M. S. S. C. A., Maine.**  
Will hold their twentieth annual camp-meeting at Buzzell's Grove, Etna, Maine, from August 27 to September 5, inclusive. For particulars address Hosea B. Emery, secretary, Glenburn, Maine.

**Niantic, Conn., Camp.**  
The Connecticut Spiritualist Camp-Meeting Association began their camp June 26, and will continue until September 6. Address the secretary, Mary A. Hatch on the grounds for particulars.

PEORIA CAMP, ILL.

Out of Seeming Evil Good Has Come.

To the Editor:—We have established the Peoria camp in the building called the "Theatricals," and of seeming evil has come good. We are now doing spiritually the work we came to do in this field. Many times mediums are not permitted to know that which they have to pass through to do the work the angel world desire done, but it is for a purpose. We now see the necessity of the breaking up of the first Peoria camp, that the present camp might accomplish a certain good, which will live as a spiritual revival in the minds of the Peoria friends for years to come.

One week ago Saturday twelve homelike beings wandered down from the Peoria camp grounds. By afternoon they were fed and comfortably housed, happy and contented in their trust in the angel world to care for them materially. True Spiritualists and new converts rallied to our aid, and by night bedding, tables, chairs, and other things were provided, and utilizing the large stage of this immense building, seating seven thousand people, we were soon boarding and rooming in comfort.

The friends are very enthusiastic over the work done by the mediums and their guides. Prof. and Mrs. Hayden, Mrs. Kayser, Mr. Harnett, and myself. We have had an old-fashioned revival meeting, and can count among our friends and new converts some of the best of Peoria's people; some who would not listen to anything in the name of Spiritualism, are now open and avowed adherents. Mrs. Hayden, Mrs. Kayser, and I are alone now. Prof. and Mrs. Hayden have gone to Clinton, and Mrs. Harnett has returned to her home in Springfield. Perfect harmony has reigned with all the workers, and this spirit of love has gone forth and brought many to this spiritual feast.

We had expected to remain for the week only, but some of the substantial citizens have called a meeting to retain Mrs. Kayser and myself and carry the work on for some weeks yet. We will remain here in the "Theatricals" one week longer, and then move to the new place, lectures and circles. By that time the friends hope to have a place more suited to our work and at less expense—this building renting at fifteen dollars per day. We have been blessed in meeting our rent through door receipts and donations.

We are thankful to the angel world that their prophecy has been fulfilled to the letter, and that we trusted, though our eyes were blind until opened by the experience they desired us to receive. We will now look for the regular visits of the Progressive Thinker again, as he expects to be here in the near future, not only in talk but in reading the truth also.

SALLIE C. SCOVELL.  
Peoria, Ill.

ITALY OF AMERICA.

Harmony Grove Camp, California.

A LETTER FROM COLONEL H. J. TOBIAS—THE CAMP A GRAND SUCCESS.

Situated about three and one-half miles west of Escondido, in San Diego county, Cal., is Harmony Grove Camp, a most lovely spot, its nature has left it. A little nook among the hills on the banks of the Escondido river, 600 feet above the sea level, probably five or six acres of land all told. This was the spot selected by the spiritual forces for man to meet his brother man and bind themselves together in brotherhood, love and truth.

It is a lovely spot, shaded by giant live oak trees, whose wide-spreading branches, reaching out fifty, sixty or a hundred feet, form by their evergreen leaves a complete arch of protection from the rays of the noon-day's sun or the evening's fog.

Natural as much, and with a little attention and work from man from year to year it can be made into an ideal paradise, a real place of bliss, where the loved departed will be pleased to come—where the "bodies celestial and the bodies terrestrial" will commune together.

The grounds have been leased by Mr. Nulton, a well-to-do rancher, to the association for fifty years.

A windmill has been placed on the ground by Mr. James McPeters of San Diego, and a number of true working members have agreed to build a reservoir in the side of the hill which forms so fitting a background for the camp.

Then with the waters of life from the spirit side, and the waters from old Pacific ocean falling in gentle spray on the greensward, one might exclaim: "The spirit is upon the camp, and let him that heareth say come, and let him that is athirst come, and take the waters of life freely."

Commencing on Sunday, July 4, the meetings continued over three Sundays. Your humble servant was invited to deliver the oration on the 4th after the address of welcome by Mrs. Grealey. Many were the compliments showered on the speaker by the good people of Los Angeles, Escondido, San Diego, Pasadena and the surrounding country.

The words were words of inspiration, falling from the lips of mortal man, who was used as a medium by spirit control.

The quickening spirit had breathed a thought to those who had ears to hear and hearts to feel of the eternal now, and a God and a heaven in every soul.

The dogmatic absurdities of learned men are fast passing away. The quickening spirit was upon the camp, and from first till last, and even the usually thoughtless and indifferent opened their eyes a little wider and eagerly inquired of the mediums for their opinions on important questions.

Truly, a far-off God and a remote heaven are no longer attractive. The associations were very fortunate in securing the best talent from the southern part of California without having to pay an exorbitant price. Every medium on the grounds who did work could be vouched for as candid and truthful; no tricks, no sleight-of-hand performance, no bed-drawing test, no great big phenomena. They were the plain, true words of gold which fell from the lips of Dr. Alice Tobias, Mrs. M. Morrell, Mrs. Mary Muller, Mrs. Longshore, M. D., Mrs. Elliott, Mrs. Grealey, Mrs. McPeters, and list but not least, the little girl who received the idea of holding an annual camp-meeting at that place—Miss Mary Nulton.

No charge at the entrance to the grounds, no stands for individual profit. Just a real old-fashioned camp-meeting, with plenty of zeal for the cause, bringing the Spiritualists together in love and friendship.

You may wonder when you read this communication that some of the well advertised mediums' names do not appear, though they live in this part of our Golden State. One word is sufficient—"could not be vouched for."

At the last meeting of the association Mrs. C. Fierman of San Diego, Escondido, first vice-president, and Mr. James McPeters, of San Diego, second vice-president; Mr. Harding, of Escondido, treasurer; Mr. Nulton was re-elected corresponding secretary.

With such earnest workers at the head of this great spiritual movement here in southern California, we look for great accomplishments at the next camp-meeting. Notice will be placed in the Progressive Thinker, and by the way, we do so, so that all our friends and the spiritual cause to take The Progressive Thinker, as it is the most reliable and newest liberal paper which finds its way to our coast. We have a little spiritual paper published in San Francisco, but its meager proportions compare with the publishers of the Progressive articles sent to it until the author hardly recognizes his article.

We extend to all who wish to see an uplifting of spiritual truth to come to Harmony Grove Camp next season.

It is just the place for an outing for a month or two, in the bay air of southern California, among the sugar and lemon groves and the beautiful running vine-bogavilla. Come and let your eyes feast on the beauties of nature. Come and breathe the balmy, health-giving air—the purest, mildest, and the best in the world to the Italy of America, and sojourn at Harmony Grove Camp. You will be amply repaid for your trip from the far, far East.

H. J. TOBIAS.

NORTHWESTERN CAMP.

Election of Officers for the Ensuing Year.

At a meeting of the stockholders of this association on Monday, July 19, Dr. Aspinwall, who has for three years past held the onerous position of president, absolutely refused to again serve on the board of directors on account of failing health and increasing age. The following board of directors was elected for the coming year: O. J. Johnson, J. F. Raymond, C. D. Pruden, H. C. Lepper and S. P. Barker, all of Minneapolis; Mrs. Benson and Merrill Ryder, of St. Paul; Judge Dunn, of Winnebago, and W. G. Woodall, Littleport, Iowa.

A hearty vote of thanks was unanimously accorded Dr. Aspinwall for his valuable services to the association. The association has accumulated considerable property during his administration.

On Monday, July 26, the directors met and formally turned over the business of the association to the new board. O. J. Johnson was elected president, J. F. Raymond, first vice-president, and secretary; C. D. Pruden, second vice-president; H. C. Lepper was re-elected treasurer.

It was also decided to continue the meeting for one week longer than the advertised date. The camp will probably be located on new grounds next summer.

During the past week quite an interest was aroused by a lecture given by the Countess Wachtmeister in the pavilion on "Theosophy versus Spiritualism," which was replied to vigorously on Sunday last by Dr. G. C. Beckwith, Ewell, of Denver.

Good work has been done during the meeting by the Lincoln Band, originated by Mrs. Lepper under advice from the spirit world. This society holds free meetings at frequent intervals in a large tent built for their special use.

The work of Mrs. Georgia Cooley has been very much enjoyed, her lectures and test seances being very satisfactory. We omitted to speak of her in our last communication.

Max Hoffman and Mrs. Elsie Reynolds were last arrivals, but have done well nevertheless.

The work of Charley Winans, Madam De Loux, Dr. Jean De Loux, the Posters, May Goodrich and Mr. Langdon must have contributed to the advancement of the cause by the medium of their phenomena presented through their mediumistic powers.

A number of prominent workers and friends leave here Wednesday morning for Clinton, Iowa, by steamboat—a two days ride on the bosom of the Mississippi will be a refreshing change from camping on the sod of Merriell Park.

We would like to testify to the splendid work done by the local mediums from Minneapolis and St. Paul, among whom are Mrs. Barton, Mrs. Lowell, Mrs. Vaughn, Mrs. McBain, Prof. Way, the Dempsey family and others.

Miss Nellie Mowry of Minneapolis, has given us splendid vocal music on several occasions.

WILL E. BONNEY.



Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.	PAGE
THE NEOPHYTE	5
AUTHOR'S PREFACE	7-10
EDITOR'S INTRODUCTION	11-17
CHAPTER I.	
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES—ON THE THRESHOLD—AT COLLEGE—PROF. VON MARK—BERLIN BROTHERHOOD.	18-28
CHAPTER II.	
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM—MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.	29-37
CHAPTER III.	
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VICTIM.	38-50
CHAPTER IV.	
ZWINGLER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-59
CHAPTER V.	
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCULTISM—LETTER SHADOWS OF FATE—AMONG THE MAGICIANS—THE INNER LIGHT.	60-71
CHAPTER VI.	
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELEMENTARIES—PLANETARIES—KOBOLDS—FAIRIES.	72-95
CHAPTER VII.	
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS.	96-107
CHAPTER VIII.	
STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS.	108-123
CHAPTER IX.	
THE LETTER—THE LIFE TRANSFER—BEREAVEMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.	129-139
CHAPTER X.	
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARK—HIS GREAT ATTACHMENT TO LOUIS.	
CHAPTER XI.	
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARNS A LESSON.	154-161
CHAPTER XII.	
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARK'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.	162-182
CHAPTER XIII.	
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES—THE NINE DAYS' TRIAL—PROF. VON MARK'S SPIRIT.	183-196
CHAPTER XIV.	
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARK.	197-210
CHAPTER XV.	
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHENCE—SEANCE.	211-218
CHAPTER XVI.	
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC.	219-227
PART II.	
THE ADEPT—INVOCATION—THE SOUL'S LITANIES.	229-232
CHAPTER XVII.	
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER—INCIDENTS IN THE LAND OF THE FAIRIE.	233-240
CHAPTER XVIII.	
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN—ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS.	241-255
CHAPTER XIX.	
THE DHARMA SALA OF THE VAIDYA—DAWNING LIGHT—THE BROTHERHOOD—SUBTERRANEAN REVELATIONS.	256-271
CHAPTER XX.	
OCULTISM—ITS USES AND ABUSES—LOVE—MARRIAGE—SPELLS—CHARMS—SPIRITUAL AFFINITY—SOUL LOVE.	272-282
CHAPTER XXI.	
THE ANGEL OF MORNING—ENVIRONED IN AN ATMOSPHERE OF FIRE—MIST—THE POTENTIAL TOUCH OF FORCE.	283-296
CHAPTER XXII.	
THE ENCHANTRESS—LADY BLANCHE—DEPARTURE FOR CALCUTTA—MR. DUDLEY'S ELEVATION—EVIL SPIRITS.	297-311
CHAPTER XXIII.	
BLACK MAGIC OR VAUDOISM—THE ENCHANTRESS PROPOSES TO LOUIS—IS REJECTED—THREATENS—FAIRIES.	312-324
CHAPTER XXIV.	
PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BLANCHE PREPARE TO DEPART—ENCHANTRESS' PLOT FOILED.	325-335
CHAPTER XXV.	
DIARY OF LADY BLANCHE—THE MARRIAGE—BLANCHE'S DEVOTION—FAREWELL TO LOUIS.	336-345
CHAPTER XXVI.	
CLOSE OF THE LIFE EPISODE—THE CHEVALIER'S RECONCILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION.	346-357

A BEAUTIFUL SOUVENIR

HOW TO PROCURE IT.

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing—eight two-cents stamps for each book. Each one of the club will be entitled to the book. This offer is confined ONLY TO CLUBS OF TWO OR MORE.

The Progressive Thinker commends itself to every Spiritualist, to every investigator, to every church member seeking light; to every honest man, to every scientist, to everybody, from the simple fact that it grapples with the evils inflicting our ranks; hence directs all in the right path, making each one a more critical thinker.

THE DIVINE PLAN.

It should enter into every life, and be a prominent factor in dealing with others. In spirit-life it prevails to a great extent, and there, of course, the greatest degree of happiness exists. In giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it is carrying out the Divine Plan.



CONSUMPTION

To this horror I have an absolute cure for CONSUMPTION and all Bronchitis, Lung Troubles, and all conditions of Wasting Away, by a timely use of thousands of apparently hopeless cases have been permanently cured. So, positive am I of its power to cure I will give FREE to anyone afflicted with CONSUMPTION my Newly Discovered Remedy, upon receipt of Express and Postoffice address.

T. A. SLOCUM, M.D., 125 Pearl St., New York.

When writing the Doctor, please mention this paper.

All Spiritualists, Attention!

Send in your cash contributions for aiding in the defense of the Babe. Will if the N. S. A. succeeds, with these suits, it will be placed on the firm financial basis that is so much needed. Now then, a long pull and a strong pull all together for justice and right.

FRANCIS B. WOODBURY.

Haslett Park, Mich.

Our camp opened Sunday, August 1, in good order. The grounds never looked more beautiful. Mr. O. P. Kellogg, our chairman, gave the welcome address. In the afternoon Mrs. Marion Carpenter lectured and gave tests, which were well received. We had more campers on the ground than last year at this time, and the gate fee on Sunday was nearly as much again as last year; so our prospects bid fair for a good camp.

MRS. E. R. WETER.



# GENERAL SURVEY..

## THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, but he does not subscribe to the views of contributors. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why he should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Prof. Lockwood has October, 1897 and April and May, 1898, open for engagements. Address 98 Ogden avenue, Chicago, Ill.

Carrie Fuller Weatherford has finished a season's work in Milwaukee, and is at liberty to receive proposals from any point in the United States or Canada, for lectures, tests and spiritualistic sittings. Address 111 August 8th, August 21st, Delphos, Kansas, care of Kansas State Camp.

Mrs. B. A. Hall writes of the good work being done at Racine, Wis., by Mrs. L. J. Jacquet.

From the secretary of the society, H. B. Emery, of Glenburn, we learn that arrangements for the Emma, Maine, Spiritualist Camp-meeting are now well completed. The meeting opens Friday, August 27, and closes Sunday, September 5, 1897. Among the speakers engaged are A. B. Tisdale, the eloquent orator and singer, of New London, Conn.; Moses Hull, accompanied by his wife, Mattie E. Hull, of Stouhegan, Mass.; J. Frank Baxter, lecturer and platform test medium, of Chelsea, Mass.; Mrs. Ella Packard Hewes, of Carmel, Me.; and Mrs. Sarah A. Byrnes, of Massachusetts. Others are also expected. Half fare on the railroads and Sunday excursions to the grounds have been provided for. An interesting programme has been prepared and the enjoyable session is anticipated by the management.

Moses and Mattie Hull conducted meetings in Topeka, Kansas, the 27th, 28th and 29th ult., and the result has been a genuine revival among the Spiritualists of that city. The mercury was up to 100, yet large audiences turned out to hear what these "weathered" Spiritualists had to say. Mr. Hull delivered three discourses and Mrs. Hull, two. Mrs. Hull conducted the afternoon meetings and Mr. Hull those at night. On the last evening, Mrs. Hull improvised from subjects given in the audience, much to the delight of her hearers. Many of the leading Spiritualists of Topeka are determined to engage Mr. and Mrs. Hull for an extended work in that city another season.

A. S. Prout writes: "Like Brother Tuttle, we are forced to say, What next? What next? I have taken The Progressive Thinker since its first volume without a break, and never saw the time when I thought I could get along without it. I have read many articles in it from time to time, each of which I considered worth a year's subscription. I think it a great power for good, and believe Brother Francis is assisted by the higher powers."

The Independent Free Thought Bible Spiritualistic Society of San Francisco, Cal., will hold its annual camp-meeting in Trestle Glen, Oakland, Cal., commencing Sunday, August 8, and closing August 22. Admission to the grounds and tent room free. Spiritualists, Liberals, Skeptics, and everybody invited. Our motto is "Pure Spiritualism and Perfect Freedom of Thought for All." For particulars address Dr. C. H. Rhues, 1230 Market street, San Francisco, Cal., or J. R. Little, box 43, Oakland, Cal.

Virgil Barrett, who resides at 819 East 10th street, Indianapolis, Ind., has some valuable matter printed in French which she would be glad to send to those who are familiar with that language. Mrs. Barrett keeps in touch by correspondence with many of the leading French mediums. She has thoroughly conversed with the French language.

Dr. Charles Wright, formerly of Michigan, is now at Canton, Minn., where he writes us, he has found a field for labor, with a promise of a good harvest in spiritual things. He is lecturing and holding developing circles at Canton and Bar Oak. He will answer calls from other points within reasonable distance. Address 111 August 8th, Canton, Minn., care of Dr. H. Haskins.

The secretary writes: "The Spiritual Endeavor society adjourned until September 12th. The birthday anniversary of the pastor, Mrs. Sarah E. Brownell, was celebrated August 2nd, by a few appreciative friends. After refreshments were served, the ladies responded with thanks for the many kind words and orders made in appreciation of the work for the cause of truth, and for the charitable work done at No. 1 South Hoyne avenue, for the past three years. Mrs. Brownell will visit friends for a few days at different places, and then go to St. Joseph, Mich., for two weeks."

C. F. Allen writes: "While we mix and mingle with people the religious question is ever present and we are thinking people find the spiritual question or the position that the Spiritualists so poorly understood that I think it would be a point well made for us and our speakers to frankly state that the Bible does not teach anything that the Bible at the start their charges fall flat to the ground and need no answering."

Dr. Peablies writes of Florence Montague, of California: "She lectures in English eloquently and fluently. Her platform lectures are of a superior order, and her public tests are marvelous. When she appears, crowds flock to hear her. Such mediums as both demonstrate a future existence and build up Spiritualism."

Mr. and Mrs. Carlyle Petersen's Grand Musical and Spiritual Soirees are at Oriental Hall, 605 McAllister street, San Francisco, every Saturday at 8 p. m. sharp. Admission, 10 cents.

Mrs. H. L. Bigelow, of San Jose, Cal., writes: "The First Spiritual Union of this place were favored by the presence of Mrs. R. S. Little and husband for the rostrum on July 4th and 11th. On the latter date at 11 a. m., we held our annual outdoor meeting at Alum Rock Park. Mrs. Seal and Mrs. Smith also took part in the meeting. The following two Sunday lectures were given by Dr. Harry St. Clair, of Boston, whose astrological and clairvoyant readings are giving good satisfaction. He is also engaged for the present month. The Ladies Aid gave a supper on last Friday eve (30th) from six to seven, which was well patronized. In the evening they held a test circle, all mediums present taking part. The filling of tickets for an off-painting donated to the society, Mrs. Somerville, of South Second street had the drawing number. Our meet-

ings are increasing in interest, as many inquirers drop in to see what we are doing, carry away thoughts with them which are like the leaven hidden in the meal."

E. J. Bowtell speaks at Auburn, N. Y., August 15; at Liberty for fall and winter dates. Address for the present, Auburn, N. Y.

Mrs. C. M. Whipple, of Providence, R. I., writes of the good work of F. H. Roscoe: "Mr. Roscoe is a medium of fine abilities, whose voice and words are far-reaching, and touch with a quickening power the hearts of his hearers, and carries convictions of his earnestness in the promulgation of the cause he so ably advocates. In this epoch of advanced thoughts and theories it should be the aim and object of all leaders in the cause of Spiritualism, that they should upon their altars false teachers, but ever seek for truth in its most sublime sense."

Paul Lang, secretary, writes from Little Rock, Ark.: "At a very numerous attended meeting of Spiritualists, held August 2, at Ben F. Campbell's residence, 1000 West Third street, the local Spiritualist Society was formally organized. It is the intention of this society to begin to hold public meetings in September, and we are therefore in need of a test or phenomenal medium. It is this way only that we can in Little Rock interest the multitude in our cause. We solicit correspondence with good, honest and reputable mediums of the West, and upon their altars false teachers, but ever seek for truth in its most sublime sense."

Secretary writes from Troy, Vt.: "Our society has been holding meetings through June and July. We have had for our speaker, Lucius Colburn, of Essex Junction, Vt., who is a general in the army, and is well known to the large audiences which testify. They grow from Sunday to Sunday. Mr. Colburn goes from here to his work at Queen City Park. On July 9, the society held an ice cream supper and promenade, which was well attended and enjoyed by all."

Oscar A. Edgerly has during the last two months held engagements at the following named camps: Natick, Conn.; Lake Pleasant, Mass.; Queen City Park, Vt., and is during the month of August filling an engagement at the Vicksburg, Michigan, camp-meeting. Mr. Edgerly desires to remain in the West during October and November, and will be pleased to hear from secret mediums of the West, who are desirous of employing a trance speaker and test medium for the above mentioned months. Mr. Edgerly's engagements after November, 1897, are as follows: December, at Ayer's First Spiritual Temple, Boston, Mass.; January, 1898, First Spiritual Society, Springfield, Mass.; February, at the Hall of the First Spiritual Society, Boston, Mass.; March, the First Spiritual Society of Norwich, Conn. Mr. Edgerly desires to engage April and May with eastern societies. Home address, 23 Otis Place, Newburyport, Mass.

The next step upward for those who accept the demonstrated facts of Spiritualism is to do all their power to identify it more and more with spirituality and the spiritual. It cannot live long even as Spiritualism on its phenomena alone. Unless these constantly appeal to the inner nature, to the entity lodged within the external senses, to the ego which is the essential of all our being, they will never move more than a step toward the spiritual. The cultivation of the spiritual is conducive to our spiritual life; if we neglect that, or fail to apprehend it, our present intercommunion will lapse into sense altogether. Phenomena are worth little unless they lead us to spirit and to truth.—Banner of Light.

Lillian Whiting says: "The American branch of the Society for Psychical Research will ere long be able, by the means of the profound and distinguished character of the work of Dr. Richard Hodgson, the learned and brilliant secretary, to produce some very valuable data pertaining to the science of the future. The society has been fortunate in many things, but most of all in securing such a man as Dr. Hodgson to prosecute its researches. A scholar, a thinker, and a keen, trained observer, he is, at once, a man who cannot be deceived by any astute trickery, or led to accept any emotional exaggerations of truth, which is keenly discerned by the mind, sensitive to spiritual impressions, and has that fine quality of intellectual power that swiftly discriminates between the false and the true and between the significant and the insignificant."

G. W. Kates and wife are engaged as follows: September, at Buffalo, N. Y.; October, at Rochester, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May, at New York City, N. Y.; June, at New York City, N. Y.; July, at New York City, N. Y.; August, at New York City, N. Y.; September, at New York City, N. Y.; October, at New York City, N. Y.; November, at New York City, N. Y.; December, at New York City, N. Y.; January, at New York City, N. Y.; February, at New York City, N. Y.; March, at New York City, N. Y.; April, at New York City, N. Y.; May,



## QUESTIONS AND ANSWERS

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

**HUDSON TUTTLE.**

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

**HUDSON TUTTLE.**

"H." This correspondent calls attention to the convention of Young Baptists held in Chattanooga, and how they assembled before sunrise on the top of Lookout Mountain, and when the sun arose, lifted up their voices in the grand coronation hymn, "All Hail the Power of Jesus' Name." He, with a longing for the old forms, asks if there is not something sublime and appealing to the wants of the human heart in this spectacle?

Those who take part in the pageantry of religion, without doubt find something appealing to their wants. Prayers, invocations, and the routine of forms and observances, are beneficial to those who desire them. And it may be remarked that they may become binding chains to generations that follow, accepting the dead form in place of the living faith.

It is better to go up on "high places" and sing, than to go through clouds of smoke to wholesale murder, and in that point of view, the picture of peace presented is indeed beautiful. Yet had it not been for this same religion which now shouts on the mountain top, that other dark and terrible struggle of battle never had been. That religion by its Book and priests maintained slavery against the growing enlightenment of thought, and brought on the fierce forces of revolution instead of allowing the peaceful laws of growth to carry the nation onward to higher views of human rights.

How history repeats itself, and the mind of man runs in narrow grooves, returning and returning almost to its starting point!

Compare this exhibition of the Baptists on the mountain top, with a scene in Babylon, enacted thousands of years before the Christian religion had been.

Of all the magnificent pageants celebrated by the magi of that capital city, that of the "annual salutation of Mithras, the Mediator," was held with greatest splendor. On the appointed day, long before the light of morning, the great city of Babylon, the center of the fire worship, was astir and her myriad population swarmed the streets, washed and in gala attire. The vast brazen gates, looking to the East, were wide swung; and the procession began its march to the holy Mount Orontes; there to salute the rising sun, the source of all life. First was the high priest, barded, his tiara borne by a page, and behind him followed a long train of magi, in robes of spotless white linen, chanting hymns and swinging over their heads silver censers, in which the sacred fire was burning.

Behind them, in single file came three hundred and sixty-five noble youths, representing the days of the year, clad in scarlet to represent flame. Then came the chariot of the sun, empty, but decorated with garlands, drawn by white horses harnessed with burnished gold; and led behind this the most superb white horse to be obtained, his forehead blazing with a diadem of gems. Then came the king in a chariot of ivory and gold, and an endless train of courtiers and nobles riding on camels, followed by the people.

Slowly they ascended the mountain; and gaining its summit, the vast host faced the East, overlooking the purple plain, when on the remote horizon the first red blush of Aurora, goddess of morning, heralded the coming of her lord. The stone altar was prepared in front of the breathless ranks and piled with odoriferous woods and frankincense, on which the beautiful horse devoted to the god was placed. The high priest assumed his tiara, wreathed now with myrtle, and taking the silver censer from which streamed the sacred fire, held it aloft while he watched for the coming of the sun. When its rim first appeared he lighted the offering; and as the fragrant smoke arose in the clear, still air, the magi sang a hymn of praise to Ormuzd, source of all blessing, who had sent the radiant Mithras as a savior to mankind. Then the high priest offered a prayer, and all the vast multitude joined in a chorus of praise, and from the king to the beggar, prostrated themselves before the orb of day, symbol of the savior of mankind.

Through all these thousands of years, the worship poured out by man in the childhood of the race, to the sun as the emblem of the intercession of Mithras with Ormuzd, who thereby was persuaded to bring it back from the realms of darkness, has been preserved, and with poetic surroundings last appears in what the reporters regard as a clever conceit of the Baptists on the top of Lookout Mountain. It was more than a passing whim, for it is a lingering heresy whose origin is lost in the mists of prehistoric time.

### A Family Rescued by Spirit Power.

To the Editor:—During the fore part of last March, one night just after I had retired, my guides called upon me to go with them to rescue a family that was about to perish in a snowstorm and blizzard, in South Dakota. In a short time we were there: I saw a man and four children—three girls and one boy. I should judge the oldest to have been about 16 years and the youngest 8 or 9. The wind was blowing a gale and the snow was drifting at a fearful rate. I received the impression that they were strangers in that place, but the children's aunt lived near and they had been to visit her. When on the way home they had been unable to keep the road as the snow was four or five feet deep. They had abandoned their team when I saw them and had endeavored to reach their home on foot, but they were traveling in the opposite direction.

I took in the situation at a glance, and went up to the gentleman and placed my hand on his shoulder. He turned and looked me in the face with astonishment. "Come this way," I said, "there is no time to lose." He turned without a word and with his children followed me. My guides led the way. A half mile and we came to the gate. I opened it and they all entered the yard, for a little way from the gate was their house. I closed the gate and as I did so, one of the little girls said: "I want to kiss that lady." Soon I with my guides were above the storm; away we sped and in a few moments I was at home.

If this should meet the eye of the parties rescued, or of some one who knows of the rescue, I wish they would make it known through the columns of The Progressive Thinker. It is a link in the great chain of spiritual phenomena that must not be lost.

**MACIE B. MILLER.**

Hope writes the poetry of the boy, but memory that of the man.—Emerson.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.—E. H. Chapin.

It is an inevitable law that a man cannot be happy unless he lives for something higher than his own happiness.—Bulwer.

## "GHOST LAND."

Explains Hitherto Unexplainable Mysteries of Life.

I have just finished reading "Ghost Land," and although I have read more than one hundred books on Spiritualism and read all the leading papers devoted to the subject, yet I never read a more fascinating work than this; in fact, I found myself a mere neophyte in the knowledge of psychology, hypnotism, and the laws governing mediumship generally, although the revelations given in the book confirm what has been shown to me from the spirit side as "through a glass, dimly," but as no other such experiences had been given in print I dared not accept these visions as anything but chimeras of the brain. However, I now find that they were demonstrated as facts by a secret psychical society over fifty years ago.

It is said that "facts are stranger than fiction," and if any fiction has ever been published that is stranger than this work, I have yet to see it. Rider Haggard and the Arabian Nights pale into insignificance beside the many strange experiences here given. Yet the author, Chevalier de B., had no other object in giving this memorandum of his experiences as a member and medium for this mystic society of Ancient Occult Scientists, (as it might be called) than to instruct the world in these psychological laws, that the sensitives may know how to avoid obsession, and that all may understand the now seemingly unexplainable mysteries of life. Owing to the secrets of this society which he dare not reveal, the gentleman had his name withheld from the public, and the names of persons and places veiled so as to give no clue to his identity or the learned German society.

Some of these manuscripts were first published by Emma Hardinge Britten, in "The Western Star," and from them Theosophy was evolved by a willfully erroneous interpretation of "the flying souls," which simply referred to the sensitives who were hypnotized and sent out of their bodies from one of these occult societies to the other in different parts of the world as messengers to report what they saw. From these "flying souls" Mrs. Blavatsky evolved those nondescript "astral shells."

That the book is no fiction, there is abundance of proof in the introductory chapters, by Mrs. Britten, et al., including the author himself. Mrs. Britten met this gentleman in her travels, and has been with him in some of his later experiences, and it was through this acquaintance that she knew of the valuable memoranda he held in his possession. In attempting to comply with his request to build up an ideal character, she has this to say:

"In becoming more familiar with the later portions of the autobiography, I found that the author had stated the real events of his life so candidly, and alluded to the various dates and epochs that marked it with so much fidelity of detail, that my ideal sketch had to be abandoned; the two histories would not cohere together; hence in republishing the first five chapters of 'Ghost Land' in their present form I have felt obliged to present the author in his real character from beginning to end; and although I have observed all the other restrictions laid upon me in respect to the names of persons and places, the incidents of this strange life are so true, so candidly and simply detailed, that I doubt whether the lovers of fiction will be able to recognize that truth, and I shall not be surprised to hear that the whole narrative is a made-up affair."

"I have a deep and religious interest in urging the exact truth of these experiences, and as I have been mainly instrumental in inducing my friend to narrate them, I would gladly, most gladly, add the lustre of a far more authoritative name than my own to the solemn assurance that they are all literal transcripts of history, and that they ought to be studied and classified by every philosophic thinker as amongst the rarest and most important psychological facts on record."

I heartily endorse Mrs. Britten's statement that they are amongst "the rarest and most important psychological facts on record," although I cannot endorse Prof. von Marx's conclusions regarding continuous immortality, nor does the author. It was as far as this school of psychology had advanced at that time. They know more now.

It was on account of Mrs. Britten's sensitive nature that she refused to issue a second edition of this book, and left it to The Progressive Thinker. As all advance thought, all new revelation, has been treated with abuse and contempt, this book was no exception, and of those who attacked it and its editor Mrs. Britten has written the following sharp, but just rebuke:

"I have learned something, as well as the author, in this publication, for despite the infamous slanders of one part of a press calling itself 'spiritual,' and the significant silence of others, the subscribers to this work have in general been of that class which bravely and boldly takes the task of thinking into its own hands; hence they have not only written to me in the most glowing and enthusiastic praise of this 'great and sublime work,' but they have insisted upon having something more from the same 'facile and fascinating pen.'"

**ERNEST S. GREEN.**

### A Social Event.

Among the beauties of camp life there are many social events that never are heard of outside of those who participate. Among these are parties and cottage dedications.

F. Corden White, the popular test medium, feeling the want of a home where he could claim the right of eminent domain, decided to locate it at this popular resort of Spiritualists, and purchased the property known far and near as the "Bailey Cottage."

Tuesday afternoon, July 27, at the close of an eloquent lecture by Francis Edgar Mason, of Brooklyn, N. Y., the people assembled on the porch of this and adjoining cottages and the lawn around and witnessed the dedication of the cottage to the uses of its new owners.

The services consisted of singing, and most appropriate remarks were made by several. Will C. Hodge spoke of the long and efficient and honorable service of this popular medium. Lyman C. Howe, in his pleasant manner, offered his congratulations to the owners of the pleasantly situated summer home, saying that as the name of the man and the color of the house was white, he hoped the owner's record would remain white. Mrs. R. S. Lillie briefly alluded to the former owners of the cottage, and the many changes that had taken place since its first dedication; she then suggested that it be called the "cottage of daily light," and ended with the wish that it might be a light to all coming within its walls.

Mrs. Greenamyer then added to the interest of the occasion by a brief address, followed by the popular chairman, George H. Brooks. Brother Brooks introduced Mr. and Mrs. White to the friends who were gathered around and, after a reception and handshaking, all went their respective ways, fully satisfied that the occasion had been one to bind closer the ties of fellowship and brotherly love that Spiritualism stands for. May they all live long and prosper.

**W. H. BACH.**

**Lilly Dale, N. Y.**

Every man has his chain and clog, only it is looser and lighter to one than to another; and he is more at ease who takes it up and carries it than he who drags it.—Seneca.

Heaven must be in me before I can be in heaven.—Stanford.

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done.—G. Macdonald.

## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

### IMMUTABLE PRINCIPLES.

The principles of natural right are perfect and immutable; but the condition of human life is ever changing, and thus is nothing in it which can stand forever.—Coleridge.

### BELIEF AND KNOWLEDGE.

The difference between belief and knowledge has been thus defined: "Belief is taking for granted what somebody else says, without having verified it ourselves. What you believe you do not necessarily experience, but what you experience you know; therefore you have no need to believe it."

Spiritualists know that their relatives and friends do return to earth and manifest themselves; so that we can hold intercommunication with them. Any one who desires earnestly to be convinced, the way is open to him or her. Truth is mighty. Be not deceived.

### THE POINT OF VIEW.

There is one trust that must be maintained, says the Cleveland Press. That's the trust which the Rev. Mr. Potter insists Mr. John D. Rockefeller promised New York's Catholics church. Mr. Rockefeller gave the church a bunch of railroad bonds, and they depreciated in value. Now Mr. Potter says that Mr. Rockefeller should shell out the difference; and be made to pay a fixed income, in lieu of interest, to the church. This may be all right from the point of view of religious substance, but to the layman on the outside it looks like a deliberate attempt to make the fabled goose lay golden eggs of a certain degree of fineness, and to then hold her strictly responsible for all loss from clipping and abrasion.

### RELIGION AND STOCKS.

Dr. Parkhurst, of New York, said recently that the principles advanced by the advocates of free coinage had "the effect of making stocks go down." Last year in a noted sermon he proclaimed that "when stocks go down religion goes up." Which condition best suits the church?

### GONE FAR ASTRAY.

The Baltimore Methodist conference has refused to ordain a young man who believes in healing by faith.—Cleveland Plain Dealer.

To show how far the Baltimore M. E. conference "like sheep have gone astray," I quote from the New Testament: "There sat a certain man at Lystra, impotent in his feet, being a cripple who had never walked. The same heard Paul speak, who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."

"When the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us, in the likeness of men."—Acts 14 ch. 8, 9, 10, 11 verses.

"Confess your faults to one another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James 5 ch. 16 v.

"When Jesus saw the woman, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour."—Matthew 9 ch. 22 v.

"Search the scriptures; for in them ye have eternal life, and they are they which testify of me."—John 5 ch. 39 verse.

The Baltimore M. E. conference might take a hint from the latter text.

### THE DIFFERENCE.

"The Universalists believe that God is too good to damn. The Unitarians believe that we are too good to be damned."—Ingersoll.

### A CATHOLIC SERMON.

Father Mylott, who of course, is a devout Catholic, preached at Cleveland, Ohio, recently, on the need of prayer. He said: "Man, bending to his own passions, is left to the whims of his own desires and inclinations, lives as the brute and dies as the brute; but he does not cease to exist, for he is endowed with an immortal soul that cannot die; he exists—himself, soul and body, in the eternal abyss of hell."

When the holy father receives in the sacrament of the Eucharist, the history records that he often "follows the whims of his own desires in putting curious and disgusting questions to them, such as no decent woman would tolerate. In Father Chalmers' book, 'The Priest, Woman and Confession,' page 202, Agnes Catherine Byrne, July 2nd, 1850, says: 'I do now publicly and with shame acknowledge that I have carefully perused the translations of 'Dens Theology,' where alone the true practice of the Roman Catholic confession is to be found.' I solemnly declare in the presence of my Maker, that horrible and unspeakably vile as that book is, I had a hundred times more disgusting questions put to me in the confessional, which I was obliged to answer, under pain of being told that being ashamed of answering him, I was in a state of mortal sin." Father Mylott, perhaps, knows how it is himself.

### A FAMILIAR SUBJECT.

Wife (after returning from church)—You should have been in church this morning. We had a beautiful sermon. Husband—I'll bet you can't repeat it. Wife—Yes, I can. It was the tenth verse of the sixteenth chapter of Ezekiel—"I girded thee about with fine linen, and I covered thee with silk." Husband—Huh! It is no wonder you remember it.—Harlem Kite.

### THE WORLD MOVES.

I am pleased to note that it is alleged that Prof. Richard Hodgson, LL. D., Secretary of the Society of Psychical Research, will publish to the world a clear, definite and scientifically attested knowledge of the conditions of the next life, which will be practically a new revelation. I am glad to be told that Prof. H. has gained "knowledge" which he did not possess five years ago, when he pronounced spirit photography "a fraud," and the photographer "a swindler," when thousands of intellectual people knew it was a scientifically established truth thirty years ago.

### ROUGH SAILING.

That the Christian clergy do not have very smooth sailing in the "old ship of Zion," may be inferred from the following:

Rev. Mr. Wesley, an evangelist from Tonguepoint, this, has been denied the right of burial in the graveyard at Pa. because his remarks were distasteful to some. He now holds his meetings in an old shop, and has large crowds. He will stay until the whole town is converted.

### STUPENDOUS ERROR.

One of Napoleon's generals, whom he had commanded to capture a certain fortress, sent back word that it was an impossibility. Instantly the great warrior and tyrant returned his answer: "Tell him the order comes from a man who conquers impossibilities." The assault was made and the fortress won.

Yet this imperious general, whose ambition was to conquer and bring the whole world to his feet, died in exile at St. Helena, "unwept, unknown and unusing." With all his sagacity, he committed the stupendous error of supposing that he could, in the nineteenth century, hold Europe in subjection by the mere force of his intellect and will power, without the exercise of any strictly moral attributes, and without laying the foundation of his power in the affections of the people. When the writer of these "pen-flashes" was just beginning to lip his mother tongue, fresh from the baptismal font of the Established Church of England, (not far away), the great emperor's life was shivering with exile at St. Helena. Truly, we have been pledged to live in a wondrous age of the world, contemporaneous with the greatest poets, statesmen, historians, civil, political, and military geniuses; witnessed war's greatest devastation in two hemispheres, added to the greatest triumphs of so-called Christianity in the world. If we can see religious liberty, equality and fraternity established in these United States, we shall feel constrained to say: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

### ARKANSAS NOTES.

#### The Spiritualists' State Convention.

#### PROPHECIES THAT WERE FULFILLED.

"To the Editor:—Spiritualism is making headway in Arkansas—certain, sure. The State Association has called a State Convention of Spiritualists to meet in Little Rock on Friday, the 22d of next October. We already have assurances that there will be delegations from all parts of the State."

It is expected to have some good medium or mediums of national reputation at that convention to lecture on the subject and give tests.

The State Association authorizes the official board to appoint one vice-president for each county. Twenty-one have been appointed up to this date, and I am corresponding with friends in other counties on the subject. By the October convention we hope to have every county in the State organized.

Dr. Isaac S. Lee, State Chaplain for Arkansas, has gone to Springfield, Mo., to spend the summer, as his health failed when the hot weather set in. Much credit is due Dr. Lee for reviving the Spiritual cause in Arkansas. It was through him that the State Board was reorganized and put in working order, and that the local society in Little Rock was organized. He had very good audiences while lecturing at Little Rock. He gave very satisfactory sittings, and his prophecies made public at the lecture hall, have come true. Some I will mention, as far as I can recall them:

That a very destructive fire would occur in a certain part of Little Rock. It occurred in the very locality.

That quite a storm would pass over the eastern and central portion of the city and not over the western portion. This has occurred literally as he foretold.

That a prominent business man in Little Rock (name not mentioned) would commit suicide by drowning in the Arkansas river. This occurred as foretold.

That the Railroad Commission would fail to pass the legislature because one man pledged to support the bill would turn against it at the last moment. This occurred just as the doctor said it would.

He foretold the drowning of the five persons at Little Rock on the collision of the 4th of July, and it occurred.

About an hour before the killing of a prominent livery stable man by a deputy sheriff in Little Rock he foretold the occurrence.

At the time of making these predictions he said they would occur within the next three months, and they did occur.

He foretold serious sickness in my family, and it was literally verified, for now nearly three months my house has been a hospital—I have had so much sickness since.

I think Spiritualism has been revived in Arkansas to stay. The right kind of people are taking hold of it.

**WILLIAM J. DUVAL.**

### FREETHINKER.

(Continued from page 6.)

by the finger of God. The Urim and Thummim of the priests' breast-plate were magical articles used in divination. Another method was the casting of lots. An apostle was chosen in the place of Judas by drawing lots. The Jews to this day wear phylacteries, which were a kind of grigri or talisman. The early Methodists in Wesley's day decided all their important actions by turning up a chance passage of scripture. The sign of the cross is still regarded by all good Catholics as magical, warding off the assaults of the Evil One and his angels. Holy water, holy relics, and the Agnus Dei are as much charms as the fetiches of savages, and prayers are but an improved form of spells and incantations. Good Catholics of the lower classes in Italy all believe in the magic of the evil eye. Throughout Catholic Christendom the efficacy of scapulars, sacred relics, magical charms, and petitions to the saints is believed in.

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

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and its exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

## "THE LIGHT OF EGYPT,"

OR THE SCIENCE OF THE SOUL AND THE STARS.

Finely Illustrated With Eight Full-Page Engravings.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere. It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the Spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

### OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. \* \* \* It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price, Three Dollars. For Sale at This Office.

## MOST WONDERFUL BOOKS.

# The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom.

By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."—Chicago Tribune.

"The most valuable contribution that has yet been made to the history of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its stand, and follows boldly wherever truth bids him come."—Buffalo Commercial.

"The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchained. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."—Chicago Times-Herald.

"Undoubtedly the most exhaustive treatise which has been written on this subject. It is able, scholarly, critical, and impartial in tone."—Boston Daily Advertiser.

"A literary event of prime importance is the appearance of 'A History of the Warfare of Science with Theology in Christendom.'"—Philadelphia Press.

These two large volumes, containing about 900 pages, will be sent to any address on the receipt of the price, Five Dollars.

### A UNIQUE BIBLE PICTURE-BOOK.

## OLD TESTAMENT STORIES

## COMICALLY ILLUSTRATED



By WATSON HESTON.

The Stories Humorously Told—

























## Camp-Meeting Directory.

## CAMP-MEETING REPORTS.

We go to press early Monday morning, hence reports intended for that issue should reach this office not later than the previous Friday. Bear that in mind.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

**Lake Brady, Ohio.**  
Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address Chas. Thomas, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

**Maple Dell Park, Ohio.**  
This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y, N. S. & R. A., Mantua Station, O., Box 45.

**M. V. S. A., Clinton, Iowa.**  
The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 29, inclusive. For particulars address Martin H. McGrath, Sec'y, Fulton, Ill.

**Vicksburg, Mich.**  
The fourteenth annual camp-meeting will be held at above place August 6 to August 29. For information write to Jeannette Fraser, Vicksburg, Kalamazoo County, Mich.

**Grand Lodge Camp, Mich.**  
I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

**Cassadaga Camp.**  
The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and closes Sunday, August 29, with lectures by Mrs. A. E. Silets and Hon. A. B. Richmond.

**Marshalltown, Iowa, Camp.**  
The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Breson, Albion, Iowa.

**Island Lake Camp.**  
The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

**Nebraska and Kansas Camp.**  
Southwestern Nebraska and Northwestern Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 2, and closing Sept. 13. Good speakers, etc., will be in attendance. For particulars address D. L. Haines, secretary, Franklin, Neb.

**Hasset Park, Mich., Camp.**  
The fifteenth annual encampment of the Hasset Park Mich. Spiritual Association will be held from July 29 to August 31, inclusive. Address for information, I. D. Richmond, Secretary, St. Johns, Mich., or G. F. Ottum, Manager, Lansing, Mich.

**Temple Heights, Me., Camp.**  
A camp-meeting will be held at Old Town, Maine, by the Temple Heights Spiritual Association, from August 14 to August 22, inclusive. Address J. P. Stearns, president, at Old Town, Me.

**Onset, Mass.**  
The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to August 29. For information address H. E. Gifford, Onset, Mass.

**Sunapee, N. H., Camp.**  
The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22, inclusive.

**Ashley, Ohio, Camp.**  
The eighth annual camp-meeting will be held in Woolly Park, commencing August 15, and closing September 5. For any information address W. Granger, secretary, Box 71, Ashley, O.

**The F. M. S. S. C. A., Maine.**  
Will hold their twentieth annual camp-meeting at Buzwell's Grove, Etna, Maine, from August 27 to September 5, inclusive. For particulars address H. B. Emery, secretary, Glenburn, Maine.

**Niantic, Conn., Camp.**  
The Connecticut Spiritualist Camp-meeting Association began their camp June 26, and will continue until September 6. Address the secretary, Mary A. Hatch on the grounds for particulars.

**Kaw Valley, Kansas, Camp.**  
The above-named camp is located at Garfield Park, Topeka, Kans., and will be held September 4 to 20, inclusive. For particulars address T. P. Kelley, Secretary, 310 Harrison street, Topeka, Kansas.

**Lake Helen, Fla.**  
This favorite camp will open February 9, and closes March 20, 1898. For special information write to the corresponding secretary, Lily Dale, N. Y.

**Oak Cliff Park, Texas.**  
The third annual camp will be held at above named place commencing Sunday, September 4, 1897, and closing Sunday, September 19. For information address J. C. Watkins, Free, Dallas, Texas.

**Parkland Camp, Penn.**  
Parkland, near Philadelphia, Pa. This camp continues from July 4 to Aug. 29.

**Independent Free Thought.**  
The Independent Free Thought Bible Spiritualists' Society of San Francisco, Cal., will hold its annual camp-meeting in Treasure Glens, Oakland, Cal., commencing August 8 and closing August 22. Address Dr. C. H. Rines, 1236 Market street, San Francisco, or J. R. Little, box 43, Oakland, Cal.

**Veteran Spiritualists' Union Days**  
August 23, Lake Pleasant Camp-meeting, Montague, Mass.  
August 27, Queen City Park Camp-meeting, Burlington, Vt.  
September 10 Madison Camp-meeting, West Madison, Me.  
August 27 to September 5, Etna Camp-meeting, Etna, Maine.  
Other dates will be added to this list as they are made by the camp-meeting officers. By Order of Committee.

Associations wishing to be numbered in this list of camp-meetings for the season of 1897, should send in their dates at once.

**All Spiritualists, Attention!**  
Send in your cash contributions for aiding in the defense of the Babe will. If the N. S. A. succeeds with these suits, it will be placed on the financial basis that is so much needed. Now a long pull and a strong pull all together for justice and right.  
FRANCIS B. WOODBURY.

**Maple Dell Camp.**

J. Frank Baxter, one of the most prominent test mediums in the ranks of Spiritualism, addressed two immense audiences at Maple Dell Park, Sunday, August 8, following his lectures with scenes in which fifty or more spirits said to be present, were fully described, full names given, with places of former residence and many incidents pertaining to their history prior to death. A number of the four of the scene was that every spirit name, date and place given was recognized as correct by parties in the audience, most of whom were entire strangers to the medium.

Dr. W. A. Mansfield, of Cleveland, the independent spirit slate-writing medium, was also on the ground, and in the evening gave a light scene for physical manifestation. Dr. Mansfield will be at the camp on Sundays during the remainder of the season.

Next Saturday evening "My Mother-in-Law" and a bill of specialty sketches will be presented by Mr. and Mrs. W. J. West and Mr. Fred C. Taylor, supported by the best local talent. As the professionals named have had over thirty years experience in the theatrical business, a first-class entertainment is assured.

Next Sunday the rostrum will be occupied by Dr. S. Schermerhorn, and another open-air concert will be given by the Garrettsville Band. SELIM.

**Oneida Lake Camp.**

I am at our camp grounds every day. At the beginning the elements were against us, in the rainy weather, which has delayed harvesting and haying, and which keeps many people at their daily labors.

Mr. and Mrs. Kates, also Mrs. Walters, have done a noble work. The lectures are fine, and the tests given by Mrs. Kates are all recognized as true and genuine.

We hope we can establish a camp on the shores of Oneida Lake to open the true channels of spirit return to mortals, to educate and to educate in Spiritualism, in the true principles that will make a heaven on earth. I still hold that no mortal has the right to sell his gifts and powers for gain. I for one firmly believe it to be a sin to sell any of those heavenly powers, but they should be used for the benefit and uplifting of all mortals. I for one hope that ere long the spirits will reveal enough to bring means to establish orphan's homes, schools, colleges, etc., so that every phase of mediumship will be free for the poor who are not able to pay for these truths.

PETER PFEIFER.

**New York Central Camp.**

Freeville Camp has just closed, and it has purchased ten acres of fine land, well shaded, well watered, etc. The coming day will long be remembered. Dr. Fred L. H. Willis addressed the people in the morning. Frank T. Ripley gave tests, and in the afternoon Mrs. C. M. Nickerson addressed the people and Mr. Ripley gave tests. His lectures and tests were well received. He took the place of Mrs. Carpenter, of Detroit, Mich., who was very sick, and could not come.

Our camp has been successful this year notwithstanding the great rain the first week.

Noble women oft do great deeds in humbleness—German motto.

REPORTER.

**ICUREFITS**

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean to cure them for good. I have cured many cases of EPILEPSY, or FALLING SICKNESS, a long time. I warrant my remedy to cure the worst cases. Being a doctor, I have no reason for not now presenting a cure. Send at once for a free trial of my medicine. It is a true and reliable remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. D. & Co., New York

## ONSET BAY CAMP.

Daily Record of What is Being Done at Lovely Onset.

Monday, August 2, the steamer Martha's Vineyard took a party from Onset to Gay Head. A conference was held at the auditorium in the morning. Mr. L. V. Moulton, president of the Michigan State Spiritualists' Association and one of the trustees of the National Spiritualists' Association, lectured in the afternoon. His subject was a continuation of yesterday's discourse on "Physical Science, Sound and Light." In the evening Dr. Louis Friedman, the Australian healer, gave an exhibition of his power in the temple.

Children's lyceum commenced Monday afternoon and will continue five days this week.

Tuesday afternoon lecture by Mr. A. E. Tisdale. He said in part: "Religion is the crown and glory of our aspiration. The outworking of responsibility is what is meant by moral law. Morality is still in the air, but we have not told what it is its relation to future existence. If existence had its beginning here, then there is an end to all. The primitive man is governed by fear; the next step is responsibility; the last step is responsibility to one's self. Man is made sovereign over his own self. I am the outcome of a necessary outworking in a conscious background, then there is a great moral meaning given to life, and it is in the light of such reasoning I can accept my burdens. Man is a link in the grand subject—e coquo!"

Prof. Peck sang "We shall know as we are known," "Golden Age," and "Dear Angels Come." Mrs. Pepper followed with fine tests.

The new Children's Progressive Lyceum is making fine progress, already numbering fifty scholars. Man is a cosmos, and necessarily an immortal being. The question, Shall I forever retain my self-consciousness? is uppermost in the minds of all. The more we attain to a knowledge of ourselves, the better knowledge we shall have of things outside of ourselves.

Wednesday morning an interesting conference meeting was held at the auditorium. In the afternoon A. E. Tisdale lectured on "Men's Immortality." The study of modern Spiritualism should commence with nature and the constitution of man. Man is a cosmos, and necessarily an immortal being. The question, Shall I forever retain my self-consciousness? is uppermost in the minds of all. The more we attain to a knowledge of ourselves, the better knowledge we shall have of things outside of ourselves.

Prof. Peck and choir sang "Bright Star of Hope" and "Little Ones at Home." Mrs. Minnie J. Merrill, organist. Mr. Altemus sang and gave tests that were pronounced among the finest that have been given in this section. The committee having in charge the arrangements for the Women's Convention has a very fine program laid out for the occasion. Much talent is expected, among them Mrs. Clara H. Colby, editor of the Woman's Tribune. The 12th, 13th and 14th have been set apart for the occasion. The daily sessions will be held at the auditorium, weather permitting—otherwise in the temple.

Thursday meeting was held in the temple. Song, "Gentle Words," by the choir. Invocation, Mrs. Carrie F. Leclerc. Lifting the veil, a reading by Miss Edith L. Leclerc. "Baptism, Land Over There," Prof. Peck and choir. Mrs. Loring's subject for the lecture was "Spiritual Revelations." "It is time lost," she said, "if we have not gained knowledge to make better our lives and our associates. The grand truth is that Spiritualism is a means shown me my weakness and led me to see the weakness of others and led me to see the charity that should influence all mankind. Song, "Faces in the Fire," by Mrs. King and choir. Tests by Mrs. Loring.

Friday, lecture by Judge A. H. Dalley, President of Lake Pleasant Camp-meeting Association, who read a chapter from Paul's Epistle to the Corinthians, followed by invocation. The choir sang "O'er Billows Blue," and "Spirit of Light, Love and Beauty." Judge Dalley's lecture was a most thorough and evolutionary period and the change is very marked. The religious people are getting concerned lest they lose their hold upon the platform on which they stand. The Spiritualists' weapon is a dangerous one, because we challenge the world's religion, and then say whether what we say is truth or not. It rests upon a chain of realism and fact. Change has come in the thought and belief of the people." The One-act Harvest Moon Society held its annual lawn party and trading post Friday. The grounds were handsomely decorated and presented a pleasing sight. Music by Poole's orchestra in the afternoon, and in the evening an entertainment was given of songs and recitations. The day was warm and sunny and the ice cream and lemonade sold rapidly.

Saturday exercises opened with singing "We Are Waiting By the River," by the choir. Mr. Frank Walker, of Hamburg, N. Y., who is to take charge of the arrangements for the fifth anniversary jubilee celebration at Rochester, N. Y., the coming year, was introduced by Dr. Fuller and made some remarks concerning the jubilee, etc., after which Prof. Peck sang "The Isles of the By-and-By." Mrs. Irene Stevenson lectured from subjects given by the audience, as follows: Will you tell us something about the woman of Endor, and "Should not Spiritualists live lives lives than any other class of people?" "The woman of Endor, if she lived at all, may have been the mother of our beautiful philosophy. If she is in immortality she no doubt is doing her work still. I would today there were more women of Endor among you."

"The best code of morals we know of as a spirit is a code that will make you better men and women. Be more sociable, be more free of giving; you who have should give to those who have not. Do nothing to abuse, insult or offend. A true Spiritualist is a busy man, a busy woman, spreading the truth, visiting the sick and suffering, relieving those in poverty, giving consolation at the hour of death."

Mr. J. Homer Altemus sang a song and gave fine tests.

Sunday, August 8. The sun rose this morning in all its majesty, kissing the dewdrops that glistened upon the grass and foliage of the trees and flowers, sparkling upon the waters of the bay and filling the air with such fragrance as only the morning brings.

The steamer Martha's Vineyard brought 700 people to-day.

The morning services opened with the usual band concert, followed by an anthem, "Father of Earth and Sky," by the choir. Mrs. Jennie Hagan-Jackson was introduced and gave an invocation. Miss Gertrude Laidlaw sang "Life, Beautiful Life," with the choir.

Mrs. Jackson took subjects from the audience for her discourse. "The Law of Vibration." "The beautiful flowers cultivated in our gardens, those that bloom by the wayside, and the stunted little flower peculiar to the sands of the seashore, are all subject to the law of vibrations; kissed by the same breezes, warmed by the same sunshine, they each produce their kind, all subject to the same great law; the rocks and rivers are the work of vibrations, and we go on still farther and find the same law of the same law of vibratory action in mankind, which leads us to ask the

question, What is thought? Some of our best minds say thoughts are things actual and real. Mrs. Ella Wheeler Wilcox, the seeress, is a woman of deep thought and very active. Her constant effort is for the highest development of those around her, and in her writings we see the power of thought."

Just as sure as we have Onset Bay, Cassadaga, Lily Dale and other camping grounds, the day is upon us when the separation of fraud from true mediumship has got to be. I look to our National Spiritualists' Association as the hand that shall weed out the frauds from our ranks. When any person attempts to weed out the dishonest medium from our ranks he is doing what the gardener does when he weeds out the poison plants from his beautiful roses and geraniums.

A basket of beautiful immortelles, of various colors, grown in Onset soil this season, in the garden of Mrs. C. Crockett, were arranged and presented by her to Mrs. Jackson as a loving memento to her angel mother, was affecting to women into a poem by Mrs. Jackson, very beautiful indeed. Song and chorus, "Beautiful Golden Sometime," by Prof. Peck and choir.

Band concert at noon. Afternoon services commenced with a song by Miss Gertrude Laidlaw and choir, "O'er Billows Blue." "When the Mists Have Cleared Away," composed by Mr. Crane, sung by Prof. Peck and choir. Mrs. Russegg took for her text "Eye hath not seen, ear hath not heard," etc., and gave an excellent lecture. Tests by Mrs. Pepper and band concert closed the exercises of the day.

We hear remarks on every side of the gentlemanly bearing, pleasant and affable manners, and courtesy of our president, Dr. George A. Fuller. We know of no one who could so ably fill the place to such good acceptance, of our late president, Dr. H. B. Storer.

AUGUSTA FRANCES TRIPP.

## CASSADAGA CAMP.

The Good Work Successfully Going On.

Since the departure of the illustrious Kansas orator, Mary Elizabeth Lease, who lingered several days, both to depart for Cassadaga and her loved people, the platform has been graced by such bright and leading Spiritualist lights as Mrs. Cora Richmond, Hon. L. V. Moulton and J. Clegg Wright.

Aside from the delivery of four public addresses, Mrs. Richmond conducted a series of private classes on occult lines, that were attended by a large number of her friends and admirers. It was the universal opinion that Mrs. Richmond surpassed herself this season in the magnitude, philosophy and breadth of her platform work.

Hon. L. V. Moulton, the trained lawyer and scientist, delighted the Cassadaga audiences with his analytical and logical manner of dealing with subjects, especially those pertaining to Spiritualism.

J. Clegg Wright has delivered two masterly addresses upon "From Cromwell to Lincoln," and "The Experience of a Soul in the Physical and Spiritual Realm."

Mr. Wright's intellectual power seems to increase with the passing years. Always a favorite at Cassadaga, he is even more so this season.

A unique public entertainment is proposed by the mediums, P. L. O. Keeler, Campbell Brothers, and Mr. and Mrs. Pettibone, who will place upon the platform at the auditorium cabinets for physical demonstrations, trusting for manifestations from each and all at the same time.

Our media are accomplishing a good work this season, by producing for investigators demonstrated evidence of the continuity of life.

Mrs. Waite's platform tests are excellent, and most convincing to the skeptical.

Mrs. Lease received through the mediumship of P. L. O. Keeler, slate written messages, from departed friends that were to her such unmistakable proof of spirit communication that she announced herself a Spiritualist from that hour.

Dr. Cleveland, of Erie, Pa., an investigating skeptic, received through Mr. Keeler written messages on slates that have been securely sealed together before leaving home and which the Doctor affirms did not leave his hands during the seance with the medium.

Mr. and Mrs. Pettibone, whose first season this is at Cassadaga, report good business, and express themselves greatly pleased with the camp, so much so, that they are considering the purchase of property with the view of becoming permanent summer residents.

A reception was held in the auditorium Friday evening in honor of the public workers present, there being fifteen or more on the grounds.

The immortal spirit of the venerable and universally respected Dr. Jeremiah Carter, went out to join the great majority of whose existence and presence here, the mediums, P. L. O. Keeler, and Mrs. Pettibone, on the morning of Saturday, July 7.

It seemed indeed a fitting finale that he should lay aside the frail mortal tenement for he was 84 and very feeble, at beautiful Cassadaga Camp, he loved so long and fondly, and that his transition should fall upon him like the quiet slumber of a weary child. "Uncle Jerry" will always figure prominently in Cassadaga's history as the great instrument of the invisible world under whose direction he started the movement that has culminated in the largest and most successful Spiritualistic camp of the world.

Mr. Carter was a modest man, firm of principle, upright and pure in his daily life, brotherly in his love, the friend of all humanity. Ever green with memory he is in the hearts of those who loved Cassadaga and her cause.

The remains were taken by his sons to Fredonia, N. Y., for interment by the side of his faithful wife and companion. Services at the camp in his memory and honor, will be held Memorial Day, it being the best district expressed wish that Lyman C. Howe, a life-long friend and fellow-worker, should speak the last fitting and final words.

SHIRLEY BEILE.

**WEAVING**

In and out, in and out,  
With the busy wheels of time,  
Hands and feet, head and heart,  
Weave in the web sublime;  
Threads of silver, threads of gold,  
Sorrow unspoken, joys untold,  
Rearing the fires of heart and brain,  
Weaving the web of sad and pain,  
Until the pattern royal and grand,  
Greets your eyes from an angel's hand.  
Molne, Ill. ABBIE W. GOULD.

## LAKE BRADY CAMP.

A Record of Events There.

Lake Brady has not been overlooked with mediums this season, but those here are mostly of the old reliable stock, and are doing a fair business. The attractions of a social character have multiplied here this season.

Friday evening the lyceum gave a pleasant evening, consisting of sixteen famous works of art were represented, and brought out repeated applause. The drills of boys and girls, alternately, were also much applauded. Our entertainments so far have all been well patronized.

Sunday is the big day of camp, bringing thousands of visitors. A man claiming to be Francis Schlatler, the "divine healer," was the attraction last Sunday. Though few people believe him to be the original Schlatler, he succeeds in drawing crowds and is said to have performed some of the most miraculous cures. By actual count, one hundred and seventy-five people fell in line to be touched by his holy hands. After which he "blessed" eighty handkerchiefs, to be worn as talismans against evil or cures for diseases. The healer did not utter a word, but a gentleman from Canton, ex-Congressman T. C. Snyder, introduced him by stating his own remarkable cure from rheumatism.

Lyman C. Howe, of Fredonia, N. Y., has just left us. His soul-inspiring lectures have, as usual, lifted us from the more sordid plane of life into that purer, truer, nobler conception, which emanated from his brain, manipulated by the invisibles. We quote briefly from his discourses:

"Law has always prevailed, but if we understood the law, we would be as God; the false mind is always reaching after it. Weather forecasts are pretty accurately as far as they understand the law, but a twinkling star a hundred years ago may have started an influence that would change all these predictions. Our wise men used to think God acted arbitrarily, that he might at any moment turn the world backward at his will, or blot out the sun. But even God is not law. God is as natural as a rose. Some say saints and angels could not come from heaven to mingle with the dust of earth, but by conforming to the law, they can come just as you could go to Chicago, by conforming with the rules of the railway company. Scientists soon expect to communicate all over the world without lines. Yea, even with the planets! Electricity was not known to Moses and Aaron, but left for us to investigate and find out. Was it God who impressed the law upon the great brain, and tortured others? Men did all this in their mistaken zeal, in the name of God. The present is the product of the past and not one jot or tittle shall pass away until all be fulfilled."

Woman's Day is just over, closing with an address by this evening. Mrs. McCaslin was chairman of the day, and Mrs. Carrie Curran, of Toledo, was the leading speaker. Her excellent address, much of which was given inspirationally, was brimful of practical thoughts for the uplifting of womanhood. Several other bright, short addresses were also given, in response to sentiments, by other friends of the cause.

Maggie Gaule is still here spreading the truth of spirit return. Of her many beautiful tests, we will only take space to mention one. To-day the writer and sister were with the audience, and addressing us both she said: "If I see a beautiful dove floating over you. Now your dear mother approaches and seems to hold in her hands a bowl wreathed around with flowers. The dove alights on it. It is a symbol of nature. Now a beautiful girl appears. It is Zina Stone, your grandmother, here, told me to look in mamma's drawer at home and read your letter. You don't know whether to go or not, but mamma needs you both. We fear for her brain, for she is in great trouble. Sister Nan, is ill—she is getting towards my condition, and having the same doctor. She should not—will you suggest? It will be better for her. She needs to be more in harmony with nature." This is all absolutely correct, as my sister can testify, and known only to ourselves.

To-day the Cleveland State Hospital for the insane held a picnic here. Six hundred patients were brought, and their mental condition affected all the media of the camp.

MRS. M. McCASLIN.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one which Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general, and students of occult forces, will find here a store of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Coöpe. Paper cover, 15 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL. B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$2.

"The Divine Plan." It should enter into every life, and be a prominent factor in feeling with others. In spirit-life it prevails to a great extent, and there, of course, the greatest degree of happiness exists. In giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it is carrying out the Divine Plan.

**A BEAUTIFUL SOUVENIR**  
HOW TO PROCURE IT.  
Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing—eight two-cents stamps for each book. Each one of the club will be entitled to the book. This offer is confined ONLY TO CLUBS OF TWO OR MORE.

The Progressive Thinker commends itself to every Spiritualist, to every investigator, to every church member seeking light; to every honest man, to every scientist, to everybody, from the simple fact that it grapples with the evils inflicting our ranks; hence directs all in the right path, making each one a more critical thinker.

**THE DIVINE PLAN.**  
It should enter into every life, and be a prominent factor in feeling with others. In spirit-life it prevails to a great extent, and there, of course, the greatest degree of happiness exists. In giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it is carrying out the Divine Plan.

**THE DIVINE PLAN.**  
It should enter into every life, and be a prominent factor in feeling with others. In spirit-life it prevails to a great extent, and there, of course, the greatest degree of happiness exists. In giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it is carrying out the Divine Plan.

**GHOST LAND**  
**SPIRITUALISM**  
**NEVER BEFORE**  
**OCCULTISM**

Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.		PAGE
THE NEOPHYTE		5
AUTHOR'S PREFACE		7-10
EDITOR'S INTRODUCTION		11-17
CHAPTER I.		
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES— ON THE THRESHOLD—AT COLLEGE—PROF. VON MARX— BERLIN BROTHERHOOD.		18-23
CHAPTER II.		
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM— MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.		20-37
CHAPTER III.		
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHE- MATICIAN—CONSTANCE—THE VICTIM.		38-50
CHAPTER IV.		
ZWINGLER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.		51-59
CHAPTER V.		
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCCULT- ISM—LETTER SHADOWS OF FATE—AMONG THE MAGI- CIANS—THE INNER LIGHT.		60-71
CHAPTER VI.		
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELE- MENTARIES—PLANETARIES—KOBOLDS—FAIRIES.		72-95
CHAPTER VII.		
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VIC- TIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS.		96-107
CHAPTER VIII.		
STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS.		108-123
CHAPTER IX.		
THE LETTER—THE LIFE TRANSFER—REBUREAUMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.		129-139
CHAPTER X.		
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARX—HIS GREAT ATTACHMENT TO LOUIS.		
CHAPTER XI.		
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION THINGS TO STARVE HIMSELF TO DEATH—LEARNS A LESSON.		154-161
CHAPTER XII.		
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARX'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.		162-182
CHAPTER XIII.		
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES— THE NINE DAYS' TRIAL—PROF. VON MARX'S SPIRIT.		183-190
CHAPTER XIV.		
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RE- TURN—OBSESSED BY THE SPIRIT OF PROF. VON MARX.		197-210
CHAPTER XV.		
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHENCE—SEANCE.		211-218
CHAPTER XVI.		
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC.		219-227
PART II.		
THE ADEPT—INVOCATION—THE SOUL'S LITANIES.		229-232
CHAPTER XVII.		
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER —INCIDENTS IN THE LAND OF THE FAIRIE.		233-240
CHAPTER XXVIII.		
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN— ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS.		241-255
CHAPTER XIX.		
THE DHARMA SALA OF THE VADYA—DAWNING LIGHT— THE BROTHERHOOD—SUBTERRANEAN REVELATIONS.		256-271
CHAPTER XX.		
OCCULTISM—ITS USES AND ABUSES—LOVE—MARRIAGE— SPELLS—CHARMS—SPIRITUAL AFFINITY—SOUL LOVE.		272-292
CHAPTER XXI.		
THE ANGEL OF MORNING—ENVIOXED IN AN ATMOSPHERE OF FIRE-MIST—THE POTENTIAL TOUCH OF FORCE.		293-296
CHAPTER XXII.		
THE ENCHANTRESS—LADY BLANCHE—DEPARTURE FOR CALCUTTA—MR. DUDLEY'S ELEVATION—EVIL SPIRITS.		297-311
CHAPTER XXIII.		
BLACK MAGIC OR VANDUOISM—THE ENCHANTRESS PRO- POSES TO LOUIS—IS REJECTED—THREATENS—FAIRIES.		312-324
CHAPTER XXIV.		
PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BLANCHE PREPARE TO DEPART—ENCHANTRESS' PLOT FOILED.		325-335
CHAPTER XXV.		
DIARY OF LADY BLANCHE—THE MARRIAGE—BLANCHE'S DEVOTION—FAREWELL TO LOUIS.		336-345
CHAPTER XXVI.		
CLOSE OF THE LIFE EPISODE—THE CHEVALIER'S RECON- CILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION.		346-353







## QUESTIONS ANSWERS

This department is under the management of the distinguished author, speaker and medium,  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

**NOTICE.**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

A. S. L.: Q. I have been deeply interested in the Question Department, and would like to ask if there are prisons, asylums, hospitals in the spirit realm, and if so, for what used?

A. This correspondent predicated this question on communications received, and the inference that the future is an exact reproduction of the present. The answer happily can be that none of these rude and savage helps for the weak, and repression for the criminal, are required in that future where kindness and charity are the only restraining forces.

W. R. Potter: Q. What is psychometry, and how can this power be acquired?

A. This question has been answered in preceding numbers so fully that only a passing notice can be taken. All sensitives are psychometrists, as the faculty is essentially one of sensitiveness. To cultivate this faculty, the essential is use, constant observation of impressions received from surrounding objects, letters, and persons, until a distinction can be made between these and the workings of the mind.

E. T. Tillapaugh: Q. Has everyone who wears the human form a soul, and is it the law that each soul must progress to perfection? Is evolution an eternal law throughout the universe? and what becomes of the soul who will not progress?

(2) How much worse is the Christian's hell than the Spiritualist's?

A. (1) According to the communications given in the "Philosophy of Spirit," and since repeatedly confirmed, in the evolution of life from the lowest to the highest, a point must be passed where the spiritual beings are capable of preserving their identity after the death of the physical body. The human form is reached a long time before the mental and spiritual faculties have become humane. The spirit has not reached that degree of evolution whereby it is preserved after the scaffolding by which it is maintained falls away.

Once attaining that state, all spirits are subject to the law of progress, although many remain stationary for indefinite periods of time.

(2) Hell, in the sense of a place of punishment, is not recognized by Spiritualism. The mythic flames of wrath, which from everlasting to everlasting burned the unconsumable spirits of those who lived the lives of an all-powerful God made them to live and then damned them for living, is past. Whether the torments of conscience are as severe as the torture of fire may or may not be affirmed. No spirit, in the earthly body or beyond, suffers from conscience until coming to its light, and there is no more "hell" or suffering in the future than in the present life.

J. W. S., Colorado Springs, Colo.: Q. (1) What is the result of the latest observations of the satellites of Mars? Are they real satellites?

(2) Is the existence of the planet Vulcan conceded by leading astronomers?

(3) Can the spirit travel with the velocity of thought?

(4) Can matter be made to pass through matter?

A. (1) If a body so small as the aerolite rotating around Mars, may be called a satellite, that planet has an attendant moon, although observations on this most favorably situated planet has not demonstrated its existence.

(2) The great mathematician Leverrier came to the conclusion that Mercury was subject to perturbations which could be accounted for only by the presence of a planet between it and the sun. He calculated what the orbit of such a planet should be. The blazing light in which such a body was always surrounded and its small size were the discouraging factors for its discovery. Three years after the announcement of Leverrier, Dr. Lescault thought he detected its transit across the disk of the sun. Porro and Wolf, of Zurich, also believe that they saw it on the sun's face in 1876. These observers may have been deceived by sun-spots, as their observations were not sufficient to identify the orbit of the planet if it existed, with the calculated orbit of Leverrier. Hence all that is positively known is the disturbances manifested by Mercury, which may result from other causes.

(3) Thought does not travel. To think of a place near or distant does not imply that the thought goes there. The thought-waves flowing out from the brain, travel in the spirit ether with somewhat less rapidly than electric waves, which is less than the velocity of light. The determination by experiment of the velocity of thought-waves is one of the splendid problems set for the psychic student. A spirit being will be impelled by its will with the rapidity of thought-waves.

(4) The supposed necessity of this proposition led Zoller to make the abortive attempt to demonstrate a "fourth dimension" of space. If it were possible for matter to pass through matter, thus annulling its impenetrability, it would not be matter in the sense known to the senses.

In order to account for certain spiritual manifestations, this assertion was maintained, but it would be far wiser to ascertain if these manifestations are facts which require such explanation. The impenetrability of matter may be taken with the assurance that any apparent manifestation in conflict, requires especially rigid investigation, with the presumption that it is deluding.

### SPIRITUALISM.

It is not hell that lies beyond the cloud-land,  
That rests upon the mountain peak of death;  
No angry angels round a blood-splashed shroud stand  
Awaiting those whom Time's sharp scythe has met.  
No torture-laden groans ascend forever  
Before the throne of an avenging God;  
No loving ties below the soul need sever;  
We but continue on the path we trod.

They tell us this is superstitious error—  
Those haughty teachers of a barbarous creed—  
Born of myth, sustained by quaking fear,  
That on the weakness of mankind doth feed,  
We tell them that it robs the grave of sorrow,  
That we have good assurance it is true,  
From those we know we'll meet some glad to-morrow,  
When we have passed away from earthly view.

VERE V. HUNT.

### A SUFFICIENT CREED—"DO RIGHT."

The mystery of the ages was the future life of man; The wisdom of the sages devolved no certain plan By which that awful future and veil of mystery Could be to man made certain and he made to see.

The doctrines of the fathers in the holy book of God Proclaimed that man was fallen, and must bear the chastening rod.

In a hell of fire forever; because of Adam's sin, There was no way to heaven that man might enter in.

The priesthood and the elders with their blood-atonement plan, Filled the earth with war and bloodshed and destroyed the lives of man.

With the sullen hate engendered by their blood-stained creed of wrong, And the martyrs' blood attested to their gospel prayer and song.

Oh, the joy of righteous judgment, that man indeed is free From the thralldom of the priestcraft in this age of liberty.

When a new light fell from heaven with its wisdom, power, and grace, Bringing peace and joy and comfort to us and all the race.

No call to final judgment, no blast of Gabriel's horn, Will wake the dead again to life on resurrection morn; Each day of life is judgment day, and no atoning plan Will save us from the penalty nor lighten every pang.

Of conscience stricken with remorse because of guilt and sin, No pardoning power will open wide and let us enter in.

The pearly gates of paradise, and there with harp and song To sing the praise of Jesus with the happy choral throng.

There is no blood-atonement in this grand philosophy, "Do right," one to another, is all there need to be.

Of creed, or law, or gospel to make us truly blest, And lighten earthly sorrows till our spirits are at rest.

It will vanish with the ages, and mankind there will see His hopes must rest within himself, and through eternity.

He will grow in power and wisdom, and, as the centuries run, Advance through different stages to the brightness of the sun.

—E. Halbert, in Truth Seeker.

### TRIUMPH.

I will worship no longer the God of my father's,  
No more on his altar the incense I'll burn;  
My eyes are now opened to truth and to justice,  
Forever away from his face I will turn!

I will seek for another—the Power of creation,  
The God of all wisdom, of justice and might,  
Of life and of beauty, of purity, freedom,  
The spirit of progress, the source of all light.

I will seek for his steps where the cataract thunders;  
I'll list for his voice in the wild tempest's roar;  
I'll search for his face where yon planets are circling,  
And grovel in dust and in terror no more.

My soul shall arise in its power triumphant,  
Exulting in freedom, for freedom is mine,  
And pure as the snowflake that gleams in the sunlight  
Shall know that within dwells the spirit divine.

The once fabled fountain of life—I have found it!  
The water of life in truth thou shalt find;  
Here's help for the helpless and strength for the feeble,  
Here's hope for the hopeless and sight for the blind.

My loved ones are calling! Death's portal has opened,  
A light has shone thro' and dispelled all my gloom!  
Stern death is now robbed of its terror and darkness,  
And life everlasting illumines the tomb!

ASTRA.

### COULD WE HAVE KNOWN.

When man first walked in Eden fair  
Without one conscious known desire  
And knew not sorrow, pain nor care,  
With naught to lift or urge them higher,

What thought had they, though they were told  
That the forbidden fruit would grow,  
And told again that to unfold—  
That they must eat, the fates to know.

When first appeared the mental light,  
And they their naked forms beheld,  
They skulking hid from outward sight,  
As then they knew they had rebelled.

They said—as we still say to-day,  
When we the broken law atone—  
And they in Eden could not stay:  
"Could we have known—yes, just have known."

The facts are just the same to-day,  
And children born are just so still,  
And follow in temptation's way  
With firm, determined, stubborn will.

In after years, when stung with pain,  
They too, will then be heard to moan,  
And echo forth this same refrain—  
This same lament: "If we had known."

We tread the rugged, uneven way,  
With road ahead unseen, untrod,  
And scarcely march a single day  
Without some smart of chastening rod.

Still blundering on with many a fall,  
With many a deep and stifled groan,  
We murmur out this wail of all:  
"If we had known—just simply known."

This lot of man is strange, indeed—  
It seems as though it's always been—  
His want must so outweigh his need,  
He makes the difference up with sin;

Then round each lap of broken law,  
While gathering crop of seed he sows,  
He oft must stop in stricken awe  
And wonder why he had not known.

To learn the law and yet not break  
One section of its stern command,  
And always strict equitation make,  
And always rightly understand—

It would restore the Eden lost,  
Leave nothing broken to atone,  
And save to man his final cost  
When all is known, when rightly known.

THOMAS BUCKMAN.

Honest designs justly resemble our devotions, which we must pay and wait for our reward.—Sir Robert Howard.

I argue not against heaven's hand or will, nor bate a jot of heart or hope, but still bear up, and steer right onward.—Milton.

Honest designs justly resemble our devotions, which we must pay and wait for our reward.—Sir Robert Howard.

I take it to be a principle rule of life not to be too much addicted to any one thing.—Terence.

Joy descends gently upon us like the evening dew, and does not patter down like a hail storm.—Richter.

No might or greatness can ensure escape; back-wounding calamity the whitest virtue strikes.—Shakespeare.

### CONDITIONAL LIFE.

Man the Creator of His Own Immortality.

A SPIRIT'S VIEWS—CONSTRUCTION AND DESTRUCTION.

You ask for light on spirit life in regard to the doctrine of the eternal conscious existence of our degraded, earthly spirits. What I shall now give you will contradict most that has been taught, but as truth it will stand all the assaults that may be made upon it. It is scientifically correct, and in exact accord with evolution, and will be accepted by many as what they have long sought to know.

The doctrine that has so long been held, of the eternal conscious existence of wicked, ignorant and debased, earth-bound spirits, as entities, is due to the orthodox ideas that have for so long held the minds and souls of men in bondage. The idea comes as it were, unconsciously from the inner self, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction. The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; so does man, and has ever done so.

Clothed with the robe of the earth, where he should of right walk erect, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death of the body, the soul goes on in an error—wrong, and not in accord with the divine economy of the universe, which preserves nothing not worth the saving.



# MYSTERIES.

## Surprising Photographic Images Developed.

It is no uncommon experience to find upon new plates certain images for which there seems no possible explanation, appearing as if "wrought in mist," causing astonishment not unmixed with uneasiness. A gentleman made an exposure upon the interior of a friend's house. He was doubtful of the time and proceeded to develop for under exposure. To his great surprise the plate developed quickly, and to his further surprise the image was an interior quite different from that upon which he had exposed. The plate was from a fresh box and could not possibly have had a previous exposure.

Another instance of the kind, having quite a sensational and tragic ending, is on record. An exposure was made upon a view having a river in the foreground. The photograph, while developing, this peculiar plate was perfectly astounded by an appearance which had not seen while taking the photograph, and for which he could in no way account. On completing the development there was plainly revealed in the foreground an evil looking figure of a woman, apparently floating upright in the water. Not many weeks after, to complete the mystery, the body of a woman was found in the river at the exact spot where the photograph had been taken.

Again, not long since, the daily papers were agitated over the account of a traveling photographer who upon making an exposure upon the exterior of a reputed haunted house, discovered at one of the windows a portrait of the murdered man through whom the house had gained its evil name. In another case three distinct images, having no connection with the other, were impressed upon a single film. The plate was exposed upon a garden in the evening—nothing remarkable being seen—but when placed in the developer a man's hat, of old-fashioned shape, a child's dress and a dog were distributed over the image of the garden.

Such mysterious images were more common in the days of wet plates than now. A few years back Professor Burton investigated the matter. Upon tracing back the history of the glass he found that the glass used for other films, and that the images which appeared undoubtedly arose from the remains of previous images. The old glass was thus proved to be the source of the ghosts; it only deepened the scientific mystery, while it cleared away the supernatural. The glass traced by Burton had been washed for some weeks, immersed in strong nitric acid, and every means taken to insure chemical cleanliness, yet in spite of all this enough energy remained latent to form a developable image upon the new film, whether by chemical or physical force remains to be discovered. A complete solution of the difficulty would probably throw considerable light upon the nature of the photographic images in general. At least, it seems to indicate that light is not absolutely essential in the formation of the images in a sensitive film—American Journal of Photography.

## NEW BOOKS.

Glances of Ancient Mysteries, Bible and Classical, and of English and Parental Versions of the Bible and Its Delity, in the Light of Modern Spiritualism. By Alfred E. Giles, Boston, Banner of Light Pub. Co.

The matter in this pamphlet first appeared in a series of articles in the Banner of Light, and has been developed of sufficient value to publish in the present form. It would be decidedly instructive to Bible classes and Sunday-school teachers, could they be induced to read it. The author writes as a Spiritualist and throws much needed light upon his subject.

The Infidelity of Ecclesiasticalism. A Memoir to American Civilization. By Prof. W. M. Lockwood. Price 25 cts. For sale at this office.

Prof. Lockwood is too well and favorably known among Spiritualists and Preethinkers, as a lecturer and author, to need letters of introduction. His lectures upon physical, physiological and psychic science have been listened to with great interest by scientists and minds of scientific cast of thought; and his demonstrations of the Molecular or Spiritual Hypothesis of Nature are acknowledged to be examples of deep, logical, consecutive thought and reason, worthy of the attentive consideration of minds of broadest and deepest thinking.

The brochure now under review embodies the views of the same mind concerning the Bible, and the influence of the Bible in the hands of church and priest, upon civilization, and especially what would be the influence of the Bible if all of its teachings were practiced by the churches—which they are not.

He takes under review the Bible account of the Fall of Man; the Deluge; the March into the Ark; etc., and subjects them to a searching analysis, from the standpoint of science and common sense. The teachings of the Old Testament concerning the soul, and the gradual change into the teachings of the New Testament, are brought under review, and the orthodox atonement is subjected to close and trenchant criticism.

The bearing of the whole contentment of orthodox falsities and Bible errors, upon civilization and human progress in morals, science, and true equitable society, unforgotten and well-remembered.

Scientist, cleric, statesman, as well as the common everyday reader, will find matter of instruction and mental profit in these pages of an earnest, honest thinker.

## FREE! FREE!

Does your physician really know what your difficulty is, or is he guessing? Write Drs. Peebles & Burroughs, of Indianapolis, Ind., for a free diagnosis of your case. Give one leading symptom, with age and sex, and see what they tell you. Address Box 177, Indianapolis, Ind.

TESTIMONIAL.

B. F. Poole—Dear Brother:—I received the Melted Pebble Spectacles; they fit my eyes perfectly. Your Magnetized Compound and Spirit Yarnum's treatment has accomplished wonders for me. It has strengthened my left eye that I had never seen with so that I can now see with it. With best wishes for your health and prosperity. Yours fraternally, SUSAN M. BRADY, 1501 India St., San Diego, Cal.

Are you ill? Does your family physician know what your trouble is? If you are not satisfied, write Drs. Peebles & Burroughs, Indianapolis, Ind.; they will tell you about your condition free of charge.

"After the Sex Struck." By George N. Miller. Price 25 cents.

# IMPORTANT!

## DR. G. E. WATKINS,

—THE—  
FAMOUS CHRONIST,  
OF AYER, MASS.

## QUICK CURES! SMALL DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

## SPECIFIC NO DRASTIC MEDICINE! DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

## G. E. WATKINS, M. D.,

AYER, MASS.

## DR. G. E. WATKINS,

His Spiritual Health Home.

His Spiritual Health Home will be ready for patients about October 15. In these days of very rapidly increasing sanitariums and Hospitals, dispensaries, and places to care for the sick, the public mind has naturally become very much confused. In favor of our Health Home we desire to say that it is the staff of physicians connected with the Spiritual Health Home to give the best treatment known.

All chronic cases will be taken, and cancer cases especially, as we are connected with the Boston Cancer Clinic, whose methods cure without knife or plaster, and absolutely without pain.

This is the only sanitarium which is practical, home in which patients can have all the comforts of home and the pleasure of daily visits from their friends, and you can be attended by Dr. Watkins personally or by the physician or surgeon of your choice. All physicians are on equal terms, and can advise suitable methods on application. All kinds of practical methods of treatment are employed, including electricity, massage, baths, mental treatment, medicine and surgery, including also psychical treatments. We employ the best possible means for the individual case. We treat all cases, excluding insanity, and contagious diseases. Patients requiring surgical treatment are treated only by surgeons of long experience and reputation.

Price for room and board, including treatment, as low as \$4 a week and upwards. No cases taken under any circumstances unless the patient has been made by letter or otherwise two weeks ahead. Address all letters to Dr. C. E. Watkins, Ayer, Mass.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterizing this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this office.

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

"The Universe." What Force Is The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Elements. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

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

"Bath Bramley's Vision." Vivid description of a Jesuit spirit conjurer, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

## A Dog Killed by Spirits.

To the Editor:—One of the most wonderful spirit manifestations that ever came under my observation occurred at my home, at Canton, Park, Liberty, Mo., on July 20, 1897. During our stay at Lincoln, Neb., last winter, my wife secured a pair of pug puppies; one of them proved not to be full blood and was very unwell and unsatisfactory. A day or two ago, Mrs. Walser sent the dog to town with the hired man, with the instructions to leave her there, with a hope that she would find a more welcome home than we could give her; but in the evening the little wail returned with apparent pride at her relief. Having the particular dog sold to our hearts, we were discussing what to do with the little botheration. Mrs. Walser being clairvoyant, an Indian spirit spoke to her and requested that the dog be turned over to him, and he said he would dispose of her. We consented to comply with his request, supposing that he would run the dog off as we had been deprived of one in that way once before. I noticed, however, within a very short time, more than thirty minutes, that the dog seemed a little stupid. Mrs. Walser was requested to leave the dog in her room for a short time, and then place her, with a pan of water, in some room by herself and let her alone. We took her and placed her in our coal house, with some water, as requested. We were told not to go about the coal house until informed to do so, but curiosity overcame our feelings of duty, and in the course of an hour we went to the coal house and "peeked." To see the little dog sitting in an apparent listless mood. I then went to town, and on my return home in about an hour I was informed that the dog had been killed. The dog's name was dead, which I soon satisfied myself was the fact. Then Mrs. W. broke down and shed copious tears of regret for the part she took in sending this little part of nature into the other world before his time; but we persisted in her giving the dog a little dog's name, which she then, a human burial. She insists that she did not believe that spirits could take the life of animals, or she never would have consented to the act of turning her over to the tender care of an Indian spirit. We proceeded a mile box, lined it up nicely, and wrapped her body in white swaddling and laid her to rest, bathed in a profusion of flowers. I promised and will procure for this little sacrifice, a suitable monument with an inscription of how she came to her death.

After the burial, Mrs. W. was placed in a trance and the Indian spirit came to me and told me how he killed the little animal. He made an extract, he said, from some smart-weed and Jimson-weed, mixed them together, the smart-weed had the effect of stimulating the circulation, the Jimson-weed gave sensations. He first let her inhale the extracts, then he bathed her body in the concoction which she took into the system by absorption; then he placed some of the poison in the basin of water, which she drank and drank to her death. As I know the killing was done, I have no reason to doubt his narration as to how he did the act.

After life was extinct, he says he took the spirit of the little dog and placed it on its feet and made it feel at home in the spirit-land of dogs. This proved to me that animals have spirits, a point which has been under discussion in the Progressive Thinker. But I am satisfied that there are more things in heaven and earth than is dreamed of in some of our philosophies. G. H. WALSER.

## WONDER WORKERS

Who Relieve Suffering and Prove Themselves a Blessing to Mankind.

It is the educated and skilled physician with unquestioned psychic powers who meets with the greatest success. Drs. Peebles & Burroughs possess these qualities, as demonstrated and testified to by thousands of cured patients throughout the United States. They stand to-day in the front rank as successful specialists in all chronic diseases. If your local physician is not able to relieve or cure you, write to Drs. Peebles & Burroughs, Box 177, Indianapolis, Ind., and give your name, age, sex and a leading symptom, and they will send you an absolutely correct diagnosis of your case, free.

## Sunday Spiritualist Meetings in Chicago.

The Spiritualists' Church of Students of Nature meets every Sunday evening at Monson's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Evangelist Society meets at No. 1 South Hoyne avenue, near Lake street, at 7:45 p. m.

Bacon Light Spiritual Church, No. 617 North Clark street, near Burdette place. Services at 8:45 and 7:45 p. m. Dr. Perkins, assisted by Mrs. Perkins and other speakers, will address the meetings.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins' Park, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m.

Church of the Spirit, No. 620 North Clark street. Will Edwards, pastor. Services at 2:45 and 7:45 p. m.

Christian Spiritual Society holds meetings in Hygieia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

Church of the Spirit, corner Washington Boulevard and Ogden avenue. Dr. Williams Edwards, pastor. Services at 2:45 and 7:45 p. m. Lecture, lecture and spirit communications.

## Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophical thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the nature of the human mind, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes. \$8. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$12.50 to \$12.50 per volume. Postage 12 cents.

## A GOOD OFFER.

To anyone that is sick and will send their name and stamps for humanity. I will diagnose the most difficult and complicated case without asking any questions, and will make no charges for treatment until you are helped, and then only what you are able to pay.

## FREE!

One month's treatment and an 8-oz. package of my wonderful Magnetized Compound for the eyes and entire system. It is working wonders for humanity! Sent postpaid for 10 cents in stamps or coin. B. F. POOLE, Clinton, Iowa.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrated 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.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Konigsberg. A scholarly and appreciated historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts of his states, and his approval of Romish ideas and practices, should be read by all. Sold at this office. Price 25 cents.

## DRS. PEEBLES & BURROUGHS,

SPECIALISTS IN CHRONIC DISEASES.

Any Good Doctor can correctly diagnose your case; but very few of them know how to cure the diseased organs which they see. They must be acquainted with medicine and the right way to use it, or they will give you great injury to your body.

## WE GUARANTEE A CURE

of every case which we pronounce curable. The following letter is a sample of many of others which we receive each month, showing great psychic influence.

Wagon, Wis., July 5, 1897.  
Drs. Peebles & Burroughs,  
Indianapolis, Ind.

## FREE TO ALL PATIENTS,

Hygienic and Physiological literature, enabling patients to understand their own health.

## Correct Diagnosis Free.

Do not come to us unless you have your money on us unconditionally. Write us; give name, age, sex and a leading symptom, and we will send you a diagnosis of your case, free. No questions asked, experience or previous diagnosis.

## DRS. PEEBLES & BURROUGHS,

Indianapolis, Ind.,  
780 Lemcke Building.

## WONDER WORKERS

Who Relieve Suffering and Prove Themselves a Blessing to Mankind.

It is the educated and skilled physician with unquestioned psychic powers who meets with the greatest success. Drs. Peebles & Burroughs possess these qualities, as demonstrated and testified to by thousands of cured patients throughout the United States. They stand to-day in the front rank as successful specialists in all chronic diseases. If your local physician is not able to relieve or cure you, write to Drs. Peebles & Burroughs, Box 177, Indianapolis, Ind., and give your name, age, sex and a leading symptom, and they will send you an absolutely correct diagnosis of your case, free.

## Sunday Spiritualist Meetings in Chicago.

The Spiritualists' Church of Students of Nature meets every Sunday evening at Monson's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Evangelist Society meets at No. 1 South Hoyne avenue, near Lake street, at 7:45 p. m.

Bacon Light Spiritual Church, No. 617 North Clark street, near Burdette place. Services at 8:45 and 7:45 p. m. Dr. Perkins, assisted by Mrs. Perkins and other speakers, will address the meetings.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins' Park, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m.

Church of the Spirit, No. 620 North Clark street. Will Edwards, pastor. Services at 2:45 and 7:45 p. m.

Christian Spiritual Society holds meetings in Hygieia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

Church of the Spirit, corner Washington Boulevard and Ogden avenue. Dr. Williams Edwards, pastor. Services at 2:45 and 7:45 p. m. Lecture, lecture and spirit communications.

## Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophical thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the nature of the human mind, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes. \$8. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$12.50 to \$12.50 per volume. Postage 12 cents.

## A GOOD OFFER.

To anyone that is sick and will send their name and stamps for humanity. I will diagnose the most difficult and complicated case without asking any questions, and will make no charges for treatment until you are helped, and then only what you are able to pay.

## FREE!

One month's treatment and an 8-oz. package of my wonderful Magnetized Compound for the eyes and entire system. It is working wonders for humanity! Sent postpaid for 10 cents in stamps or coin. B. F. POOLE, Clinton, Iowa.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrated 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.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Konigsberg. A scholarly and appreciated historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts of his states, and his approval of Romish ideas and practices, should be read by all. Sold at this office. Price 25 cents.

## ASTONISHING!

## DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of . . .  
Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex and lock of hair, with full name and plain address, and be convinced of the wonders of spirit power by having her

## DIAGNOSE YOUR CASE FREE.

Address all Mail to

Mrs. Dr. Dobson-Barker,  
Box 132, SAN JOSE, CAL.

## SPECIAL READING NOTICES.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for their little children. An old and well tried remedy.

## PUBLICATIONS

—OF—  
HUDSON TUTTLE.

## A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to outline and explain the vast array of facts in the field of research by referring them to a common cause, and from them arise the laws of the human mind. Price 50 cents.

## RELIGION OF MAN AND ETHICS OF SCIENCE.

Not service to the Gods, but knowledge of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of this book. Price, 50c.

## LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and in the spirit world presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on this subject are answered. Price 50 cents.

## ARCANA OF NATURE.

The History and Laws of Nature. Revised and annotated English edition. "The Cosmogony of Spirituality." Price, 50c.

## THE ORIGIN AND ANTIQUITY OF MAN.

Containing the latest investigations and discoveries, and a thorough presentation of this interesting subject. English edition. Price, 50c.

## THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an audience that has been pronounced equal in its exposure of the disabbling forces of Catholicism to "Uncle Tom's Cabin." Price, 25c.

## HERESY, OR LED TO THE LIGHT.

A thrilling psychological story of evangelization and free thought. It is a Protestantism what "The Secret of the Convent" is to Catholicism. Price, 50c.

## WHAT IS SPIRITUALISM?

How to distinguish between true and false Spiritualism, and how to cultivate mediumship. Price, 10c.

## FROM SOUL TO SOUL.

By Emma Flood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with music by Emma Flood Tuttle. Price, 25c.

## THE LYCEUM GUIDE.

For the home, the lyceum, the church, a manual of physical, intellectual and spiritual culture. By Emma Flood Tuttle. A book by the aid of which a progressive lyceum, church or literary society may be organized and conducted without outside assistance. Price, 25c.

## ANGELL PRIZE CONTEST RECITATIONS.

For human education, with plan of the Angell Prize Contest. By Emma Flood Tuttle. Price, 25c.

## All Books Sent Postpaid. Address

HUDSON TUTTLE, Publisher.

Berlin Heights, Ohio.

## HEALTH AND POWER.

A handbook of Cure and Human Uplifting by the aid of new, refined and powerful methods of nature. By Dr. M. D. Babbitt, M. D., author of "Psychology of Light and Color," "Philosophy of Cure," etc. Price, cloth, 50 cents; leather, 75 cents.

## Superstition in all Ages

Or "Le Bon Sens,"  
By JEAN MESLIER,

A Roman Catholic priest, who after a pastoral service of thirty years in the diocese of Lyons, abandoned his religion, and asked God to permit him to be a Christian. He left this volume as his last will and testament to his parishioners and to the world. Translated from the French original by Miss Anna Knapp. Price, 50c.

## COMMON SENSE.

By Thomas Paine. A revolutionary pamphlet, addressed to the Continental Congress in 1776, with explanatory notes by an English author. Price 15 cents.

## THOMAS PAINE'S

Examination of the Prophecies. A consideration of the passages in the New Testament which are supposed to refer to the Second Coming of Jesus Christ. Price 15 cents.

## POEMS OF PROGRESS.

By Lizzie Doten. They are really valuable. Price \$1.00.

## TREE AND SERPENT WORSHIP

By A. B. Hudson, M.D. Price, 15 cents.

## Self-Contradictions of the Bible.

One hundred and forty-four propositions, theological, moral, historical and speculative, each proved affirmatively and negatively by quotations from Scripture without comment. Price 15 cents.

## PULPIT FEW AND CRADLE.

By Helen M. Gardner. One of her brightest, witest and strongest lectures against the Bible. Every minister should read and know her friends and enemies. Price 10 cents.

## BIBLE OF BIBLES.

By Henry Graves. It will pay you to read. Price \$1.50.

## LIFE, A NOVEL.

It is written with advanced thought, and is fascinating. Price 50 cents.

## MIND READING AND BEYOND.

By Wm. A. Hovey. 300 pages, with illustrations of the subjects treated upon. Price \$1.25.

## AN INTERESTING BOOK.

"The Guide" from Under the Bushes or Thirteen Hundred and Six Questions to the Clergy. By Wm. Hall. Price 40 cents.

## The Religion of Humanity;

A philosophy of Life. By J. Leon Benwell. A beautiful paper-bound pamphlet, with likenesses of authors. Price 10c. Sent by mail to circulate among Christian people. Price 15c.



## FORSTER, DR. W. M.,

THE NOTED  
MEDICAL CLAIRVOYANT.

OF THE PACIFIC COAST.

Will send a free diagnosis and terms for treatment to all who will send their name and address in their own handwriting. "The Pacific Coast Clairvoyant," Dec. 30, 1893, says of Dr. Forster:







book of 160 pages all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the times, that every one should have. For sale at this office.

















## Camp-Meeting Directory.

## CAMP-MEETING REPORTS.

We go to press early Monday morning, hence reports intended for that issue should reach this office not later than the previous Friday. Bear that in mind.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

## Lake Brady, Ohio.

Holds its sixth annual camp-meeting, June 27 to August 20, inclusive. For particulars address Chas. Thomas, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

## M. V. S. A., Clinton, Iowa.

The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 23, inclusive. For particulars address Martin H. McOrath, Sec'y., Fulton, Ill.

## Vicksburg, Mich.

The fourteenth annual camp-meeting will be held at above place August 6 to August 20. For information write to Jeannette Fraser, Vicksburg, Kalamazoo County, Mich.

## Grand Ledge Camp, Mich.

I wish to beg space in your paper to announce that the Grand Ledge Camp, Grand Ledge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Ledge, Mich., for bulletins.

## Cassadaga Camp.

The camp at Cassadaga, N. Y., opens Friday, July 10, with a conference, and closes Sunday, August 29, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

## Marshalltown, Iowa, Camp.

The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Correspondence, Miss L. P. Beeson, Albion, Iowa.

## Island Lake Camp.

The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

## Nebraska and Kansas Camp.

Southwestern Nebraska and Northwestern Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 2, and closing Sept. 13. Good speakers, etc., will be in attendance. For particulars address D. L. Haines, secretary, Franklin, Neb.

## Haslett Park, Mich., Camp.

The fifteenth annual encampment of the Haslett Park Mich. Spiritualist Association will be held from July 29 to August 31 inclusive. Address for information I. D. Richmond, Secretary, St. Johns, Mich., or G. F. Otmar, Manager, Lansing, Mich.

## Onset, Mass.

The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to August 29. For information address H. E. Gifford, Onset, Mass.

## Ashley, Ohio, Camp.

The eighth annual camp-meeting will be held in Woolley Park, commencing August 15, and closing September 5. For any information address W. Granger, secretary, Box 71, Ashley, O.

## The F. M. S. S. C. A., Maine.

Will hold their twentieth annual camp-meeting at Buzwell's Grove, Etna, Maine, from August 27 to September 5, inclusive. For particulars address Hosea B. Emery, secretary, Glenburn, Maine.

## Niantic, Conn., Camp.

The Connecticut Spiritualist Camp-meeting Association began their camp July 20, and will continue ten days. Address the secretary, Mary A. Hatch on the grounds for particulars.

## Kaw Valley, Kansas, Camp.

The above-named camp is located at Garfield Park, Topeka, Kans., and will be held September 4 to 20 inclusive. For particulars address T. P. Kelley, Secretary, 310 Harrison street, Topeka, Kansas.

## Lake Helen, Fla.

This favorite camp will open February 6, and closes March 20, 1898. For special information write to the corresponding secretary, Lily Dale, N. Y.

## Oak Cliff Park, Texas.

The third annual camp will be held at above named place commencing Saturday, September 4, 1897, and closing Sunday, September 13. For information address J. C. Watkins, Pres., Dallas, Texas.

## Parkland Camp, Penn.

Parkland, near Philadelphia, Pa. This camp continues from July 4 to Aug. 20.

## Lakeside Park Camp, Mo.

A camp-meeting will be held at Lakeside Park, Carthage, Mo., commencing September 13 and continuing ten days. For particulars send stamp to Clarence S. Tisdale, Joplin, Mo., or M. Theresa Allen, secretary, 1004 W. Chase street, Springfield, Mo.

## Veteran Spiritualists' Union Days

September 10 Madison Camp-meeting, West Madison, Mo.

## ONSET BAY CAMP.

"As tall trees of the forest are the first to be smitten by the storm and shattered by the thunderbolt, so men of advanced thought are the first assailed by the tempests of popular opinion." Monday, August 1, a conference was held at the Auditorium in the morning. In the afternoon a lecture by Mrs. Carrie S. Loring on "The Needs of the Hour."

Our camp-meeting is now at its height. Mediums of every phase of mediumship are represented here at this time, with the usual quota of fraudulent ones who thrive upon the generosity of the credulous. Tuesday services opened by singing by the choir. "We come with our harps of gold." Mrs. Jennie Hagan Jackson was introduced as the speaker of the afternoon, giving an invocation and taking her subjects for consideration as given by the audience, "Materialization" and "How Shall We Best Develop Mediumship?" No undeveloped mediums were present, and no materializations. Instead of being properly developed they are launched out long before they are capable of doing perfect work. Materialization should be very carefully guarded, and the time will come when this will be placed in a different light from the present time. There is a truth in it, and there are also phases exceedingly unfortunate. Let there be practical and good work in the development of mediums and the sitters have practical common sense. When people demand and expect the best, they get the best. If you are willing to put up with second-class results, this is the law in every phase of human life. To best develop mediumship educate yourselves—cultivate your own personality. If you want to be something as a medium, remember, cultivation of self is always the best part of mediumship. "Why is it when mediums are wicked they say he is a bad man but a very fine medium, etc.?" They may have gifts, but to say they are fine mediums is a very improper term, for there is nothing fine in a low person. There are plenty of good mediums. My friends were not associated with certain classes here, and I don't want them to be from the other side. When it comes to the manifestation of spirit, it demands it in the form of a medium, and that which will be the greatest good to the largest number, and teach the divine truths of Spiritualism in the most sacred manner. Try to do your duty for the uplifting of the cause you represent. Let the development of mediumship be on the side of the good, and make something to build upon the stones of the mansions of the City Beautiful shall be constructed. "Does Spiritualism prove that Christianity is false?" No; Spiritualism, truly understood, brings Christianity into the perfect kingdom of immortality. Tuesday, August 10, Dr. Swerling again occupied the rostrum, giving a most beautiful and analytical presentation of Spiritualism.

Wednesday, August 11, Dr. Swerling gave the concluding lecture of his engagement, this lecture again eliciting well merited appreciation from the people. Thursday, August 12, Mrs. Cora L. V. Richmond, occupied our rostrum and gave the first of a series of five lectures that she is to give at our camp. It is unnecessary for me to say that her discourses are enthusiastically received by our people. During next week our rostrum will be occupied by Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass. Oscar A. Edgerly is to be chairman of the meetings during the entire session. Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph King, of Westport, Mass., the well known materializing medium. Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vocal music, her sweet singing adding much to the enjoyment of our meetings.

Mr. A. Willis, of Cincinnati, O., and Farmer Riley, of Marshall, Mich., are expected to be with us next week. COM.

## Vicksburg, Mich., Camp.

The fourteenth annual Spiritualists' camp-meeting of Vicksburg, Mich., opened most auspiciously on Sunday, August 8. Large audiences were present both forenoon and afternoon. The opening address was given in the forenoon by the guides of Oscar A. Edgerly, being an eloquent, instructive and most practical discourse.

In the afternoon the large audience was addressed by that prince of scholars and eminent defenders of our philosophy, Dr. H. V. Swerling, of Port Wayne, Ind. His discourse dealt with the practical needs of the hour as perceived from the standpoint of a Spiritualist, and was highly appreciated by our people.

Monday, August 9, was devoted to conference meetings, which proved to be of a highly interesting character. Tuesday, August 10, Dr. Swerling again occupied the rostrum, giving a most beautiful and analytical presentation of Spiritualism.

Wednesday, August 11, Dr. Swerling gave the concluding lecture of his engagement, this lecture again eliciting well merited appreciation from the people. Thursday, August 12, Mrs. Cora L. V. Richmond, occupied our rostrum and gave the first of a series of five lectures that she is to give at our camp. It is unnecessary for me to say that her discourses are enthusiastically received by our people.

During next week our rostrum will be occupied by Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass. Oscar A. Edgerly is to be chairman of the meetings during the entire session. Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph King, of Westport, Mass., the well known materializing medium. Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vocal music, her sweet singing adding much to the enjoyment of our meetings.

Mr. A. Willis, of Cincinnati, O., and Farmer Riley, of Marshall, Mich., are expected to be with us next week. COM.

## Lake Pleasant Camp, Mass.

Noticing articles from several of the camp-meetings in last issue of The Progressive Thinker, but no mention of Lake Pleasant, I take pleasure in sending a few lines from here. For two weeks this lovely spot has been the abode of hundreds of earnest seekers after truth, and fine lectures from the best talent and tested from some of the finest mediums have been given.

The camp opened August 1, but since July 25 the Temple has been open to the public, and audiences have been entertained by the following well-known workers: Oscar A. Edgerly, Mrs. Carrie Tving, Hon. A. H. Bailey, Dr. W. H. Hadden, Thillie U. Reynolds, Prof. Wm. M. Lockwood, Edgar W. Emerson, and J. Clegg Wright. We have also had special lectures by Hon. J. H. Littlefield and M. Darling. Col. R. G. Ingersoll had to cancel his engagement on account of health. Mrs. Sarah A. Byrne and J. Frank Baxter will be with us. Many prominent mediums not on the programme are on the grounds holding circles.

The lyceum meets every Sunday evening and is doing excellent work in educating the young in our beautiful philosophy. The fair held by the Ladies' Improvement Society, August 12, 13 and 14, was a financial success and the proceeds will be used in beautifying these grounds.

To-day was held the annual election of officers of this association, and the same officials are re-elected for another year. The music furnished by the Pitchburg Military Band and Russell's Orchestra is excellent. Two open air concerts are given each day, and three on Sundays. Every weekday afternoon and evening there are dancing parties either at the pavilion or Temple. The vocal music secured for the meetings is of a high order, as the reputation of the Ladies' Schubert Quartette, of Boston, stands high all over the country.

All these attractions, besides special entertainments and parties, combined with the beautiful scenery and pure, invigorating air, tend to make this spot an ideal one, and a place where lofty thoughts and aspirations reign supreme. LIDA B. BROWNE.

Employment, which Galen calls nature's physician, is so essential to human happiness, that indolence is justly considered the mother of misery—Burton.

Ignorance is less removed from the truth than prejudice.—Didot.

## CONSUMPTION

NO MORE! I have an absolute cure for CONSUMPTION and Bronchitis, Throat and Lung Troubles, and all conditions of Wasting Away. By the timely use of thousands of cured, I hope these have been permanently cured. So prove positive and I will give you a cure. Write FREE to any one afflicted. THREE BOTTLES of my New Discovered Remedy will send you Express and Postoffice address. A. B. LOCKE, M.D., 185 Pearl St., New York. When writing the Doctor, please mention this paper.

clerical anecdotes were kindly received. Mrs. Pratt remarked that she would have a man's day at this camp as well as a woman's day.

"Universal Suffrage." "The Mother with Her Babe in the Cradle," "Freedom of Man, Woman and Child," were subjects given by the audience and woven into a most beautiful improvisation by Mrs. Jennie Hagan Jackson, Dorothea, and benediction by Mrs. Twing closed the morning services.

Afternoon services opened with singing by Miss Gardner. Mrs. Jennie Hagan Jackson preceded the lecture with an improvised poem from the subjects "Stepping Heavenward" and "Inspiration," which were beautifully woven together in sweet poetry. Mrs. Pratt then introduced Miss Susie Clark, of Cambridgeport, who lectured upon "The City Health." Mrs. Russeque followed with a few remarks upon the same subject.

In the evening Mrs. Lucette Webster, of Boston, elocutionist and teacher, gave recitations in the temple, and Mrs. General Tom Thumb gave some of her thrilling experiences and psychic demonstrations.

We have with us at this convention Mrs. Adkinson, assistant editor with Lucy Stone Blackwell of the Woman's Journal, the oldest woman's reform paper in the world.

Friday morning's exercises opened with singing by Miss Jackson, of Bridge-water. Prefatory remarks were made by Miss Susie Clark on the reading of the rainbow. A song, "The Hand That Rocks the Cradle Rules the World," was most beautifully rendered by Miss Shaw. Miss Clara B. Colby, editor of the Woman's Tribune, of Washington, said: "He who speaks one word for woman speaks two for man and three for the race." Benediction by Mrs. Twing.

Friday afternoon opened with song by Mrs. Ryder, Mrs. Lucette Webster, of Boston, elocutionist, recited "Plagues at Half-Mast." Song by Miss Emma Jackson, of Bridge-water. Rev. Anna Shaw, of Cape Cod, gave the afternoon lecture. We regret we are obliged to omit this interesting and instructive lecture. Singing and benediction closed the day's exercises.

In the evening Mrs. Clara B. Colby, editor of the Woman's Tribune, lectured in the temple, "From Eve to the New Woman," with stereopticon views. Mrs. Colby has with her a little Indian girl who was taken from the breast of her mother, and she has a young girl, the daughter of a wounded Keweenaw, an interesting and bright little girl of about ten years of age.

Saturday morning services opened with song, followed by Mrs. Twing with remarks. Mrs. C. Fannie Allen made the morning address, on the subject, "The Afternoon lecture was given by Miss Colby. Her subject was 'The Life and Work of Margaret Fuller for Woman.'" Miss Colby gave a glowing tribute to this first woman who dared speak in defense of the rights of her sister.

A message from Dr. H. B. Storer to the Woman's Congress, through the hand of Mr. Russ Gilbert, was read by Mrs. Twing.

Mrs. Pratt thanked the audience for their attention and those who had contributed to the day's exercises, and all who had assisted to make this congress a success.

With all this fine array of talent that we have been privileged to enjoy at this three days' feast of good things, we wish to mention in particular the singing rendered by Miss Fannie Jackson, of Bridge-water, and the recitation by Mrs. Pepper and band concert by the Orchestra closed the day's exercises.

Professor Lee, the hypnotist, in the temple Tuesday evening. Wednesday "Rest in Heaven" was sung by the choir. Mrs. H. L. Russeque, of Hartford, Conn., gave the first of a series of five lectures that she is to give at our camp. It is unnecessary for me to say that her discourses are enthusiastically received by our people.

During next week our rostrum will be occupied by Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass. Oscar A. Edgerly is to be chairman of the meetings during the entire session. Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph King, of Westport, Mass., the well known materializing medium. Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vocal music, her sweet singing adding much to the enjoyment of our meetings.

Mr. A. Willis, of Cincinnati, O., and Farmer Riley, of Marshall, Mich., are expected to be with us next week. COM.

During next week our rostrum will be occupied by Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass. Oscar A. Edgerly is to be chairman of the meetings during the entire session. Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph King, of Westport, Mass., the well known materializing medium. Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vocal music, her sweet singing adding much to the enjoyment of our meetings.

Mr. A. Willis, of Cincinnati, O., and Farmer Riley, of Marshall, Mich., are expected to be with us next week. COM.

During next week our rostrum will be occupied by Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass. Oscar A. Edgerly is to be chairman of the meetings during the entire session. Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph King, of Westport, Mass., the well known materializing medium. Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vocal music, her sweet singing adding much to the enjoyment of our meetings.

Mr. A. Willis, of Cincinnati, O., and Farmer Riley, of Marshall, Mich., are expected to be with us next week. COM.

During next week our rostrum will be occupied by Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass. Oscar A. Edgerly is to be chairman of the meetings during the entire session. Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph King, of Westport, Mass., the well known materializing medium. Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vocal music, her sweet singing adding much to the enjoyment of our meetings.

Mr. A. Willis, of Cincinnati, O., and Farmer Riley, of Marshall, Mich., are expected to be with us next week. COM.

During next week our rostrum will be occupied by Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass. Oscar A. Edgerly is to be chairman of the meetings during the entire session. Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph King, of Westport, Mass., the well known materializing medium. Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vocal music, her sweet singing adding much to the enjoyment of our meetings.

Mr. A. Willis, of Cincinnati, O., and Farmer Riley, of Marshall, Mich., are expected to be with us next week. COM.

During next week our rostrum will be occupied by Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass. Oscar A. Edgerly is to be chairman of the meetings during the entire session. Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph King, of Westport, Mass., the well known materializing medium. Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vocal music, her sweet singing adding much to the enjoyment of our meetings.

## CASSADAGA CAMP.

It would require a more gifted pen than the one possessed by the Progressive Thinker correspondent to graphically portray in their full completeness and kaleidoscopic coloring all the noted and interesting events transpiring at Camp Cassadaga during these rare mid-summer days. The lectures have been unusually brilliant and worthy of special mention; in fact, it is conceded by all that the C. L. F. A. platform has outdone even itself this season (1897).

J. Clegg Wright, that wonderful instrument of a wonderful mind, scored a tremendous success in the delivery of four masterly orations, two of which are to be published in pamphlet form.

Our brother, Lyman C. Howe, that veteran worker in the ranks of Spiritualism—one of the brave and faithful hewers of wood and bearers of water, who has done so much in the upbuilding and growth of our cause, and whose sublime, transcendental philosophy, if practiced, would turn this world into a garden of Eden, has been too ill to meet his first dates on the programme, but it is hoped and expected that he will recover sufficiently to fill remaining dates.

Mrs. Jennie B. H. Jackson was the Sunday morning attraction, discoursing to the delight of her many auditors on "Good Citizenship"—her definition of a good citizen being one who accomplished the greatest good for humanity without ostentation and heralding of trumpets. Her poem on "The Water Lily" and its practical application was especially fine.

In the afternoon Mr. Thomas Grimshaw filled with credit to himself and pleasure to the people the regrettable vacancy made by Mr. Howe.

Wednesday, July 11, was Woman's Day, or so stated on the programme, but all days are equally here at Cassadaga, as every one knows, only this is an occasion especially devoted to the presentation and consideration of woman's claims to the rights of American citizenship—an occasion when all the camp becomes resplendent in lavish billows of bright orange burning, floating banners and floral decorations.

Exercises of the day opened with a morning symposium, presided over by a young lady well known throughout Chautauqua county in suffrage work, who, after a brief introductory address, presented the day and subject, introduced Mr. Thomas Grimshaw, who expressed himself emphatically in favor of woman's political emancipation, believing that the ballot in her hands would result in a broader and better humanity.

J. C. Clegg Wright, the next speaker, was organic and thoughtful full suffrage exponent for woman. Mrs. Mary Wright Sewall, vice-president-at-large of the International Council of Women and secretary of foreign relations, advertised for the afternoon address, being in attendance at the symposium, and she, too, in the name of the National Woman's Council, which was federation of all such movements as suffrage, temperance, labor, education, etc.

A cordial welcome to all Chautauqua county suffragists from Hon. A. Gaston, president of the C. L. F. A., followed by responses from Mrs. Ellen Cheney, president Chautauqua County Political Equality Club, preceded the afternoon address of Mrs. Sewall—a straight suffrage talk along argumentative and logical lines, delivered with calmness and earnestness, and with marked interest and appreciation.

Mrs. Mary McDonald, of Toronto, Canada, a trustee of the public school, vice-president of Canada National Woman's Council, and a friend of the Countess Aberdeen, in response to a call from the president, stated the growth of suffrage sentiment and advancing condition of woman in her own country.

The evening reception and ball under the management of the women was a brilliant and successful affair, netting the association the largest revenue of this season. During her sojourn at Cassadaga Mrs. Sewall visited a number of our psychics with results, to her, astonishing and entirely satisfactory.

Monday evening Mrs. Harriet French Sherman, assisted by her pupils, presented a musical and dramatic and a pretty entertainment of music, graceful postures and fairy drills.

Sunday evening Miss June Reed, a violinist of pronounced ability, supported by several artists of the musical world, and Miss Blanch Mix, elocutionist, gave a recital of high artistic skill and merit.

The season's leading social event was a mediums' reception on Tuesday evening at the auditorium; a pleasant and delightfully informal gathering of mediums and non-mediums. The camp's president, Hon. A. Gaston, being called upon, read in a fine talk on "Our Mediums."

Monday morning, July 18, occurred the regular annual election of trustees for the ensuing year. The following gentlemen were elected: T. J. Skidmore, A. Gaston, M. R. Rouse, D. B. Merritt, E. C. Hyde, J. H. Osmer, P. J. Neelin. Thus the old board was retained, only two new ones being elected to fill vacancies made by resignation during the past year.

J. H. Osmer is a brilliant lawyer and judge, well known throughout the State of Pennsylvania, whose home is in Franklin, York County, Pa. Judge Osmer has long been identified with Spiritualism and is a yearly visitor at Cassadaga.

F. G. Neelin is a Canadian, residence Seaford, Ontario; an editor and public official, a man of influence among his own people, and one who wields a fearless lance in the cause of Spiritualism. As Canada is so well represented at Cassadaga the management displayed good judgment and wisdom in making one of their number a trustee.

In the selection of two such men of sterling worth, business ability and high personal character, the powers that voted them in are to be commended and congratulated. SHIRLEY BELLE.

## Summerland Beach Camp.

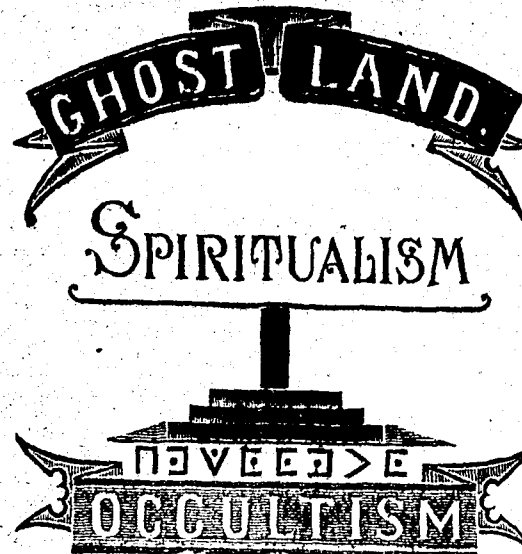
Summerland Beach Camp-meetings now got a deed from Mr. Woolley, and will proceed to build a large frame tabernacle on the square west of the hotel. There are several dwellings to be erected on this lovely spot, between now and next camp-meeting, which begins about August 28, 1898.

The last meeting was a success except in point of numbers. Lancaster, O. CHAS. CARTER.

## All Spiritualists, Attention!

Send in your cash contributions for aiding in the defense of the Babe will. If the N. S. A. succeeds with these suits, it will be placed on the firm financial basis that is so much needed. Now then, a long pull and a strong pull altogether for justice and right. FRANCIS B. WOODBURY.

All that is human must retrograde if it do not advance.—Gibbon.



## Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.		PAGE
THE NEOPHYTE		5
AUTHOR'S PREFACE		7-10
EDITOR'S INTRODUCTION		11-17
CHAPTER I.		
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES— ON THE THRESHOLD—AT COLLEGE—PROF. VON MARX— BERLIN BROTHERHOOD.		18-28
CHAPTER II.		
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM— MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.		29-37
CHAPTER III.		
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHE- MATICIAN—CONSTANCE—THE VICTIM.		38-50
CHAPTER IV.		
ZWINGER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.		51-59
CHAPTER V.		
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCULT- ISM—LETTER SHADOWS OF FATE—AMONG THE MAGI- CIANS—THE INNER LIGHT.		60-71
CHAPTER VI.		
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELE- MENTARIES—PLANETARIES—KOBOLDS—FAIRIES.		72-85
CHAPTER VII.		
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VIC- TIMS OR THE AFFLICTION—THE TELESCOPE—SPIRITS.		86-107
CHAPTER VIII.		
STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS.		108-128
CHAPTER IX.		
THE LETTER—THE LIFE TRANSFER—BEREAVEMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.		129-139
CHAPTER X.		
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARX—HIS GREAT ATTACHMENT TO LOUIS.		140-151
CHAPTER XI.		
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARNS A LESSON.		152-161
CHAPTER XII.		
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARX'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.		162-182
CHAPTER XIII.		
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES— THE NINE DAYS' TRIAL—PROF. VON MARX'S SPIRIT.		183-198
CHAPTER XIV.		
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RE- TURN—OBSESSED BY THE SPIRIT OF PROF. VON MARX.		199-210
CHAPTER XV.		
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHENCE—SEANCE.		211-218
CHAPTER XVI.		
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC.		219-227
PART II.		
THE ADEPT—INVOCATION—THE SOUL'S LITANIES.		228-232
CHAPTER XVII.		
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER —INCIDENTS IN THE LAND OF THE FAKIR.		233-240
CHAPTER XXVIII.		
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN— ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS.		241-255
CHAPTER XIX.		
THE DHARMA SALA OF THE VAIDYA—DAWNING LIGHT— THE BROTHERHOOD—SUBTERRANEAN REVELATIONS.		256-271
CHAPTER XX.		
OCULTISM—ITS USES AND ABUSES—LOVE—MARRIAGE— SPELLS—CHARMS—SPIRITUAL AFFINITY—SOUL LOVE.		272-283
CHAPTER XXI.		
THE ANGEL OF MORNING—ENVIRONED IN AN ATMOSPHERE OF FIRE—MIST—THE POTENTIAL TOUCH OF FORCE.		284-296
CHAPTER XXII.		
THE ENCHANTRESS—LADY BLANCHE—DEPARTURE FOR CALCUTTA—MR. DUDLEY'S ELEVATION—EVIL SPIRITS.		297-311
CHAPTER XXIII.		
BLACK MAGIC OR VAUDOISM—THE ENCHANTRESS PRO- POSES TO LOUIS—IS REJECTED—THREATENS—FAKIRS.		312-324
CHAPTER XXIV.		
PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BLANCHE PREPARE TO DEPART—ENCHANTRESS' PLOT FOILED.		325-335
CHAPTER XXV.		
DIARY OF LADY BLANCHE—THE MARRIAGE—BLANCHE'S DEVOTION—FAREWELL TO LOUIS.		336-345
CHAPTER XXVI.		
CLOSE OF THE LIFE EPISODE—THE CHEVALIER'S RECON- CILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION.		346-353







Address **THE PROGRESSIVE THINKER**









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

VOL. 16

CHICAGO, ILL., SATURDAY, SEPTEMBER 4, 1897.

NO. 406

## ITS GREAT MISSION.

The Evolution of Equitable Conditions.

The mission of Spiritualism is not merely to bring to you evidences of life beyond the grave and hope of reunion with loved ones in the Spirit-world. It has a higher work still—the elevation of the human race. Human progress is not attained by uniform steps, but by long periods of preparation, each era culminating in a change of vast import to the race. One of these changes is now approaching. A crisis in human affairs is impending. The issues must be met. No evasion of them is possible. We do not live for ourselves alone—we could not if we would. The human race is bound together by ties we cannot sever. While struggling each for his own welfare, we must aid in the elevation of our fellow-men, else we fail to attain our own highest good.

Spiritualism is the greatest reformatory force of modern times. It has not been so recognized, because its power has been dimmed in every direction. Literature has been permeated by its science has widened its domain in consequence of it, and in its clear light religion is being divested of its superstition. Spiritualism has entered the churches, and (without asking recognition for itself) has infused new life into the decaying religions of the world. Christianity, changing its methods, remodeling its teachings, and so transforming its character that it cannot today be recognized as the hell-fire terror of a half century ago.

While the teachings of Spiritualism (without recognition) are accomplishing much in the reformation of the world, Spiritual organizations are doing very little; and, until recently, all attempts at compact organization among Spiritualists have been futile. Organization to secure to Spiritualism credit for its reformatory work is of the very essence of organization to enable us to do the work of its inestimable value. In view of the fact that much more can be accomplished by a harmonious body than by the same number of persons acting as individuals, organization is of prime importance.

Our spirit friends have uniformly taught that happiness is to be attained here and hereafter not by self-seeking, but by love and labor for all; and after widely sowing the seeds of love for humanity during many years, they now look for the harvest. They are Spiritualists endeavoring to put into practice the lessons of brotherly love taught by the angel world? Can we not assist in making equality of rights a reality instead of a pretence in the great Republic? Has not the time come when organized Spiritualism should take the initiative in the establishment of better conditions on earth? How many Spiritualists realize that a change is inevitable, and that by our efforts it may be shaped for good instead of for evil?

What can you do? You can study human conditions as they exist in the world today; you can ascertain the evils that afflict humanity; can inquire into the causes, and, having learned them, can aid in their removal. I do not here indicate specific reforms nor particular methods, because I do not wish to incite antagonisms—my only object now being to awaken inquiry.

Those who maintain that because such inquiry belongs to the realm of political economy, it is therefore outside the boundaries of Spiritualism, cannot consistently claim the name of Spiritualist. Spiritualism has no boundaries. It embraces everything that concerns the welfare of man. You who seek to set up limitations for its action, deny its main mission on earth, even if you do not virtually put your seal of approbation on existing conditions.

"Every one for himself, and the Devil take the hindmost" has been the rule of the past; "each for all and all for each," will be that of the future. Spiritualism demands a higher rule of action than has heretofore prevailed, and the twentieth century will enforce it.

PROGRESSIVE SPIRITUALIST.

## IN SHADOW-LAND.

In this land—the shadow-land—Where we stand contending—stand Struggling 'mid the storms of life; Seeking naught but toil and strife—Knowing not the God within—Is the master of all sin. Knowing not the answer lies On the earth and in the skies—Asking if, for you, for me, There is immortality? Mother Nature, hear our call—Wave thy fair wand over all—Hear our call and be thou kind—Brightening the human mind! In this land of shifting sand—Where we stand—stand—stand—Gazing backward o'er the years—Filled with sorrow, pain and tears; Seeking in the past for light—That may guide our feet aright. Knowing not, that just ahead—From the land where dwells the dead—Comes a hand that points the way Out into a brighter day. Mother Nature, hear our call—Wave thy fair wand over all—Hear our call and be thou kind—Brightening the human mind! In this land—progressive land—Where we stand—stand—stand—Asking yet for Truth's fair light—That shall lead us from the night Of despair and woe and crime—Asking still, for heaven's sake—Knowing not that Truth's bright ray Hath already found its way Into heart and brain of man—Making life one holy plan! Mother Nature, hear our call—Wave thy fair wand over all—Hear our call and be thou kind—Brightening the human mind!

JULIA STEELMAN MITCHELL.  
Newport, Ky.

Love yourself, and in that love not unconsidered leave your honor—Shakespeare.

All governing overmuch kills the self help and energy of the governed.—Wendell Phillips.



## READ AND REBUKE.

The Handiwork of Jesuitical Rome.

Perhaps a great many of our readers are not aware that the band of Rome has been guilty of burning out a good, loyal citizen of our country, but such is the case. When the A. P. A. council was organized in Arcata several law-abiding citizens of that place received anonymous letters containing serious threats, among these receiving the letters was J. H. Bracken. It contained a threat something like this: "If you don't resign as president of the A. P. A. your house will go up in smoke or you will be found dead on the road." Mr. Bracken living some little distance from town, some time after while he and his wife were away from home, and their children at home and in bed, their home "went up in smoke," thus fulfilling that part of the threat, and nearly burning their children at the same time. This is merely a sample of the "law" and order club of the Catholic Church in its Jesuitical instruction. After the burning Mr. Bracken placed the Stars and Stripes on top of the chimney which survived the flames to show that although his home was gone his love for Old Glory remained. Only last week one supporter of the green rays was overtaken by a similar fate. "Bracken" (pretending the name with words too vile to repeat) had lots of nerve to put that flag up after he was burned out. And Rome again goes unpunished.—Citizen, Eureka, California.

The above account is true except as to the burning of the house. A correspondent saw the family at home, asleep, and that the children were barely rescued from the burning building by the father, who was severely burned about his hands, feet and shoulders by falling embers and burning rafters.

We commend this treatment of Mr. Bracken to those sleepy Protestants who can see no danger in Romanism.—Chicago American.

What a shame! What an outrage! on a whole innocent family, equal only by the Spanish Inquisition. No deed of this kind has occurred in America since the Spanish Inquisition. A law-abiding citizen, president of a society, which has nine millions of the truest American patriots, was selected to be murdered. Yes, and the whole innocent family assassinated and murdered. The father, mother and children were held against all the millions in the order. This blow was struck at the very head and heart of all its members, and each and all true American patriots everywhere. The blow to murder the president is meant to strike at all its members and lovers of liberty. Lincoln suffered assassination, but the blow was struck at the people's liberty. The injury of one is the concern of all, and should be regarded as aimed at each. Any citizen is liable to be treated so any day. For true patriotism alone, this family suffered the loss of their home and family escaped alive. No crime could be more outrageous. Will his people and country tolerate it? or will they show a spirit of indignation and justly rebuke it as they should? or will they look on unconcerned, and see a whole law-abiding family, innocent of any crime, while asleep at midnight being held out of their old homestead; a heroic father, in his night clothes, seriously burned while rescuing his helpless children from raging fire and falling embers? In his fearless dash into flames, and in his falling rescue the family from a terrible death, he saved his country from a stigma of such magnitude, that the people could never have wiped off, nor the country atoned for. Think of the lacerated feeling of the family in that trying hour! Burned out of their all, of home and clothing, out in the cold, their night clothes, feeling for their lives from Romanism, barefoot on the cold ground, clothed and destitute, homeless and penniless, a whole family cast out in the world alone, almost naked, covered only by the glittering stars of heaven blue, with a fellow-citizen and family awaits their destination, in tears and trials over the ashes of a ruined home, where Rome's assassins schemed their charred remains to be found. O, people of California where is your manhood? Are you asleep? When will you awake? Is patriotism dead? Will no crime or blow on a fellow-citizen and family await you? This crime committed on the innocent in the execution of a Romanist threat would shame cannibals. No Protestant ever treated a dog as Rome has your brother; and all because he is a Protestant and a tried patriot. No people could have greater stigma on their country. Will they wipe it off? It is equaled only by the burning of Lovejoy for espousing the abolition of slavery, which Lincoln accomplished. Illinois is erecting a monument to Lovejoy, but that does not atone or give him a life. The outrage on the whole Bracken family was a still greater crime. What

(Continued on page 5.)

## PROF. DOLBEAR'S DREAM

The Boston Scientist Talks About Uncanny Experiences.

Prof. Amos E. Dolbear, the noted physicist and electrician, of Tufts College, has been somewhat surprised and considerably annoyed at the various versions of a ghost story, with himself as one of the leading characters, that has been going the rounds of the press of late.

The professor said to a "Globe" reporter that the original incident on which the story was founded has been exaggerated and padded out, owing to the vivid imaginations of the various writers who have copied it, and he thought that before it went any further it would be well to have the true version given.

He remarked, to begin with, that he is not and has never been a Spiritualist, though he has had some odd experiences at various times in his life which have made him quite ready to agree with Hamlet that there are more things in heaven and earth than are dreamed of in his philosophy.

He said:

"The simple facts in this so-called ghost story are these: 'Some months ago I delivered an address at Elliot, and spent the night at the residence of Miss Sarah J. Farmer, daughter of the Moses Gerrish Farmer, the inventor of the fire alarm telegraph, the electric railway and electric trolley, who died in 1893, only slightly. I never was intimate with him.

"Well, on the night in question I went to bed in the house where Mr. Farmer lived for many years. I went to sleep, or thought I was asleep, though I realized fully that I was in bed in a house where I had never before been, and was fully conscious of my surroundings.

"I heard Mr. Farmer talking to me, though I don't recall particularly what was said, till I asked him: 'How do I know you are Moses Farmer?' Mind you, all this time I had not seen him, but had only heard his voice.

"At last he asked him, the question he held out his left hand. I took it in mine, and noticed that it was cold. The uncanny feeling it gave me was so strong that it awakened me. I felt nervous and uncomfortable, and after twisting and turning for awhile I finally went back to sleep.

"I asked him again how I should know him, and he held out his hand once more, and I asked him how I was to know it was his hand more than another.

"I'll do this," he said, crooking two of his fingers up in a peculiar way, while holding the two others straight and very rigid. The trick is a difficult one—in fact, I never found any one since who can do it. I tried to do the same thing with my own fingers, and the effort failed, and after trying and trying I finally gave up.

"I afterward talked with several people, and they all agreed that they remembered that peculiar accomplishment perfectly. A Mr. Keefe, who was Mr. Farmer's assistant for years, told me that Mr. Farmer had a knack of crooking any one of his fingers at will, while keeping the others perfectly straight, an exceedingly hard thing to do, as any one who will try it can find out.

"When Prof. Dolbear was asked how he accounted for the apparent phenomenon, he admitted that he could not account for it at all, unless it be regarded as an hallucination, one of a type of mysteries which is fully recognized by the scientific world, but as yet the object of a deal of investigation during the last fifteen or twenty years.

"This led Prof. Dolbear to recall some earlier experiences in somewhat the same line. The first one he related occurred in a town in New Hampshire where he became a little frightened and he said: 'My house was about a mile from town, and I was in the habit of walking up the railroad track and through a graveyard, as it was nearer that way.

"One moonlight night as I was walking along the track toward home, I saw a woman some distance in front of me. I noticed that she seemed to keep just so far ahead all the time, and getting a little curious, I quickened my steps and finally ran, yet still the distance remained the same.

"When we reached the graveyard I was surprised to find her enter it, followed, and finally she disappeared in a small clump of evergreens.

"I went in among the brush and explored thoroughly, but could find no trace of her. Up to that time I had thought it all very singular, but when I found her completely she had vanished, I became a little frightened and made for home in short order. I saw nothing more of her, however."

Another experience that Prof. Dolbear remembered occurred twenty-five years or more ago, in Lexington, Ky., where he was teaching in the State Normal. He thus described it:

"I occupied a room in one of the college buildings. In the center of the room, near the foot of my bed, was a stove. Further to the right was a closet, the door of which was fastened by a clasp that required considerable

(Continued on page 5.)

## PROPHECIES FULFILLED.

Made in 1860, all Fulfilled Save One to Occur by 1905.

LEVITATION ALSO AMONG THE PROPHETS' EXPERIENCES.

I have an uncle—Chas. H. Green, of Ball River, Wis., who has a remarkable gift of prophecy as Daniel or any of the Old Testament prophets have been credited with. His psychic experience began with levitation to the ceiling in Methodist meetings in the county where I was born, and in 1860, the gift of prophecy came to him. A year ago I wrote him for a detailed account of his experiences, which he sent me, and the following extracts from his letter were recently published in the Philosophical Journal. Since then one more of the prophecies has been fulfilled, and a second of it is predicted for 1905 to take place. Here are some extracts from the letter:

"You wished me to write of my being lifted to the ceiling many times in Methodist meetings. This occurred in 1858, in Waseca county, Minnesota, and an account of it was published in the secular press at the time.

"In September, 1890, in the village of Elysian (same county) at the home of a Mr. Hughes, I met with some Spiritualists. We were 'in the spirit' (as St. Paul describes it), and saw a living man of the Southern States, his mountain ranges, its rivers, and blood on the ground where every battle was afterwards fought. I saw that slavery would be abolished forever; that peace would be restored, the union of the States preserved, its power for good vastly increased and its prosperity in all respects a nation great unparalleled in the history of the world; that other people and nations, seeing this, would struggle for liberty—peoples and kings would tremble; that Rome would, in its turn, be overthrown and the Germans which would result in a republic.

"I saw Methodistists join with Catholics to check liberal thought—to crush out Spiritualism—and other churches joined to continue and keep up old theology; that this struggle would continue until 1905, when universal freedom of thought and the new basis of spiritual light would become the light of the world.

"I have heard many things long before they happened and never made a mistake in the least detail.

"I was on the train that took the 3rd Wisconsin Cavalry to Chicago, and was on my feet to save the train from accident, happened four miles from Chicago, but Captain Ira Justis stood up in front of me and prevented my jerking the bell-rope to stop the train as the accident occurred. All in the car could see this and bear witness to the fact.

"We had twelve killed in that accident and thirty injured. One was crushed between the second and third car. He got on at the last station in Wisconsin, and I was involuntarily lifted on my feet to prevent his getting on, as his wife was clinging to him crying. 'It's the last that will see you at home,' he said, and he was lifted to my feet, 'the first news of him will reach you in the morning—he is crushed—he is killed.'

"Oh, how dare anyone fight this glorious light of Spiritualism and the bright, loving ones who are ever with us!"

"The writer goes on to narrate some startling war experiences, telling how, on one occasion, when captured by the enemy, his spirit hand saved him while two men were vying with each other to see which should be first to get a rope around his neck to strangle him.

"The following dispatch, dated Anderson, Ind., August 1, 1897, shows that the prophecy—that Methodistists would join with Catholics to fight Spiritualism has been fulfilled as literally as the other prophecies given. At the same time, hence I have great hope that in 1905 'universal freedom of thought' and the new flood of spiritual light' will illuminate the whole world:

"Rev. H. H. Becker, of Dayton, O.; Rev. E. E. Gaylor, of Columbus, O.; Prof. J. D. Hagaman, of Adrian, Mich.; W. R. Covert, of St. Louis, and other prominent anti-Spiritualists, today issued a call for a national meeting of anti-Spiritualists in this city, September 1, to organize a national association. Catholics, Methodistists and Christians are particularly antagonistic to Spiritualism, and they will join in this movement. There are at present several State associations, but as yet nothing national for a concentrated fight."

ERNEST S. GREEN.  
San Francisco, Cal.

## A Peculiar Puzzle.

Here is a puzzle, and it puzzles me so, That I write to you, for I'm anxious to know. The true state of this thing, and the relation In which Adam stands to the rest of Creation. Was he in reality our primal Pa? Or should we remember him as our first Ma?

The rib puzzle around which Eve was formed was taken up of Adam. This makes Adam the mother of Eve. And by Adam's taking his daughter to wife, he has worked a terrible confusion in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her mother-in-law. And this also makes him in the family tree. And when we trace our pedigree back to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he makes himself not only her husband—but he is also her



# MOST REMARKABLE MATERIALIZATION.

LINDA CRESS.

## A Unique Spirit Control.

Narrative of a Truthful and Eminent Medium.

HER FAMILIAR CAME IN FORM OF A LITTLE CHILD, BUT ITS EARTHLY EXISTENCE HAD COVERED FORTY YEARS—DESCRIPTIONS WHICH WOULD CREDULITY WITHOUT ABATEMENT OF INTEREST.

"I witnessed mysterious manifestations before my tenth year. At the age of twelve something came into my life from the region of the unknown which ever since has influenced me more than all else," says the Cincinnati Enquirer. "I was an only child, and my parents being in comfortable circumstances, were liberal in providing means for my present happiness and future well-being, while at the same time they were not a little worried at the 'queer' things I saw and did. It was their view that temporarily I was mentally out of balance and scarcely responsible for my acts, but they kept at their own sorrowful secret till events disproved it.

I do not propose to narrate the smaller details of my experience, mostly uninteresting except to the sight, but will at once tell the story which has been absorbed most of my life. Returning from school one evening I found sitting in my special chair and amusing herself with my picture books and other toys one of the sweetest little girls I had ever seen. She looked up at me with a bright, confiding smile, and said: 'How do, Milly, sweetheart?' My name is Mildred; so much this little stranger knew; and, perhaps, she was a cousin, till then unmet. I asked my mother if this was so.

"Perhaps," she replied, evasively. "What is her name? Tell me all about her and when she came," I demanded.

"The child answered: 'I only just arrived, and my name is Linda Cress. I came to stay and play with you, 'cause you're so lonesome. Don't you want me?'

Indeed I did, and I said so. Of all things in the world a dear little playmate was what I most longed for, and it had seemed to me for many years that a house containing only one child was the most lonely place imaginable for that individual youngster. Now I could be truly happy. Linda and I became friends immediately, and I overcame her home woe, for she had brothers and sisters, playmates, plenty of toys, bon-bons and nice dresses, and how long she expected to stay with us. To all these queries her answers were satisfactory, especially the last—that she would stay as long as I wanted her. 'That will be forever,' I said. 'We had come to stay for an hour or more when mother asked if I did not think it time to stop that foolishness. 'It is foolish to have a nice, little girl to talk to and play with?' I questioned. 'Oh, no,' answered mother, 'not when she is real, but you have built her up in your imagination, and that is foolish and will prove disappointing. Get a real playmate, a little girl, and I certainly will not object.'

"This was a strange reply, I thought, for nothing could be more real to me than this little visitor, with her golden curls, deep blue, smiling eyes and confident demeanor, and I asked: 'Mother, is it possible you do not see Linda?'

"There is no one in the room but you and myself, Mildred, and I do not like to have you pretend there is. I hope you do not wish to deceive me.'

"No, but I want Linda to show herself to you if you do not already see her. I'm sure you'll find her, for she is very pretty. Will you go to see?" I asked, turning to the child.

"There was a momentary hesitation, and then a bright glow appeared in the child's face and she seemed semi-luminous for half a minute. Mother looked about to faint and the apparition vanished from her sight and assumed its normal condition of mine.

"I know you saw her," said I, as mother came back to herself. "You must like her. Can she not stay here with me as long as I want her?"

Mother said she would think of it, and Linda laughed, knowing, as she afterward explained to me, that mother's decision could not possibly affect the fact. This had been predetermined by higher authority. Father had been duly told of this incident, at which he pooh-poohed, but subsequently when mother told him what part of it she had seen, he looked serious and questioned me quite closely, and when I was afraid the neighbors would hear the story and charged me to say nothing about it to my schoolmates, which I obeyed.

This strange child became my constant companion, accompanying me everywhere, even to school, pretending to eat what I did not eat, and to sleep in my bed at night. No spaniel could be more faithful in guardianship or more patient toward my moods and whims, and I could not have loved a sister more dearly than I did her.

Describe her? That is one thing which transcends power, for she came in many ways different from any being I ever met. Petite, with rosy tinted complexion and regular features, confiding eyes and heavenly tresses, she was incomparably lovely. Always joyous, never falling to find good in conditions at which was disposed to repine, she was bright as a sunbeam and happy as a bird without intermission; and she filled with light and love the life that before had been so lonely. Her voice was more miraculously sweet than springtime flowers, and to say that she sang divinely is not too much praise. To her I have been, and was as willing as ever bondage was for freedom, and she breathed no atmosphere but that of loving kindness. Once I asked her how old she was.

"Oh," with a look of intense surprise, "I'm not old at all, sweetheart, and cannot be, for I am of the age of people, and I am beyond time's influence in any way. Many mortal lives. Had I remained on earth I would have been old before your parents were born, and probably foolish; but these conditions I happily escaped, and am thankful. Human life is a terrible burden. I have seen large numbers of people who are large and strong, and love is outgrown, as I hope you will never learn by hard experience."

"How did you learn these things?" I asked.

"Partly by experience, largely by observation. That 'worn expression,' 'Whom the gods love die young,' is the application in my case, for when I passed from earth my age was

"I had long observed your loneliness and felt an ambition to cure it. Having assumed this form it was necessary to adopt childish ways, but I was enabled to retain intellect, quite mature, without my chosen mission, would have been less successful. I can come as a woman whenever you wish me to."

"I'll never wish it. Let me always see you as the darling little girl you first appeared, as you have always cheerfully blessed me. I fully understand 'Circumstances will at sometime occasion a change of this feeling, when you will need stronger protection, and I will be ready for it,' she said, with a sigh such as I had never before heard from her.

She, before reaching the age of fourteen, my parents proposed for me a birthday party, and the whole house was busy with preparation for that event, when Linda asked if she might attend as one of the real guests.

"Of course you may," I answered. "I couldn't enjoy it if you were absent, and you shall have a dress as nice as mine."

"Don't trouble about the dress," said she. "I have many dresses you have not seen, and you will not be ashamed of your little friend, Milly darling. You may feel assured that I will also be cheerful and happy. I fully understand the etiquette of such an assembly."

It was a gathering of all my friends, many of whom were accompanied by their parents. When enjoyment seemed to be at its height Linda Cress entered the parlors like a flash of iridescence, attracted every eye to her beauty of form and features. She appeared as if of my age and size, and she beamed upon the guests like an angel of light. "Who is she?" "Where does she live?" were questions upon all lips, for to every one she was as apparent as my face. It was the first time my father had seen her, but he divined her identity and whispered in my ear that I must make the necessary introductions, as if she was a mortal and one of my dearest friends, and to no one was any different introduction to be afforded, Linda, conscious of the nature of this communication, came and said:

"Have no embarrassment about me. A simple introduction is enough. I will answer for whatever may follow. Nothing unpleasant will come from it."

The pleasantest things resulted, as if the weird girl controlled the thoughts and feelings of every one, and she came in contact and directed as she wished. She said wise things in a girlish tone, and her charming self-possession and easy manner indicated rarest culture in one of her years; but her dress was the most wonderful creation imaginable in the minds of the girls and their mothers, and it was worthy of the interest it excited. What was the material? All wanted to know, but none plucked up courage to ask. How was the ornate embroidery—constantly changing in pattern and hue with every movement of the wearer—designed and worked so effectively? It was the grizzled of the occasion and unanswerable. The dress was like a misty cloud of the finest lace, lighter than air, and dotted about Linda's form in the most undefined and engaging way, while the curious embroidery with which it was bedizened seemed to be a SPONTANEOUS FLOWERING OUT of her enchanting nature, rather than the work of hands and hands, the figures outlining thousands of pretty views in their interminable changes, all bright and deliciously happy, like a dream of heaven. Human art has never produced nor even aspired to such an effect, and human reason points to the uselessness of any attempt in this direction.

We had music from piano and harp, and singing. After several pieces had been very acceptably rendered I asked Linda to favor us with an exhibition of her musical powers, and with a momentary hesitation she went to the piano and played a funny melody of everything that had been previously played by the guests, then struck up a lively air from the opera of "Les Porcherons," and followed it by several other animated selections, closing with a grand old waltz, and she rendered with remarkable expressiveness. As she began upon this final effort I distinctly heard the words of the piece as from a great distance, and soon discovered that all the company heard them in the same way. The last verse was repeated as if the singers were immediately beneath our windows, and some of the guests looked out to see if this was really the case. No one was in sight, whereupon a lady suggested that the vocalists might be in ambush to heighten the effect of their performance. Fortunately this was accepted as a sufficient explanation, but wonder at Linda's talent was at its height when she left the instrument.

She was asked if she also played the harp, and when she sought to evade a direct answer the demand was loud and persistent that she make a trial of it. The grand instrument made such response to her wishes as she desired, and she played with such sweet sounds in numbers rarely caught by mortal ear. The girl was herself entranced by her own effort, and she sang to the marvelous sweet music coned by mytic fingers ineffable words fashioned to the most impetuous rhythm. Linda afterward recalled one stanza of the wild chant and repeated it to me in words like these:

"Shall I strew on my love, rose rue or laurel, Sweetheart, or this that was the veil of thee?"

Or quiet rose-dewer molded by the sea, Or simplest growth of meadowsweet or sorrel,

Such as the summer-sleep Dryads weave, Waked up by the snow-soft sudden rains at eve,

Or wilt thou rather, as on earth before, Half-faded flowery blossoms, pale with heart,

And full of bitter summers, but more sweet To thee than gleamings on an alien shore, Trod by no tropic feet?"

There were many verses, but just before the midnight hour the piece was concluded and the harp struck the sympathetic notes of "Sweet Home."

I was fairly unconscious upon my fifteenth year, and the party concluded.

Next day Linda pressed her rosy cheek against mine and said she must be absent for awhile.

"Why?"

"Because there will be too many questions from your friends I remain. I must give you the opportunity to say that I have returned to my home, and that will be strictly true."

"But if I am asked where your home is?"

"You will not be asked."

And such proved to be the case. She was away for the opportunity to say that I have returned to my home, and that will be strictly true."

"How did you learn these things?" I asked.

"Partly by experience, largely by observation. That 'worn expression,' 'Whom the gods love die young,' is the application in my case, for when I passed from earth my age was

ALMOST FORTY YEARS, and I came to you like a little child,

One morning I found her curled down upon my bed, asleep, and which was the happiest at this reunion would be hard to determine. Since that time we have never been parted for a day, and the assistance she has given me in my work has been most valuable. I could never have performed any of it but for her, for she is a girl of almost created and has since wholly controlled every phase of my mediumship, and I have not lacked success in it at any time. I see her or feel her presence in every waking moment. Once she saved my life, and once prevented a robbery which would have made me a beggar if it had succeeded. She accompanied me to Europe—as a 'deadhead' of course—where I received an offer of marriage from a person who appeared respectable. Linda found out that he already had a wife. A second proposition was already been attempted at my expense, one of which she has defeated by timely action. One day not long ago she said to me:

"I could make you the richest little woman in the world, dear Milly, if you cared for wealth."

"I can go into the banks and bring out their money to you without being seen, and we need never be detected. Do you want it?"

"That would be stealing."

"When it wouldn't pay."

"It would be the same as yielding to a eternity of bondage in exchange for a few days of that which is called pleasure, but really it is the most senseless gratification conceivable."

"Then why tempt me?"

"I do not tempt you, I only tried, not tempted, and will strengthen it against evil and save you from sudden surprises."

Often she teaches me in this way to my lasting profit, and says that finally she will guide me to the further shore of existence, where a better system of teaching will replace her crude efforts. She stands beside me at this moment, as real to my apprehension as anything I see or hear, and she smiles sweetly as she prompts me that I have said quite enough upon a subject so old. Perhaps I have, but much more would be required to do full justice to the spirit of Linda Cress.

This remarkable narrative of spirit control is recounted by one of the most eminent lady mediums in the United States, and that she conscientiously believes every word of it is undoubted by those who know her.

T. P.

SHAKER SPIRITUALISM.

Mother Ann Lee's Visions and Inspirations.

To the Editor:—What were those spirit manifestations which occurred throughout all the Shaker societies in the Union, seven years previous to the Rochester meeting, were they ancient or modern?

And what were those exhibited through Mother Ann Lee's mediumship one hundred and some odd years ago? She saw visions in childhood, and in mature life was told by an angel to repair to America, for she was appointed by the highest powers to perform great work here, which would yet "grow and fill the whole earth"—she was to found a church, after the apostolic order—based upon the principles of peace and good will to all, purity of life, universal brotherhood, and unity of interest.

In obedience to this call she quit her own country and came here to fulfill her mission. While on the voyage, in the midst of a perilous storm which threatened the ship and all on board, she fell upon her knees (as did also her little band of followers) and solicited the aid of kind heaven; or, arising "her countenance beamed (as it were) with the light of a divine glory," and she said: "Captain, be of good cheer, not a hair of your heads shall be harmed, for I see an angel at the helm, and we shall all be landed safely on American shores."

The ship had sprung a leak and was fast filling with water, while the captain and crew, and with a hope and stood agast with fear, saying, "we shall surely go to the bottom." Suddenly, as if by unseen powers, the winds were reversed, and a heavy sea replaced the loose planks in proper position, the waters were bailed out, and all became calm again.

On arriving in New York, (August 8, 1770), the captain told the story of the perilous adventure, and said: "Had it not been for Ann Lee and her followers we would surely all have sunk to watery graves."

After a time of hard toil, and secluded life in the wilderness of Watervliet, N. Y., she went to her public work—preaching the glad tidings of love and peace and salvation through good works, and not the "blood of Jesus." She labored amongst all classes alike, giving freely, as she had received, without money and without price, those holy and divine inspirations from the "higher heavens." Her teachings, both by precept and example were of the purest and most unselfish kind, both in public and private, and resulted in the conversion of thousands to her doctrines, and the founding of many noble and beautiful homes on the continent, and in her public work, she was at all times freely open to any worthy and respectable persons who felt the need of entering upon the "higher order of life" and were ready to fall in line with the established rules of the organization.

The divine outpouring in Mother Ann's time was the same as that of apostle Paul—seeing and holding communion with angel beings, inspiration, speaking in tongues, prophesying, healing the sick, etc., and the same power in greater or less degree has been manifested among her people from that up to the present time.

JULIA H. JOHNSON.

Sumnerland, Cal.

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

"Principles of Light and Color." By E. D. Babbitt, M. D., L. D. A truly great work on the subject of light and color, and one which Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and students of the occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information and is the most readable and by every one. Price \$2, postpaid.

TAKE THESE LINES HOME.

Wouldst thou be worthy of the guides who keep—

So sweet a guard around thee in thy sleep, And in thy wakeful moments thee inspire,

With loving words and music fraught with fire;

Wouldst thou be worthy of them as they prize?—

Then rise, as it becomes a man to rise. Let concentration become thy power,

Collect thy powers into one central power,

Over too large a surface, gold, when spread, Becomes, like Autumn's leaflets, cold and dead.

The trembling victim of each breath of wind, But not so with the breathing, godlike mind.

Where one bright purpose magnifies the soul, Where concentration lives to guide the whole;

Where to do duty for the King on high, Small thoughts to defy.

The unseen atoms of your atmosphere Become a weight consolidated here—

A weight too strong for the overpowering winds That make such havoc among scattered minds.

Take hence your lines home, and ponder, with a hope To better please us.

—Alexander Pope.

## A CHEERFUL FUNERAL.

Obsequies Without the Customary Gloom.

To the Editor:—I would like to tell the readers of your paper of the beautiful funeral of the late ex-Congressman Harrison Kelley, of Burlington, Kans., which took place July 26.

Harrison Kelley had always been called an idealist, but no matter what was called; it was what he was, an honest man, a loving father and a generous neighbor. None knew him but to respect him. He always practiced the precept, "Love thy neighbor as thyself," as all can testify.

Now the beautiful part of the funeral was this: After opening with some beautiful song, two short impressive addresses were made by Messrs. Frank Hoffman, of Emporia, and Clarence Milroy, of Burlington. No prayer was offered; no chapter from the Bible read. Harrison Kelley left a wife, three daughters and a son—not to mention his loss, but to rejoice that his new existence is his gain. There was no crepe on the door, nor signs of sorrow anywhere. The daughters were dressed in white, and wore white flowers. The wife wore a medium dark dress. Not a tear bedimmed their eyes, and such a happy expression was on their faces almost a smile. They joined in singing the songs, "Nearer, My God, to Thee," and "Rock of Ages." The family are all Christian Scientists, and they let that thought become a part of them. They would not have it said, "he was dead," but he was so, he seemed so much alive to them as ever, and he was right in their midst.

Spiritualists, when we stand beside our loved ones, when they pass the change, let us adopt the white costume; it takes away the sadness and gloom black always brings. White is always a symbol of love and purity. Of glorious truth and grand reality that the spiritual life teaches! Haven't we cause to rejoice and shout loud Hosannas that such a truth is in reach of all humanity? May it fly, as by the swift wings of a dove, and hover over every heart, inspiring each brain with this thought, that the word "Death" has no sting, and the grave has lost its victory.

Why should we mourn? It should not be; we should rejoice that a spirit has gained admittance to the real part of life. Death, so-called, is as essential as birth, for the advancement of the soul. The fact, grief will flee to the unreal, to what it is. This funeral left an impression on the people at Burlington that will never be forgotten. It was approved by some, but the church-going class condemn it. But the family can truly say from their hearts, "Father, forgive them, they know not what they do."

IDA MAY COOK.

NEW BOOKS.

Old and New Psychology. By W. J. Colville.

This fine volume contains, substantially twenty-four lectures delivered by the well-known lecturer and speaker on the spiritual realm, Mr. W. J. Colville. His ability and inspirational powers are everywhere recognized.

Psychology is a large subject, and many volumes have been written thereon. Most, however, they are confined to the "old" psychology, and are very far from being up-to-date in a proper conception and appreciation of the matter in hand. The old notions about Sensation, Perception, etc., are, with slight changes, presented, over and over again, with tedious repetition and dull monotony.

Colville, with Mr. Colville in these interesting chapters. After a philosophical definition of psychology, he presents a historical view of the science from the earlier ages of Plato and Aristotle, down to Bacon—not forgetting the wonderful Swendsenborg—and on to the modern authors.

Our author does not stop with a discussion of the old theories, and the truths they present, but passes on to the elucidation of the more modern developments, and newer aspects of psychology in its latest phases. Hence he gives us chapters on hypnosis, telepathy and transference of thought, or mental telegraphy; mediumship, its nature and uses; obsession, etc.—phases of psychology that are new, or have taken on new meanings since the advent of Modern-Spiritualism.

For these reasons the author's work is of added interest and value. To one who is accustomed to the stereotyped phraseology of the old-school textbooks of psychology, to read Mr. Colville's book is like turning from an old, stale, and insipid dish to a fresh one, where all is full of vigor, green and flowery life. There is not a dull page, nor one that does not scintillate with vivacity and valuable instruction combined. Old subjects are made fresh and interesting.

Just one quotation must close this notice: "First among requisites for spiritual control is an unobscured and unobscured mind, placed perfect healthfulness of mind and body. Whatever savors of egotism in thought or practice must be rigorously excluded from the exercises performed with the end of giving free expression to latent psychical endowments. To be normal is well, to attain to the 'higher order' is still better; but abnormality is never to be desired."

For sale at this office. Price \$1.

IF WE HAD THE TIME.

If I had the time to find a place And sit me down full face to face With my better self that stands no show,

In my daily life that rushes so; It might be then I would see my soul Was stumbling still toward the shining goal;

I might be nerved by the thought sublime, If I had the time.

If I had time to let my heart Speak out and tell in my life a part, To lay about and stretch a hand To a comrade quartered in no-luck land;

Ah, God! if I might just sit still And hear the note of the whip-poor-will, I think that my wish with God's would rhyme.

If I had the time! If I had the time to let my heart Speak out and tell in my life a part, To lay about and stretch a hand To a comrade quartered in no-luck land;

Ah, God! if I might just sit still And hear the note of the whip-poor-will, I think that my wish with God's would rhyme.

—Richard E. Burton.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

## HARRY F. COATES.

A Physical Medium of Mattoon, Illinois.

A subscriber writes from Mattoon, Ill.: "We have one of the best mediums in the State, H. F. Coates, a farmer who lives near our city. He has produced some wonderful phenomena, and there is no doubt about his honesty, as called on to testify. He visits other cities only on invitation, and wherever he goes the newspapers are invited to send a representative and good reports are always given."

"The News of Mattoon speaks of Mr. Coates as follows: 'The shades of departed spirits have been invoked in Charleston and they have responded through horns and colored lights. It was Sunday night in Tooke's offices. The medium was Harry F. Coates, a farmer who lives near Mattoon. He and his wife and father-in-law, Harry Prager, another farmer, were the force and about fifteen of our people were the audience. S. L. Bower and wife; Ed Hart and lady; Will Woolen and wife; Dr. Silvertown, G. W. Rosebraugh, Kimball Verthorn, J. P. Jones and S. M. Tooke were present and the press was represented by G. V. Wells, of the Mattoon Star; T. M. Morgan, of the Courier and the editor of the News.'

Before going into the inner room and turning out the lights, all who desired gave up a handkerchief, which were wrung out with some water from the office pitcher. They were put on the table, together with a couple of tin horns and a guller.

The doors were then closed and the windows blanketed. All formed a circle, alternating a lady and gentleman so far as possible.

Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.

It was about as big as a silver dollar and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the head sharply; all heard the hammering and we can swear to it. Then the horns began to rattle, and the light came back. Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.

It was about as big as a silver dollar and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the head sharply; all heard the hammering and we can swear to it. Then the horns began to rattle, and the light came back. Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.

It was about as big as a silver dollar and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the head sharply; all heard the hammering and we can swear to it. Then the horns began to rattle, and the light came back. Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.

It was about as big as a silver dollar and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the head sharply; all heard the hammering and we can swear to it. Then the horns began to rattle, and the light came back. Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.

It was about as big as a silver dollar and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the head sharply; all heard the hammering and we can swear to it. Then the horns began to rattle, and the light came back. Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.

It was about as big as a silver dollar and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the head sharply; all heard the hammering and we can swear to it. Then the horns began to rattle, and the light came back. Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.

It was about as big as a silver dollar and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the head sharply; all heard the hammering and we can swear to it. Then the horns began to rattle, and the light came back. Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.

It was about as big as a silver dollar and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the head sharply; all heard the hammering and we can swear to it. Then the horns began to rattle, and the light came back. Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.

It was about as big as a silver dollar and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the head sharply; all heard the hammering and we can swear to it. Then the horns began to rattle, and the light came back. Mr. Wells, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around the table.













## CASSADAGA CAMP.

Lyman C. Howe Throws a Bomb into Theosophy.

At Cassadaga camp, where all legitimate and profitable subjects are presented for consideration, Theosophy challenged thoughtful attention during the past week. Its claims, philosophy and doctrines having been fully presented in three public addresses and several parlor talks by its noted leader, Mrs. Annie Besant, the famous orator and author, and her co-worker, the Countess Wachtmeister, who were also assisted by Miss Wilson, the librarian of the London Theosophical Society.

Mrs. Besant, who is a lady of strong, pleasing magnetism, remarkably stilling personality, calm, dignified bearing, possesses a highly intellectual face, frequently illuminated by a wondrous smile, and bright, keen, sympathetic eyes, whose expression hints of a vision reaching beyond this mortal sphere.

Tuesday evening this remarkable lady addressed a large audience on "Theosophy and its Teachings." Wednesday afternoon Mrs. Besant entertained the audience with an intensely interesting discourse on "Life After Death," during which many personal experiences of her research through the psychic realm were graphically related. The Countess Wachtmeister lectured Wednesday evening on "Spiritualism in the Light of Theosophy."

Both of these illustrious ladies Spiritualism occupies a subordinate position—being but the primary or preparatory department leading to Theosophy. But to the highly developed Spiritualists the case presented an entirely different view in that much that was given as belonging wholly to Theosophy, and therefore new to Spiritualists, were old to the degree of being our first stepping-stones in Modern Spiritualism.

Still we are glad these gifted ladies honored us with a call on their missionary journeys, for we enjoyed their presence and the discourse of "What is the resurrection and the light," and "The God in man." The former she defined as unfounded—spiritually and intellectually in this life.

God in man was the outward expression of the inner man. A man who believes in a vengeful God is the man who has a spiteful nature.

Brother Lyman C. Howe recovered sufficiently to fill his last date on the programme, to the gratification of his many admiring friends.

Mr. Howe's well known anti-reincarnation views provoked the following question as the subject of his address: "Is it consistent after building up a camp for the dissemination of Spiritualism, to place upon our platform those whose views are at variance, and whose aim is to dispute and repudiate Spiritualism?"

It is, Mr. Howe affirmed, wholly consistent. Spiritualism is broad enough and strong enough to carry anything that may be imposed upon it. It lays down no rules of authority to any one. It invites all to its humorous feast, and trusts truth to defend itself against all error, having nothing to fear from any assumptions, speculations, or criticisms—

from whatever source they may arise. With Thomas Jefferson we say, "We have nothing to fear from error, while truth is left to combat it," and those who come upon our free platform may receive more than they give, and if they have any truth to give, let us accept it gladly.

It was the Countess Wachtmeister who ventured the assertion that mediumship was undesirable in that it so frequently wrecked the individual medium, to which Mr. Howe replied by citing a long list of notable mediums, whose long and useful public labors have been a blessing to the human race and whose individual lives have been greatly benefited through their mediumship. To shut the door between this and the spirit-world would be impossible. Having once been opened through mediumship, it will never again be closed.

Sunday the platform attractions were Mrs. Carrie Twing and Dr. W. W. Hicks.

Evening entertainments during the week have been of a superior order, especially that given by Miss June Reed, violinist, and Miss Nellie Nichols, electrician, both finished artists of superior merit and ability.

Sunday evening at the auditorium, there was a wonderful combination address given by the following noted mediums: P. L. O. A. Keeler, Campbell Brothers, and Mrs. M. H. Hatfield. Petitions, manifestations occurring in three separate cabinets, in full view of the audience at the same time. All our mediums are accomplishing good work this season in sowing the seeds of truth whose harvest must strengthen the cause and multiply its adherents.

Cassadaga's star of destiny is still in the zenith, with no immediate prospects of its descending, for it is backed and surrounded by a spiritual force, the full extent of whose power and potency no man knows—so that the voices which the willing ear rightly attuned may hear—and hearing, believe.

SHIRLEY BELL

## ONSET BAY CAMP.

Notes of the Work Done.

On Monday copious showers of rain fell throughout the day, with vivid flashes of lightning and peal on peal of thunder. Association Oct. 27, occupied by Mr. Libby, was struck by lightning. The fire department quickly responded to the call, but the fire was subdued before they arrived. Mr. Libby was somewhat injured, but happily not seriously.

We have had with us for a few days Miss Ethel Gould, of Randolph, Vt., an eloquentist of ability. An entertainment was given in the temple, at which Miss Gould was highly complimented for her fine sympathetic voice and oratorical ability.

Tuesday services opened with a song by Prof. Peck. Mrs. Carrie E. S. Fwing read a poem and then for her lecture, "Search the Scriptures for in them ye think ye have eternal life." Wednesday Prof. Peck sang, "Mother Will Come to Her Boy," and "Pulling Hard Against the Stream."

Mr. H. D. Barrett, President of the National Spiritualists' Association, and editor of the Banner of Light gave the following poem and took the same for the subject of his discourse:

**THE FAULT OF THE AGE.**  
The fault of the age is the mad endeavor  
To leap to heights that were made to climb.  
By a burst of strength, or a thought that is clever  
We plan to outwit and forestall time.  
We scorn to wait for the thing worth having,  
We wait high noon at the day's dim dawn,  
We find no pleasure in toiling and saving,  
As our forefathers did in the good times gone.

We force our roses before their season,  
To bloom and blossom that we may wear,  
And then we wonder and ask the reason  
Why perfect buds are so few and rare.  
We crave the gain but despise the getting,  
We want wealth not as reward, but to do;  
And the strength that is wasted in useless fretting  
Would feed a forest or build a tower.

To covet the prize yet to shrink from the winning,  
To thirst for glory you fear the fight;  
Why, what can it lead to but lasting sinning,  
To mental languor and moral blight?  
Better the old slow way of striving  
And counting small gains when the time is done,  
Than to use our forces all in contriving,  
And to grasp for pleasure we have not won.

"There are many thoughts that come rushing in upon us as we view the issues of the hour. The strength that is wasted would go far towards righting the wrongs of the present. It is impossible to grasp the whole at this time. It is, however, advisable to take up a few for our consideration. I believe it our first duty to clean house and then we can afford to go into our neighbor's house to clean. Some say we have all the liberty we need to do as we please, but I believe there are clouds arising that will do ourselves harm unless we interest ourselves in these issues. A true religion will make a man politically free if we live up to it, free both religiously and politically. Liberty has not come in certain States because there are restrictions. In this land of the free and home of the brave a man may have a right to worship according to the dictates of his conscience, but if he is a seventh-day Baptist and keeps Saturdays and works Sundays, he is taken before the judge of his county and sentenced to the penitentiary for 120 days. This was done in Tennessee and in Arkansas, but the law has since been repealed in Arkansas. We are as Spiritualists confronting a situation that is the cry of an organization to crush Spiritualism. There is a need for you and me to rally to the principles of religious liberty and see to it that the power invested in us is upheld. Let us raise high the banner of truth and say to all, our rights are yours and yours are ours. Do this we shall have religious liberty."

Poverty party in the temple in the evening.  
Poole's excellent string band gives a concert each day at the auditorium after services, which is highly appreciated and enjoyed.

Lovely Onset, the coy maiden, has wooed and won to her fair bosom another lover. Dr. Dumont C. Dake, of New York, is looking about him with a view to making this his permanent summer home.

Thursday afternoon lecture was given by Mrs. Ida P. A. Whitlock, State agent for the N. S. A. for the State of Rhode Island. Her subject was "Work for the Workers," closing with psychometric readings.

Friday afternoon Dr. Geo. A. Fuller, president of the platform, delivered the address, prefacing it by reading Joaquin Miller's poem, "The Port of Ships." His subject was "The Higher Spiritualism," an instructive lecture.

Saturday, Mrs. R. Walcott, for twelve years pastor of a society in Baltimore, Md., was introduced as speaker, who took for her subject "The Concentration of Human Power." Her lecture was a pointed reproach to those milk and water Spiritualists who shrink their hands and leave the work to a few earnest workers.

Sunday morning heavy rains with thunder, lightning and hail ushered in

the day. Meetings were held in the temple. Dr. Geo. A. Fuller lectured in the morning, and H. D. Barrett lectured in the afternoon.  
The Harvest Moon celebration will take place the 18th and 19th of September.  
AUGUSTA F. TRIPP.  
Onset, Mass.

## Haslett Park Camp.

To Haslett Park, Mich., I made a pilgrimage to visit the camp-meeting. I found it flourishing. A nice lawn of grass covers the ground all through the park. Harmony is there. Mr. G. P. Ottmar, the manager, is doing good work.

Mr. Verne Cooper, of Mason, a materializing medium, is giving satisfaction; he also gives private fortune-telling sittings, with excellent results. He is only 20 years old, with a glorious future before him.

Mr. L. P. Mitchell, of Wheeler, Mich., is also here giving full form materializations, pleasing to all who witness them. He is a gentleman in every sense of the word; he does not gossip, nor does he use any slang or vulgarity. If some little thing does not please him, no fault does he find. All mediums should have such excellent conduct.

Mr. E. B. Carpenter and his wife, Mrs. Marian Carpenter, of Detroit, have been blessing the people with their presence. After Mrs. Carpenter's lecture, August 21, her spirit control gave many convincing descriptions of spirit friends with touching and tender messages to members in the audience. Her descriptions, names and messages were recognized. She and her controls have such a loving, sympathetic feeling for the people, that the eyes of many were wet with tears, for the partly given her last message was from James H. Haslett, saying he was present in spirit, helping all the workers and especially his faithful wife, Mrs. Haslett, with his inspiration; he wants the camp to grow, the friends to grow in and out, and in time a school to be founded for the education of mediums.

Mrs. Haslett has done fine work as conductor of the lyceum, making it popular and interesting among the campers.

Miss Claire Tuttle, of Berlin Heights, Ohio, assisted by local talent, has put three dramas on the stage, very pleasing and entertaining to the people.

"The Hon. O. P. Kellogg, as chairman of the meetings, is a lively, earnest, versatile speaker and worker in the camp."

HARRY E. MARTIN.  
Dimondale, Mich.

## Notes of Niantic Camp.

It has been quite a busy season for us this year, and we are nearing the end of the season in camp, and while we have met some new faces and greeted some of old, yet we must record the fact that some, we find, the reaper has garnered within his fold.

Mrs. E. K. Davis, who has always been one of the best of the friends here, and Sunday evening, August 15, a memorial service was held at the pavilion in her memory. The platform was decorated with quite a floral display.

Mr. Boon, our president, invited the expression of the feelings of Mrs. L. Harlow was the speaker of the day and the one who paid tribute to her memory; others spoke of her, and Mr. E. R. Whitting, of New Haven, Ct., after a few well-chosen remarks, read a poem he wrote inspired for the occasion.

Mr. Harrington, of New Haven, Conn., Mrs. Plum and others also paid tribute to her memory.

Mrs. Lucinda Rogers was another one gone higher—and so they go: One more to meet us, one more to greet us.

When we shall cross the border land,  
Out from the shadows, into the sun-light,  
They reach to us a loving hand.  
We shall remember when we return  
To our homes this fall, so many kind hearts and their smiling faces will be pictured on the walls of our memory, and we will live over the days again and hope to meet again next year.

Several mediums are with us, and are delighted with our nestle camp, with its fine water and fragrant pines.

Niantic, Ct. MRS. H. N. FOGG.

## Lake Brady Camp.

This is the last week of Lake Brady Camp and it is full to overflowing with events of social character.

## Grand Lodge Camp.

Will you allow me space in your valued columns for a brief notice of our closing camp. The closing has been marked by the most successful results of our three years' experience. Although our attendance was not so large as in previous years, our expenses were one-third less than heretofore, and the life and prosperity of the Grand Lodge Camp is so thoroughly assured, that accommodations in the way of a large hotel is the next thing in order, of which the plans and specifications are in hand, and two hundred dollars and over subscribed, our camp just closed, for its erection in the coming year of 1905. The lack of this accommodation alone has kept away the best paying patronage of our camp, and all who wish to be with us next year may be assured of just as good hotel accommodations as any camp in the United States.

At our annual election the following trustees were elected: Mrs. A. E. Sheets for four years; Wm. Divine, four years; Geo. W. Campbell, three years, to fill vacancy; E. O. Russell, resigned; Miss Laura Matlock, of Owosso, Mich., for two years, succeeded by J. P. Russell. The election of officers has not yet taken place.

J. P. RUSSELL,  
Ex-Secretary.

## Haslett Park Camp.

This is the last week of camp at Haslett Park. Sunday closes our meeting, with Prof. Lockwood, of Chicago. I have been here from the first, and can say it far exceeds last year.

August 15 Hon. L. V. Moulton lectured. Had a good day; our fees at gate were one hundred dollars; it was estimated there were fifteen hundred on the grounds—over thirty tents and well filled. All have enjoyed it, and good feeling has prevailed.

Mrs. Marion Carpenter was with us August 1 to 21. She had many good and clever words for all.

August 24 was Memorial Day. Mrs. J. M. Walton was the speaker. Our exercises were very impressive.

The following day was Soldiers' Day; the marching of children and display of flags were very interesting. It rained on all of our days gone by. Then came Pioneer Day, which was a feast of good words for us pioneers of the cause we cherish; also pioneers of Camp Haslett.

Several have left—Mrs. Walton, Mrs. Hopkins. Some of our mediums also took leave. Mrs. Walton was with us and gave some of her beautiful music, also tests and readings which were correct and well received.

Our camp has been a success, and all will leave with good, cheering words, hoping to all meet at our sister camp.

MRS. E. R. WETTER.

**Villa Rest, and the South.**  
To the Editor:—Once more after my wanderings in the North I have returned to the South. I left the Northwestern Camp, Meridian Park, July 27. Journeyed eastward and spent a few days at Belvidere, New Jersey, for a much needed rest.

I found the sanctuary conducted by Mrs. Bush and her boardings, a place during the summer; a paradise, an ideal spot for one who is weary both mentally and physically, to rest in. Dear Miss Bush and her noble sister, Mrs. Ewell, did all they could to make me feel comfortable. I was only permitted to stay eight days or the day was quiet, though I wish my pen was facile enough to write a description of "Villa Rest," as it is called in the summer. Situated as the buildings are on an eminence, one has a perfect view of the head of the Delaware River, the mountains of Pennsylvania on one side, and of New Jersey on the other, while the picturesque Delaware and the Pequest softly sing their songs as they wind their way onward to the ocean.

The country surrounding is the scene where has been laid many Indian legends, and not far distant is the point where Washington crossed the Delaware. When one is standing on the banks of that historic stream, emerging from the woods which grow along the waters' edge, it is a grand sight, and one is tempted to see the Indian canoes darting out from the shore, or to hear the call of the braves as they "hello" and signal to each other.

To me the Delaware at Belvidere, N. J., is the most beautiful spot on earth, and I wish that more of our Spiritual workers who have grown weary and faint with their labors could seek a resting place there. To spend a few days is to love and treasure the memory of the hours spent as a sacred memento of the past.

I found at the school, spending their vacation, a band of six little ones, and their rosy faces, bright, laughing eyes, and dancing feet, spoke louder than words ever could, the healthfulness of the "Home School." The moral and spiritual training of the school could not be surpassed, and rapid improvements have been made in the past year in all branches of studies. On the 11th of August I had to bid farewell to this ideal spot and take up once more my work. My journey southward was without any special incident, only I found it to be a dusty ride.

I reached Nashville at 10 o'clock the evening of August 13, and was greeted by a committee sent to welcome me. I can truly say that I am glad to be back once more with the Southern people whose hospitality cannot be surpassed. My departure, August 15, was given to a packed house. I was greeted with many kindly words of encouragement and offers of assistance to promote the cause of Spiritualism. Everything points to a successful season, and I am confident that the cause of Spiritualism will be advanced under the auspices of the National Spiritualists' Association.

LOE F. PRIOR.  
Nashville, Tenn.

## Marshalltown, Iowa, Camp-Meeting.

This camp meeting is the fourth annual session on Sunday, August 22. In the absence of the president, T. D. Kayner, the meeting was opened by Rev. T. W. Woodrow, of Des Moines, Iowa, who also gave a lecture in the evening. The large tent was crowded to its utmost capacity.

There were given four lectures so far, each time having a large audience. Other speakers are expected, daily, among them Mrs. Augusta Armstrong, Mrs. M. T. Allen and Carrie Miller Weatherford.

Other speakers and mediums present are Ben F. Hayden, Mable E. Hayden, Mrs. J. M. McCoy, Mrs. Annie Buchanan, J. M. White. A number of other mediums are expected, among whom are Max Hoffman, Mrs. Elsie Reynolds, Ethel Hodge, Harry Ghindie, Prof. Arthur and others. Campers are arriving daily, and the prospects are favorable for a successful season. Information will be cheerfully furnished by Miss L. Pearl Beeson, Spiritualist Camp, Marshalltown, Iowa.

I shall be glad to make arrangements for fall and winter work in this adjoining States.

W. E. BONNEY.

"Thomas Paine: Was He Just?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

## READ AND REBUKE.

(Continued from page 1.)

would Illinois not give could we wipe the Lovejoy stigma off our fair State. But, alas, we are poor and cannot restore the dead. Mr. Bracken's charge into fire to save the innocent family—saved his county and State of a stigma we would gladly claim. Would that we could elect our hero to office instead of erecting a \$50,000 monument to his memory. Would that we had the California chance to justify aid her hero.

The sheriff offered no reward for the heads who carried out their threat, "to burn them out." Why? Is the sheriff a Mac and a Pat his deputy? There is only one way by which the people of California can erase this shameful stigma from their county, and that is, to irrespective of party show their disapproval of the outrage and his loss and elect him their sheriff. Any man who shows the undaunted spirit of Mr. Bracken, commands the admiration of true Americans everywhere. His loyalty in unfurling of "Old Glory" as described by The Citizen proved him a patriot called only by Captain Anderson and Barbara Fritchie. Any people may well be proud of such a hero and patriot as Mr. Bracken as sheriff. Give us more such tried men for sheriffs everywhere. Their deputies will not be Romish Patriots; instead, they will be American patriots. And besides, by doing so, the people there would show themselves equal to the occasion and have done their duty and righted a wrong.—Illinois Patriot.

**PROF. DOLBEAR'S DREAM.**  
(Continued from page 1.)

effort to unclasp it; and at the foot of the bed, on the left, was a heavy door, leading into the corridor of the building.

"In the room were a lot of geological specimens, some anatomical specimens, a skeleton or two, and what not."

"One night I went to bed, as usual. The stove door was open and the coal within glowed a brilliant glow throughout the room. Before I got to sleep I was startled by a big bang that sounded as if a pile of boards had fallen right in the room."

"I arose up in bed and looked around the room in utter astonishment. The next thing I saw the door of the closet slowly swinging open, and there I rose and went and explored the closet, expecting to find some one there, but there was no one. While I was thus engaged the door leading into the corridor was shaken with great violence. I opened it and looked out, but there was nothing in sight to account for it."

"I was pretty well nerved up by this time, and so I lighted my lamp, partially dressed myself and sat down to collect my senses."

"After a while I placed the lamp on a light stand beside the bed, lay down on the bed and went to sleep. Later I awoke. It was not yet morning, but the light was out. In the morning I examined the lamp, and found no reason why it should have gone out. The oil was all right and there was all weight to have lasted for hours."

"I heard in the morning that during the night a young girl whom I knew very well, had died in the next house."

These are not by any means all the apparently supernatural demonstrations that Prof. Dolbear has witnessed, but they are all he has to relate for publication at present. In fact, he had only consented to talk at all after it had been urged that his experiences would undoubtedly interest many students of such phenomena, and might, though in a small way, add to the too meagre sum of knowledge upon the subject.

**"THE KLONDIKE."**  
(Continued from page 1.)

until change could be made, it was protected, first, by a forest, and second by the ignorance of the inhabitants, precisely as in the case of Yucatan, where the stone books of our Atlantic fathers are protected in the same way. Again and again have the wise ones used the ignorance of the human family to protect the results of long-continued research and labor.

The time for which this occupation was decreed is fast approaching its end, and that of which I have spoken, in its occult sense, and in its more obvious sense, is a truth. They who have sought to penetrate the secrets of the Brotherhood have been held back.

Whatever may happen in the near future, in the development of this country, will be a derogatory to the centering of occult forces there, to use energy to bring it about. I will now predict that the day is not far distant, when this far-away country will shake off this mantle of ignorance that has thus been thrown over it, and that the Aryans, once returning to their heritage, shall receive more from the square inch than other parts of the continent shall yield from the square acre. That which has brought it into the line of development and its natural plane is not chance, but the earnest efforts of the Brotherhood, acting as is told in your records, of the ancient time upon those who were high in authority. Those who bought, knew not what they did; those who sold, being of the fourth and fifth races, cared not. Thus out of the differing thoughts and actions of man, the Brotherhood has forwarded their work everywhere.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Bull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Konigsberg. A scholarly and appreciative historical review of the prophets of Israel and their teachings. For sale at this office. Paper covers, 25c.

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

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.



Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.	PAGE
THE NEOPHYTE	5
AUTHOR'S PREFACE	7-10
EDITOR'S INTRODUCTION	11-17
CHAPTER I.	
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES—ON THE THRESHOLD—AT COLLEGE—PROF. VON MARK—BERLIN BROTHERHOOD.	18-28
CHAPTER II.	
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM—MAGIC—FLYING SOULS—MURDER AND ITS RESULTS.	29-37
CHAPTER III.	
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VICTIM.	38-50
CHAPTER IV.	
ZWINGLER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-59
CHAPTER V.	
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCCULTISM—LETTER SHADOWS OF FATE—AMONG THE MAGICIANS—THE INNER LIGHT.	60-71
CHAPTER VI.	
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELEMENTARIES—PLANETARIES—KOBOLDS—FAIRIES.	72-95
CHAPTER VII.	
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS.	96-107
CHAPTER VIII.	
STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS.	108-128
CHAPTER IX.	
THE LETTER—THE LIFE TRANSFER—REPEREVENEMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS.	129-139
CHAPTER X.	
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARK—HIS GREAT ATTACHMENT TO LOUIS.	
CHAPTER XI.	
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION—TRIES TO STARVE HIMSELF TO DEATH—LEARNS A LESSON.	154-161
CHAPTER XII.	
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARK'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.	162-182
CHAPTER XIII.	
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES—THE NINE DAYS' TRIAL—PROF. VON MARK'S SPIRIT.	183-190
CHAPTER XIV.	
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARK.	197-210
CHAPTER XV.	
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHENCE—SEANCE.	211-218
CHAPTER XVI.	
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC.	219-227
PART II.	
THE ADEPT—INVOCATION—THE SOUL'S LUTANIES.	229-232
CHAPTER XVII.	
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER—INCIDENTS IN THE LAND OF THE FAIR.	233-240
CHAPTER XVIII.	
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN—ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS.	241-255
CHAPTER XIX.	
THE DHARMA SALA OF THE VEDYA—DAWNING LIGHT—THE BROTHERHOOD—SUTTERAN REVELATIONS.	256-271
CHAPTER XX.	
OCCULTISM—ITS USES AND ABUSES—LOVE—MARRIAGE—SPELLS—CHARMS—SPIRITUAL AFFINITY—SOUL LOVE.	272-282
CHAPTER XXI.	
THE ANGEL OF MORNING—ENVIRONMENT IN AN ATMOSPHERE OF FIRE—MIST—THE POTENTIAL TOUCH OF FORCE.	283-296
CHAPTER XXII.	
THE ENCHANTRESS—LADY BLANCHE—DEPARTURE FOR CALCUTTA—MR. DUDLEY'S ELEVATION—EVIL SPIRITS.	297-311
CHAPTER XXIII.	
BLACK MAGIC OR VAUDOISME—THE ENCHANTRESS PROPOSES TO LOUIS—IS REJECTED—THREATENS—FAIRIES.	312-324
CHAPTER XXIV.	
PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BLANCHE PREPARE TO DEPART—ENCHANTRESS' PLOT FOILED.	325-335
CHAPTER XXV.	
DIARY OF LADY BLANCHE—THE MARRIAGE—BLANCHE'S DEVOTION—FAREWELL TO LOUIS.	336-345
CHAPTER XXVI.	
CLOSE OF THE LIFE EPISODE—THE CHEVALIER'S RECONCILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION.	346-357

## A BEAUTIFUL SOUVENIR

HOW TO PROCURE IT.

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing—eight two-cents stamps for each book. Each one of the club will be entitled to the book. This offer is confined ONLY TO CLUBS OF TWO OR MORE.

The Progressive Thinker commends itself to every Spiritualist, to every investigator, to every church member seeking light; to every honest man, to every scientist, to everybody, from the simple fact that it grapples with the evils inflicting our ranks; hence directs all in the right path, making each one a more critical thinker



## ..GENERAL SURVEY..

### THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be extended for those who differ from you.

Mrs. John Dayton, of Fredericksburg, Iowa, wishes to "make a request through the columns of The Progressive Thinker, for a poem of Welcome to the 38th Regiment Iowa Volunteers, which is to convene in that town October 4 and 7. It bears the title of the "Martyr Regiment." She does not ask anything of much length, but wants something "good."

Paul Lang, secretary, writes from Little Rock, Ark.: "We want to engage a first-class test medium." Such are requested to correspond with Paul Lang, Berbig Hotel, of Ben F. Campbell, 1600 West Third street, Little Rock, Ark.

A Norman writes: "Mr. C. B. V. and the materializing medium will be open for engagements for several months after the close of the Clinton (Iowa) camp. All parties desiring his services west of the Mississippi river and in Wisconsin, will please address him with stamp, for reply. Contact Bluffs, Iowa. His earnest desire to have all communications reach him as early as possible, which will enable him to make up a route for the coming winter's work."

Professor Geo. W. Walrand has leased a large meeting and seance room in the Opera House Block (Room 6), Curtis street, Denver, Colo., where Spiritualistic services will be held every Sunday evening at 8 o'clock for the next eight months. A school for occult training and spiritual development will be started September 1. Persons interested should address Prof. Geo. W. Walrand, Denver, Colo. The Progressive Thinker and other spiritual papers, as well as occult literature, on sale at the Opera House Block.

We are sorry to learn that Dr. Aspinwall, of Minneapolis, Minn., is dangerously ill. With a naturally strong constitution and good nursing, it is hoped that he will recover. The Doctor has been a prominent worker in the cause of Spiritualism, and we hope he will live for many years to continue the good work.

Louis Schlessinger, an excellent California medium, is doing some good work at Baker City, Oregon.

Virginia Barker, of Indianapolis, Ind., writes from a bed of sickness, to respond to the proposition to send Moses Hall to attend the Anti-Spiritualist convention which is to meet at Anderson, Ind., shortly. She heartily favors the proposition and subscribes \$5 towards the amount needed.

H. M. Schoonover writes from California: "The Progressive Thinker comes loaded with good things, and I feel as though I could not get along without it. I don't want to miss a number."

U. G. Higley writes: "In making a careful study of the religious political questions, in a candid and unprejudiced manner, I find that I can heartily recommend that very remarkable book by a very remarkable man, 'Primitive Christianity,' by Prof. J. R. Buchanan, M. D., for an authentic account of what the religion and teachings of the Man of Nazareth really were, and how remarkably well it agrees with the ideal of Modern Spiritualism. I urge a careful reading of it by all unbiased minds. There is much food for thought in it, and it is an able refutation of the claims set forth in 'Antiquity Unveiled.' I am glad that the second volume of 'Primitive Christianity' is ready to be published. This book corroborates what I advanced in the 'Stone Ages' says of Jesus and his teachings."

The Central Spiritual Union of Detroit, Mich., opens Sunday evening, September 5, 1924, in Star and Crescent Hall, corner Cass and Spencer streets. The season which is about to open will be one of surpassing interest to all who are determined to become acquainted with the great truths of Spiritualism. No pains will be spared to present the best and highest thought of the day, making the C. S. U. a great school of spiritual unfoldment. Illustrated lectures on archeology, symbolism, ancient religions, etc., with beautiful stereoscopic pictures will be given. The Harmonizing Society of Detroit will be continued, with circles in healing. Mediums' night the last meeting in every month.

Mr. W. J. Colville will spend the month of September in Chicago, and will commence a course of lectures September 4, in Handel Hall, room 518, 40 Randolph street, at 2:30 p. m. Sunday morning, September 5, subject, "Our Possibilities." Sunday evening subject: "The Great Awakening in Great Britain." Sunday discourses, free-collection. Dates, subjects and terms of his lecture courses will be announced on Sunday, September 5. Mr. Colville's many friends are cordially invited to be present.

Mrs. J. W. Kratz would like to make engagements near Cleveland, Ohio. Address her at her home, 224 Cherry street, Evansville, Ind. Mrs. Kratz has been at Lily Dale and Lake Brady, where her mediumship was well appreciated.

Fred P. Evans, slate-writing medium, has been visiting Malone, N. Y. Staying there a short time, he will then visit Boston. He excites a good deal of interest wherever he goes. Mr. Evans gave a slate-writing seance in the Onset Temple. Mr. H. D. Barrett, editor of the Banner of Light, presided and was also a member of the committee who honored the sates. The seance was a grand success.

Mrs. F. A. Logan writes: "I had been coughing for weeks, unable to sit up half of the time, when I received an invitation by a worker to come and speak for her Sunday at 2 p. m., in Oakland. I obeyed earnestly though silently to the prayer earnestly though silently to the cure hundreds of people, to impart strength for the occasion, and after riding four miles on the electric, I found myself speaking for fifteen minutes with no apparent difficulty and remained to hear the lecture by Mrs. Ewer, and the grand medium by Rev. Mr. Howard, and I candidly believe that I shall never again be troubled with a cough." "If I would remain in mortal form much longer, for it is only in a spiritual world that I am well and happy. I can feel that the work inspired by angelic hosts has not been in vain, and though our heads are silvered over with age, and we might consider it

an honor to have one day set apart in a month's camp-meeting for the 'old workers' like John Brown, of the Rockies, Mrs. Hendee Rogers, Walter Hyde, Prof. Loveland, and your humble correspondent, with many others, there was not time for either one to do themselves justice or the subject they attempted to handle. Their experiences and spiritual growth had taken them beyond the sphere of condemnation. I hope the day will come, that instead of trying to make camp-meetings popular, to have a spiritual meeting will be the leading motive, that the invisible world may select the speakers from the audience present; then a pentecostal season will be had, and all will feel that the brothers, acting after the churches kills out the spirit of the meeting, and the most sensitive and worthy ones are left out in the cold."

Nora Armstrong writes from Redlands, Cal.: "I wish that every church member could read that splendid article by R. Keely, entitled 'The Way of Love,' and how wonderfully it applies to the truth, and how it is converted to Spiritualism by Fred Evans, ten years ago, and I have enjoyed more of life in that time than I did in the thirty years I had lived before, for I know the truth of love to all mankind, and what a good time I have had in looking and enduring all the things that I have seen. I am glad to be so grand in such a religion every day, filled with a knowledge that we are building a home not made by hands, but eternal in the heavens. This is a town of 6,000 inhabitants, and is very orthodox, and we never have any spiritual speakers here, but I am told that there are a great many Spiritualists here, and I do wish some good workers would come, for the harvest is great and the laborers are few. I have six children that have no place to go on Sunday except to Sunday-school, where they hear so much that they know is not true, that I am at a loss to know what is best for them. I want to teach them love and charity to all in the spirit of Christ, and wait for the time to come when we can work in our own cause."

Florence Sampson writes from Worthington, Mass.: "Do all who have the interests of true Spiritualism at heart realize how emphatically we have the right men in the right places, with Mr. H. A. Barker as president of the National Spiritualists' Association, and editor of the Banner of Light, and Dr. Geo. Fuller as president of our State Association? Both are men who are earnestly to have Spiritualism take its rightful place, and to that end contend for more spirituality, less sensationalism, and for a clean, upright life for all; and not only for the protection of our mediums from persecution from outsiders but for protection in our own ranks; protection from frauds, and from gullible Spiritualists; the latter support the former and give them confidence to carry on their nefarious business. The latter are the ones who are selfish and devoted workers, without the usual number of jealous, carrying critics. Mr. Barrett's constant and unselfish labor for the cause during the past four years, and the great good he has accomplished, is deserving of appreciation by all, and the only anxiety I feel for is a fear that, through his devotion to the work, his labors will be transferred from the material to the spiritual side of life. We only wish his health and strength equalled his ability and earnestness, and that he could draw a decent salary."

Prof. Lockwood has October, 1927 and April and May, 1928, open for engagements. Address 98 Ogden avenue, Chicago, Ill.

The Leavenworth County Spiritualist Association will hold its annual camp-meeting in Deuel's Grove, Wailula, Kansas, from the 8th to the 18th of October, 1927. T. C. Deuel, president; Mrs. H. A. Emerick, secretary. P. O. Wailula, Kans.

Dr. A. B. Spinnery, of Reed City, Mich., Sautinur, will after November 1st, hold a series of lectures on Spiritualism, if so desired. The Doctor is an able lecturer.

Mrs. Dr. Adah Sheehan-Horman, lectured at Hicksville, Ohio, on Saturday and Sunday last. Mr. and Mrs. Horman were in Chicago last week visiting friends, and having a good time generally.

Frank Walker, of Hamburg, N. Y., passed through the city last week, on his way to Clinton camp. He is working in the interests of the forthcoming Jubilee at Rochester, N. Y. He is very active and efficient.

D. W. Hull, Norton, Kans., has leased his printing office and proposes to spend a year on the Pacific Coast, and would like to make engagements for lectures on radio, and also in California, Oregon, and Washington. His repertoire takes a wide range, including biblical and scientific evidences of Spiritualism, theology, astro-theology, scientific evidences of a future life interminable, socialism, etc.

Geo. Wood writes: "Don't forget the grove meeting that is to be held by the Harmonizing Society of Spiritualists at West Palm Beach, Florida, on September 5. No one is in hopes that there will be a good attendance of speakers and test mediums, as there is a chance for them to do a grand, good work in this vicinity, and as it is doubtful if Mrs. Claman will be with us, we are very desirous of seeing J. L. Frowel come that will stay and speak to us in our hall in the evening."

Mrs. J. L. Frowel lectures at 845 W. Congress street every Sunday at 7:30 p. m.

The Spiritual Endeavor Society holds meetings Sundays, at 8 p. m., at Newman's Hall, 63d street and Stewart avenue. Lectures and tests by Irene M. Dobson.

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

"Mahomet, the Illustrations." 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 Gibbons' work. For sale at this office. Price 25 cents.

An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this office.

### From Light, London, Eng.

**THEOSOPHISTS—SPIRITUALISTS**  
Theosophists seem to be in a stage of mental growth which Spiritualists have by this time nearly outgrown—a stage of innocence, when the mere ipse dixit of a mysterious being is sufficient to command belief. Thirty years ago there were those who believed that the world was ruled by a mysterious power, St. Paul, and other old-world worthies came personally and dictated long-winded communiques to them, and when you asked these good people how they knew it was really Shakespeare or St. Paul that was communicating with them, they answered triumphantly, "Why, it must be true, for they told me so themselves!" When you ask a Theosophist how he knows that the personages who, according to him, are shepherding the Theosophical Society, are really the Masters of Wisdom, and the eminently "Blessed" beings, he answers, "I know it by the amount of nothing in the world more to nothing in the world, they must be so, for they say so themselves."

**REDUCING ALL RELIGIONS.**  
But while, in reducing all religions to a common denominator, Theosophists range themselves side by side with Free thinkers of the Agnostic kind, there is an all-important difference between them, namely, that Theosophists believe it a good thing that the old religious faiths should be revived, while the Agnostic thinks that they should be allowed to die quietly out. The idea of the Agnostic is that since religion itself is a characteristic of human beings, some form of religion in agreement with the knowledge and moral ideas of the times is certain to spring up spontaneously as the old religions fade away. The idea of the Theosophists is that man is practically dependent for his religion (that is to say, for his sense of religion or his religious emotions) on the revelations from Manus and Mahatmas which are embodied in the old faiths.

**THEOSOPHISTS,**  
in their endeavors to re-animate the old religions, are, therefore, like the people who, in the interests of peace and brotherhood, do all they can to intensify the sentiment of nationality by appealing to the patriotism of the nation; forgetting that this is exactly the way to revive all the old national animosities and jealousies. Even so, the re-animation of the old religions, and the re-establishment of the priestly influence, necessarily imply the revival of the religious hatreds which were happily dormant, if not, indeed, extinct.

**THE SPIRITUALIST**  
agrees with the Agnostic in looking forward to a universal religion, founded on a more complete knowledge of Nature and of the nature of the "Four Great Religions" will have considerable interest, for it illustrates the theosophical way of handling some of the greatest and most deeply interesting problems which can occupy the human mind; and theosophical ways and methods, devious as they sometimes seem to be, are the best way to the truth, and illustrate how religions are made. For Theosophy is a baby religion, at present but cutting its teeth with howls and screams painful to hear—a religion which, if it be not born out of time, bids fair before long to have its sacerdotalism and its dogmas, if indeed it has not got them even now!

**FOUR GREAT RELIGIONS.**  
Nevertheless, for Spiritualists who follow the advice which Buddha gave to Ananda, to keep wide awake, Mrs. Besant's book on the "Four Great Religions" will have considerable interest, for it illustrates the theosophical way of handling some of the greatest and most deeply interesting problems which can occupy the human mind; and theosophical ways and methods, devious as they sometimes seem to be, are the best way to the truth, and illustrate how religions are made. For Theosophy is a baby religion, at present but cutting its teeth with howls and screams painful to hear—a religion which, if it be not born out of time, bids fair before long to have its sacerdotalism and its dogmas, if indeed it has not got them even now!

**THE WAY OF SALVATION.**  
1. That the existence of suffering is a fact, and that this suffering is in manifold ways: Birth, decay, dissolution of the physical body, painful separation, and painful association, all these bring sorrow.  
2. That this suffering is due to the unquenched, unsatisfied, selfish desires. The longing to exist in the enjoyment of the things of this world, the longing for a continuance of personal existence in the blissful religions, the pessimistic longing for self-annihilation. This is called the Truth of the cause of suffering.  
3. The emancipation from sorrow. The Eternal, unconditioned, absolute Peace—Nirvana—the end of suffering and sorrow—the end of the truth of the cessation of suffering.  
4. The Noble way—the Eightfold Path.

(a) Right conception of the Law of Cause and Effect. The acceptance of the Law of Karma.  
(b) Right Thought—Engendering thoughts of love, compassion, and self-repression.  
(c) Right Speech—Abstaining from the slander, rash and idle talk, lying, and always speaking truth.  
(d) Right Action—Abstaining from the destruction of life, stealing, and gratification of senses.  
(e) Right Living—Abstaining from unwholesome professions of dealing in poisons, intoxicating liquors, murderous weapons, flesh, and living beings.  
(f) Right Exertion—Struggling to keep the mind pure by avoiding the arising of sinful thoughts, and by putting away sinful thoughts already arisen; and the struggle to create holy thoughts, and to increase and develop and strengthen the holy thoughts already arisen.

### From Harbinger of Light, Melbourne, Australia.

#### SPIRITUALISM IN ITALY.

We learn from the *Avvisatore della Provincia*, published at Alessandria, in Piedmont, that besides the *Unione Cardelliana*, of Milan, which numbers 225 members, and the *Fisiche*, of Turin, which embraces 100, the following circles or centres are in active operation, at the undermentioned places: The Society for magnetic and spiritual circles at Alessandria, the *Campanella circle* at San Remo, the *Veritas circle* in Florence, the *Circle for psychic researches* in Leghorn, the *Circle of spiritual harmony* in Terni, the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at Pavia, the Society for magnetic and spiritual studies in Pesaro, the *Psychic Society of Satania*, and the *International Association for psychological studies*, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening, and the work of the *Veritas circle* at P



# QUESTIONS AND ANSWERS

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

**Hudson Tuttle.**

Address him at Berlin Heights, Ohio.

**NOTICE.**—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

**HUDSON TUTTLE.**

**Robert A. Booser:** Q. Can a spirit pass through matter; that is in or out of a closed room?  
A. The physical form of matter offers no resistance to spirit, and is as though non-existent.

**C. S. T.:** Q. Has the light from the planets and the moon been examined by the spectroscope? and if so where can the details be found?

I am making investigations and have been able to photograph the "odde force" from a horse-shoe magnet. Have also with X-rays photographed the contents of a box. I have pursued this investigation to have facts to overthrow the idea that sensitive who see these lights are under a high pressure of magnetism.

A. Not only has the spectroscope been employed in a discovery of the constituent elements of the sun, moon and planets, but of comets, nebulae and the fixed stars. It shows that all these bodies have nearly all the elements found on this earth, and others that are unknown to us.

Schellen's Spectrum Analysis, and Lockyer's, must be consulted. The attempt to confound the X-rays with clairvoyant or spiritual sight, will not prove successful. These rays have no nearer connection with spirit phenomena than those of light or heat.

**W. Fitz-Hugh Smith:** Q. I read the answers closely and eagerly and I think I am beginning to reason along the line you lay down, of natural law, and no exceptions made for a personal deity. I have just read a book by J. B. Dimbleby, published in London, Eng., entitled "The New Era at Hand." He claims that the computer of the planetary time, cycles, etc., from the creation, 6,000 years ago, the second coming of Christ in 1898, making the so-called millennium commence Easter day, 1898. What have you to say of him?

I fully appreciate the feelings of those who have their method of thought shaped by early theological training and not by the new and different method of science. The divergence must be appalling and enough to frighten the less thoughtful back to the folds of the church. The ignorance of the author mentioned is equalled by the egotistical assurance with which he claims to be a member of a learned society. The bombastic title of his book is its own sufficient condemnation. "The New Era at Hand; The Great Prophetic Period, being Bible and astronomical proofs relating to the 'great assize' held by the Ancients of Days. The period of that day. The end of the Gentile and Jew time. The resurrection of the just. The coming of the Lord Jesus Christ. The near restoration of the Jewish kingdom, and the millennium."

This Dimbleby is quite unknown in the walks of science, and his book would be disgusting in its pretensions were its bravely told platitudes and lies not so amusing.

Take his assertion that if man lived on the earth but 6,000 years are it would have been "during the chaos." There is not a scientific man in the world but accepts the statements of geology which are that millions on millions of years have passed and the earth has been perfectly adjusted as at present for living beings, and that even historic monuments like the pyramids and the subliming Nile deposits remove even Egypt in its beginning ten times six thousand years.

And again when he says, "Genesis is unique for the number and weight of confirmations which it receives from true science."

From the beginning of the awakening of the human mind from the lethargy of the Dark Ages into which Roman civilization had been plunged by the Christian priests, to the present, a constant, unceasing, and ever increasing struggle between the thinkers of the world and the dark and damning statements of Genesis. The fall of man and his redemption have been the contention, and slowly man has been redeemed from ignorance by knowledge of the laws of the world. There is not a single statement in Genesis that is true. It is a mythic story embodying the fancies of the childhood of the race.

Even granting its truthfulness, there is not a word in any part of the Bible, intimating that the creation of man took place at the beginning of the world, or that the work of commentators and their only data is the fabulous genealogy, and the guesses they make as to the events recorded being contemporary with historical epochs equally indeterminate as to date. There is nothing but fancy. It proves that the flood was 4,000 years ago, or that the mythic millennium was to come at the end of 6,000 years.

In plain words, the author of "The New Era" is a crank, with the narrow and bigoted ideas which always come from the exclusive study of the Bible. He is worse than a crank, for he pretends to be a noted chronologist, and to have accomplished what others have not in calculating eclipses and planetary motions, thereby ranking himself with astrologers and the rank-ruff of pretenders to occult knowledge, who are the accumulation of ages of pretending ignorance.

It is waste of time to argue with such men by taking up each special point, when the major premises, the fundamental claims, are so transparently false. Their assertions rest on the authority of the Bible, which has to be proven, and to admit which would rule law, and its exposition by science, out of the world. Let us begin reasoning our true education by throwing aside the accumulated rubbish of the past. We shall have a small amount of truth left us, after the error has been blown away. Let us start to reason from this high vantage ground, with a sky above cleared from the muck of superstition.

**J. Merrifield, Manchester, Mich.:** Q. I read every week, with intense interest, "The Questions and Answers" department of "The Progressive Thinker," and would like to ask a question also for myself.

I recently heard a learned and eloquent divine in a baccalaureate sermon affirm that there was no proof of the existence of men on the earth any further back than six or eight thousand years, and that true science was in perfect agreement with the Bible account of creation. Now I wish to ask if this learned divine has any ground, or any show of ground in fact, for his statement?

A. This "learned" divine has not the least show of ground for his statement. The clergy have reiterated the assertion until they really believe it true, yet it is what Ingersoll truly calls "an orthodox lie." If this preacher believes what he says, his ignorance is pitiable. It may be boldly stated without fear of contradiction, that in Europe or America, there is not a single man, making any pretensions to scientific knowledge, who accepts the Mosaic record, or that man came on the earth within a period of 6,000 years. If we take the estimation of age given by the great geologist, Lyell, the human skeleton found at Natchez had been buried 27,000 years.

Prof. A. R. Wallace, joint discoverer of evolution with Darwin, makes the age of the arrowheads found in Kent's Cave, Torquay, at 500,000 years.

Danish geologists make the age of the implements found at the bottom of the peat of their country, calculated by the growth of forests, 24,000 years.

Lepsius, from Nile deposits calculates that Egypt had been peopled twelve hundred centuries before the erection of the pyramids. It is conceded that man came before the Ice Age or drift, and that age had a duration, as shown by astronomical demonstrations, of 8,000,000 years.

Man came before Niagara cut its way from Lake Ontario, and the time required for it to do this is estimated by Lyell at 100,000 years. Thus we might go on filling a volume with evidences, showing that this preacher presumed on the ignorance of his hearers.

## PURIFYING.

### Public Work and Workers.

Considerable agitation seems to be going on relative to the personnel and acquisitions of the public workers in this country. Some are very anxious for a general house-cleaning and personal purifying. Do they remember what Jesus said about casting the first stone? It is apropos, whether Jesus said it or not.

There has always been a fear held by Spiritualists that "organization" would create oppression and develop dogmatism. Are the signs at all ominous? There is at least a growing tendency to authority and domination.

The bugbear of fraud amongst mediums is causing a great public alarm. Our opponents laugh at our distrust for a general house-cleaning and personal purifying. Do they remember what Jesus said about casting the first stone? It is apropos, whether Jesus said it or not.

The plain, unassuming, and gifted-with-one-gift psychic, who seeks only avenues for public labor as may best conduce to the public cause, irrespective of personal emolument, is often taboed and turned aside, whilst the braggart and sensationalist is heralded and supported. The Spiritualists are content with the plain, one-gifted kind of medium, and they will not find it necessary to go fraud-hunting. To my certain knowledge a number of Spiritualist societies have not appreciated their most spiritual, honest, sincere and self-sacrificing workers, because they were not sensational enough. Large audiences with door fees have been more just criteria of worth than has been the true value of inspiration on honesty (if modest) in mediumship.

The cry against phenomena upon the platform is justified. The philosophy of the greatest importance, but valueless without the fact for a premise and in proof. The great trouble is there are too many worshippers of phenomena who do not comprehend nor desire to receive mental culture from the philosophy of Spiritualism.

The philosophy amongst our public workers. Each and every form of mediumship (however humble) is a gift of power and potency to be esteemed and honored. Mediums must take warning that to assume a superior place and power is likely to be a recumbent and a failure. The desire of self must be sunk in the supreme desire for usefulness. Let us be careful not to deprive any human soul from the god-right to accomplish all that is possible for good. Mediums must be statesmen, and around each should be placed moral protection. We have a right to exact an effort to a proper life. Yet, mediums are human and must be allowed some worldly appetites, especially in this era of crude human development.

With the growth of organization, there should come the advance of protection, and not down the era of condemnation that may carry with it any one who may possibly be aided to the right and the useful.

G. W. KATES.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romanish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"The Bridge Between Two Worlds," by Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies with their spiritual bodies, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

# THE DIVINE PLAN.

## How Shall Fraud Among Mediums be Overcome?

### TRUTH NOT TO BE SOLD LIKE POTATOES, IN THE MARKET.

The columns of The Progressive Thinker have admitted many articles from able writers on the subject of fraudulent mediums, and how best to protect the cause from their disgraceful influence. Exposures have been made from time to time of those who have posed as among the best mediums, and a cause less strong would have fallen into irretrievable disgrace. In fact, the severest blows Spiritualism has ever received have been at the hands of its pretended friends, who by a too trusting credulity have upheld ardent deception. The grievance has grown apace, and now we hear of mediums who are known to be fakes and have been repeatedly exposed, being allowed the freedom of the camps, and departing with hundreds and thousands of dollars, while the paid speakers have little more than their car fare. The great attraction of the camps is the phenomena—all well enough providing genuineness, but the transient visitor has no means of distinguishing the true from the false, and the genuine mediumship content with what the spirits can give, has no show beside the fake who produces phenomena which it is impossible for a spirit to give.

Some correspondents have indulged in passionate language, epithets and denunciations, and the result has been the frauds complained of are at the door of the investigator as well as with the false medium. It is the former who have created by their imperative demand, the condition so deplorable, there can be no more degraded and to be scorned, than he who plays on the most social affections of the human heart for his departed loved ones, for selfish gain, yet in all clarity, the great majority of such persons have been led by degrees to enact their disreputable part. They have found that they can make money by the art, and the more flagrant their deception, the greater the rush to their seances, and the higher they pay their command. With due deference for the various plans that have been given for the suppression of this evil, I hold that there is only one method of meeting the least, and the most broad and fundamental basis that spiritual manifestations and spiritual truth must be free.

THIS IS THE DIVINE PLAN.

If a person has the faculty which allows spirit friends to converse with those on earth, should he hold the opportunities of that gift at so much an hour? If the mother wishes above all else on earth to converse with her darling spirit child, is this intention to be met by the payment of a fee? Unless she have a dollar whereby to reward him? No! A thousand times no—and the true medium will find it impossible to erect such a barrier.

That it is imperatively exacted casts a shadow of doubt, for Spiritualism is not a matter of fact, but of spirit influence is not a marketable product, make it so, and a premium is placed on fraud.

Again, there has been and is constant agitation about laws discriminating against mediums. Such laws only affect the spheres who forbid law, and the "clairvoyants," "mediums," etc., and are on a par with such advisers. There have been repeated calls for funds to defend such against the results of their own folly.

WHAT SHALL WE DO

to free ourselves from the frauds, and how shall we prevent adverse legislation? Once for all, cease to put our spiritual cause in the market, and sell its sacred privilege. With this forced, the whole brood of frauds would disappear and there would be no more "exposures" of dishonesty.

This is not a new proposition. I have advocated it from the beginning, and while a mere youth, in my father's house was taught that what was freely offered should be freely accepted. The standing argument against it is that the laborer is worthy of his hire, and the medium's time should be paid for. True, if acceptable service is rendered, there is nothing to prevent the recipient giving a reward that is just. Perhaps he is unable, if so, a few dollars should not deprive him of the privilege.

Advertising this idea in a public lecture, a friend put the question, how I reconciled being paid for lectures which were inspirational, with my objection to a paid mediumship. I was silent. My attention was called to the point, which otherwise might have escaped mention and appeared as an objection. It is true that my lecture had a nominally fixed price, such as the society thought they could pay. It was also true that I had no intention of accepting a penny more than they had offered, and that I was willing to accept a penny more than they had offered, and that I was willing to accept a penny more than they had offered.

And again it was objected: "You sell your gift." Your gift is not for sale, and that price has given some profit, but there are many who wish to read and yet have not the means. Every day brings one or more sad letters, and to supply these absorbs this slight margin. But even were the writer recalcitrant, it would mean giving the full price, and the fullness of the proposition here advocated.

How would the account of Jesus' healing of the sick man read, were I inserted that his business manager collected five dollars ahead before he laid the blind man on the lame; that when he cured the blind he first gave him ten dollars; that Paul went over to the Corinthians, they having collected a guarantee of \$100; that Luther would not go to the Council of Worms unless his followers paid his fare and assured him his price; that Whitfield would not go forth preaching until he considered the divine truth unless his pay was forthcoming?

It was not money the disciples were promised, but stripes, the contumely, the scorn of men, imprisonment and death. Luther went forth with death before him, and the reward of every one who feels the near coming of the millennium is the same. It is not money the disciples were promised, but stripes, the contumely, the scorn of men, imprisonment and death. Luther went forth with death before him, and the reward of every one who feels the near coming of the millennium is the same. It is not money the disciples were promised, but stripes, the contumely, the scorn of men, imprisonment and death. Luther went forth with death before him, and the reward of every one who feels the near coming of the millennium is the same.

From a life acquaintance with Spiritualists, I believe them to be just and honest to a marked degree, and desirous of doing all they are able to for the support of the cause they love. If left to their own devices, the mediums who have genuine manifestations will receive by voluntary gifts as much or more than he now does by arbitrary charges. This, however, is not to be taken into consideration. It is just as fitting to talk of paying the spirits for their time in making the communications, as it is to pay the mediums for spiritual beings, and is touched by their divine lives, will scorn the suggestion of selling his inestimable privilege and saying to the wife, or husband, father or mother, "you cannot receive a word from your loved ones until you open the door with money." Here it seems, a most vital error is

### MADE THEM I/UG

#### A Funny Incident Recalled.

To the Editor:—In the Progressive Thinker of May 15, I read the experiences of Dr. H. V. Swerengen, in which I was very much interested. As I have been an investigator on the same subject for many years, and have had many tests and experiences much the same as his, and many of them from the same mediums, I can corroborate and vouch for their genuineness. We often look over our paper and if the piece be very long, we pass it by, thinking we have not the time to read it, and thereby miss many good things.

I glanced down the column and saw the name of Mrs. Hibbits, the trumpet medium, from Muncie, Ind., which caused me to read the article in full, as some of the most convincing tests of my life. I have known this lady while attending the winter of '95 and '96 with a brother in Washington, D. C. She had been sent for by a company of honest investigators, and while many others had a chance to witness her wonderful powers, brother and I had a grand test through her, which I will relate to corroborate Brother Swerengen's tests.

On March 22, 1896, four of us, I, B. Thatcher, his wife and son, of Washington City, and myself, attended a trumpet seance with Mrs. Hibbits and family. After we had conversed with our father, mother, sister and my wife, they giving us their names, not only in a whisper, but part in a plain voice, my brother said: "Now, father, if this is you talking to us, can't you tell us of something that happened on the old farm in Iowa years ago? The answer came loud enough for all in the circle to hear it plainly: 'Why, yes; do you remember when we were stacking wheat and the horses ran off with the wagon and upset two stands of bees, and they stung the horses?' Brother and I laughed out loud, as it carried us back more than forty years to something very funny to us boys, if not to the horses.

While on the old farm more than forty years ago father and us boys were stacking wheat, and when the last shaft was thrown up, the stacker failed to catch it. It rolled down and scared the horses. Away they went with the wagon for the house, a short distance off. They ran through the yard fence and upset two bee stands. The horses were checked under the shade trees in the yard, and as the bees were dying around them, they were quickly ordered the horses unhitched; and that was all that we did, for the bees and horses did the balance, and from there to the barn we witnessed some of the highest kicking of our lives.

DO ALL FOR OTHERS.

Is it practical? Take for example The Progressive Thinker. It began its career by making the price from one-half to one-third that of any other spiritual paper published at this time. It was less than the cost, were the expenses counted as they actually are. The publisher gave to the public the advantage his foresight had stored for this time of need. It asked for no assistance, except by way of subscriptions. It published up appeals for help, nor received any bequests—yet from the first number it has been generously supported, and now, the publication of books, virtually given away, has been most successfully undertaken. All this because, consonant with the true spiritual philosophy, and the generosity of Spiritualists who see and appreciate as no other people efforts in the right direction, sustain that plan better than an endowment fund, as maintained by HUDSON TUTTLE.

THE DIVINE PLAN.

### THE PAUPER'S APPEAL.

I know I am ragged, and dirty, and poor, And I beg for my living from door unto door; No home and no shelter, no friends kind and true; No kindred to help me; what else can I do? Too feeble to labor, too honest to steal, I can for this hunger to stay but appeal.

Don't look at me that way, for I am no dog; I'm only a pauper, and no greedy boy; I ask not for dollars, nor palace, but do I want crusts from your table—a penny?

To tide me just over the hour or the day That yet I'm allotted among you to stay.

My story's an old one, I know, to most men, And tedious and irksome to me, but, ah, then, What's left for a pauper, and folks of that stamp? But in hunger and tatters to beg and to tramp?

What's left for a poor man but to labor and plod, In this land of the free and an orthodox God?

I once had a shelter, though humble and small, That I do not mind the weather my loving ones all.

But one day a Christian, of millions possessed, Got a mortgage upon it—and you know the rest— My shelter was taken—my loving ones And left me just drifting alone with the tide.

PRAYER.

No home and no kindred, no money nor friends; Just living and breathing 'till death will it end; Oh, angel of mercy, of love and of light, I've always lived honest and tried to do right.

Why must I here longer in misery roam? Oh, take me, I pray you, to my spirit home.

DR. T. WILLIAMS.

"The Infidelity of Ecclesiasticism. A Message to America," by Dr. Wm. M. Lockwood. Lecturer upon physical, physiological and psychic science. Demonstrations of the molecular of spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Molecular Hypothesis of Nature," by Prof. Wm. M. Lockwood. The ablest lectures on the spiritual realm. In this little volume he presents in 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.

# MADE THEM I/UG

## A Funny Incident Recalled.

To the Editor:—In the Progressive Thinker of May 15, I read the experiences of Dr. H. V. Swerengen, in which I was very much interested. As I have been an investigator on the same subject for many years, and have had many tests and experiences much the same as his, and many of them from the same mediums, I can corroborate and vouch for their genuineness. We often look over our paper and if the piece be very long, we pass it by, thinking we have not the time to read it, and thereby miss many good things.

I glanced down the column and saw the name of Mrs. Hibbits, the trumpet medium, from Muncie, Ind., which caused me to read the article in full, as some of the most convincing tests of my life. I have known this lady while attending the winter of '95 and '96 with a brother in Washington, D. C. She had been sent for by a company of honest investigators, and while many others had a chance to witness her wonderful powers, brother and I had a grand test through her, which I will relate to corroborate Brother Swerengen's tests.

On March 22, 1896, four of us, I, B. Thatcher, his wife and son, of Washington City, and myself, attended a trumpet seance with Mrs. Hibbits and family. After we had conversed with our father, mother, sister and my wife, they giving us their names, not only in a whisper, but part in a plain voice, my brother said: "Now, father, if this is you talking to us, can't you tell us of something that happened on the old farm in Iowa years ago? The answer came loud enough for all in the circle to hear it plainly: 'Why, yes; do you remember when we were stacking wheat and the horses ran off with the wagon and upset two stands of bees, and they stung the horses?' Brother and I laughed out loud, as it carried us back more than forty years to something very funny to us boys, if not to the horses.

While on the old farm more than forty years ago father and us boys were stacking wheat, and when the last shaft was thrown up, the stacker failed to catch it. It rolled down and scared the horses. Away they went with the wagon for the house, a short distance off. They ran through the yard fence and upset two bee stands. The horses were checked under the shade trees in the yard, and as the bees were dying around them, they were quickly ordered the horses unhitched; and that was all that we did, for the bees and horses did the balance, and from there to the barn we witnessed some of the highest kicking of our lives.

DO ALL FOR OTHERS.

Is it practical? Take for example The Progressive Thinker. It began its career by making the price from one-half to one-third that of any other spiritual paper published at this time. It was less than the cost, were the expenses counted as they actually are. The publisher gave to the public the advantage his foresight had stored for this time of need. It asked for no assistance, except by way of subscriptions. It published up appeals for help, nor received any bequests—yet from the first number it has been generously supported, and now, the publication of books, virtually given away, has been most successfully undertaken. All this because, consonant with the true spiritual philosophy, and the generosity of Spiritualists who see and appreciate as no other people efforts in the right direction, sustain that plan better than an endowment fund, as maintained by HUDSON TUTTLE.

THE DIVINE PLAN.

THE PAUPER'S APPEAL.

I know I am ragged, and dirty, and poor, And I beg for my living from door unto door; No home and no shelter, no friends kind and true; No kindred to help me; what else can I do? Too feeble to labor, too honest to steal, I can for this hunger to stay but appeal.

Don't look at me that way, for I am no dog; I'm only a pauper, and no greedy boy; I ask not for dollars, nor palace, but do I want crusts from your table—a penny?

To tide me just over the hour or the day That yet I'm allotted among you to stay.

My story's an old one, I know, to most men, And tedious and irksome to me, but, ah, then, What's left for a pauper, and folks of that stamp? But in hunger and tatters to beg and to tramp?

What's left for a poor man but to labor and plod, In this land of the free and an orthodox God?

I once had a shelter, though humble and small, That I do not mind the weather my loving ones all.

But one day a Christian, of millions possessed, Got a mortgage upon it—and you know the rest— My shelter was taken—my loving ones And left me just drifting alone with the tide.

PRAYER.

No home and no kindred, no money nor friends; Just living and breathing 'till death will it end; Oh, angel of mercy, of love and of light, I've always lived honest and tried to do right.

Why must I here longer in misery roam? Oh, take me, I pray you, to my spirit home.

DR. T. WILLIAMS.

"The Infidelity of Ecclesiasticism. A Message to America," by Dr. Wm. M. Lockwood. Lecturer upon physical, physiological and psychic science. Demonstrations of the molecular of spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Molecular Hypothesis of Nature," by Prof. Wm. M. Lockwood. The ablest lectures on the spiritual realm. In this little volume he presents in 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.

# A REMARKABLE DOCTOR BOOK

## HAS JUST BEEN ISSUED, ENTITLED

### THE NATURE CURE

#### BY PHYSICAL AND MENTAL METHODS.

##### A BRIDGE FROM THE OLD TO THE NEW; THE DAWN OF

##### A NEW DAY IN MEDICAL PRACTICE. A CLEAR,

##### SHORT-OUT TREATISE ON THE CAUSE

##### AND CURE OF DISEASE.

##### By MARVIN E. CONGER, M. D.

##### Assisted by ROSA C. CONGER, M. D.

##### The title page is suggestive of important changes in the methods of curing the sick and maintaining health.

##### The NATURE CURE is divided into twelve chapters, as follows:

##### First—Introductory.

##### Second—Cause of Disease.

##### Third—Food and Drink.

##### Fourth—Exercise.

##### Fifth—Fever; Cause and Treatment.

##### Sixth—Disease Inflammatory.

##### Seventh—Epidemic and Chronic Disease.

##### Eighth—Baths.

##### Ninth—Women and Children. (By Rosa C. Conger, M. D.)

##### Tenth—Useful Recipes.

##### Eleventh—Object Lessons and Tables.

##### Twelfth—Miscellaneous Health Suggestions.

Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condition is practical medicine."

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in NATURE CURE.

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the cause of this important subject.

The book has 370 pages, is strongly and handsomely bound in cloth for \$2.00, and will be mailed upon receipt of price.

ADDRESS THIS OFFICE, 40 LOOMIS STREET, CHICAGO, ILL.

# "THE LANGUAGE OF THE STARS."

## A Primary Course of Lessons in Celestial Dynamics.

### BY THE AUTHOR OF "THE LIGHT OF EGYPT."

#### This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. This work is illustrated with special plates.

#### For Sale at This Office. Price, Fifty Cents.

# CELESTIAL



IMPORTANT!

DR. G. E. WATKINS,

FAMOUS CHRONIST,  
OF AYER, MASS.

QUICK CURES! SMALL DOSES!

Send age, name in full and two-cent stamps and leading symptoms, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or our own, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC NO DRASTIC MEDICINE! DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,  
AYER, MASS.

DR. C. E. WATKINS' GREAT WORK.

Thirty-one patients discharged as cured during the month of July—sixty new patients, others coming at the rate of two and three a day. But with his extra help, and large new offices, all receive prompt attention. Health Home full—no room for more. Hundreds of letters from patients all over the world coming daily, in every mail, asking for a diagnosis of their cases. There are several reasons why Dr. Watkins is so successful. First, he does not claim to cure all diseases. Second, he does not advertise "no cure, no pay," then say he must be paid for medicine, but he at once puts his price right down to within the reach of his poor patients, and charges more to those who are better off. Third, he then writes weekly to each patient, gives each case his honest care and best attention. He finds no time to try to injure other physicians; he believes that there are plenty of other physicians who are doing a great deal of good, and wishes all healers God-speed.

A few more words of thanks from his grateful patients, and subscribers to The Progressive Thinker:

Dr. C. E. Watkins—My dear Sir: Am feeling well; medicine was wonderful, made a new person of me. Hoping to remain your friend, and helper of the sick. MRS. HELEN HARPER, Burnham, N. Y., August 23. (After one month's treatment.)

Dr. C. E. Watkins—Dear Sir: I am glad to tell you that I am much better, and I am to go to work to-morrow. I weigh more now than I have in two years. I think your medicine is a great thing. Respectfully, J. ARENTON, Spokane, Wash., Aug. 18, 1897.

Mother received her last medicine all right. She is much better. She feels your medicine is doing her much good. We never expected to see her so well. I feel to thank you so much. MRS. LILLIS AUSTIN, Peterboro, N. Y., July 26, 1897.

Dr. C. E. Watkins—Dear Sir: I am acquainted with three persons in this vicinity who have been cured by you, and I would like very much to take a course of treatment with you. Yours truly, ANNIE M. HOWES, Woodstock, Ore., July 21, 1897.

GOES FISHING.

Dr. C. E. Watkins—Dear Friend: There is no use in talking. Mr. Ladd is certainly a great deal better now than he has been for years. It has been a wonderful cure, and he has been camping out and fishing, and he has stood it as well as any man in the crowd. MRS. L. LADD, Island Pond, Vt., July 26, 1897.

PLAYS A MOUTH ORGAN AND DANCES AT FIFTY-EIGHT.

My Dear Doctor—I can see that I am on the gain. What would you think of a girl of fifty-eight summers playing the mouth organ, and dancing at the same time. Really, if you only knew how happy I get at times, you would not wonder at my making a fool of myself. I hear on every side, "How much better you look," and "you begin to act like yourself." Now isn't that encouraging? I am taking The Progressive Thinker, and enjoy it so much. How is that for a church member? Chicago, Pa., June 20, 1897. (Name of this person will be given if you write to Dr. C. E. Watkins.)

Dear Doctor—Still on the gain. I trust, as I need your services a little longer. ED. STOKER, Gosholm, N. H., July 11, 1897.

Dr. C. E. Watkins—Dear Sir: You need not send me any more medicine as I do not need it. I am able to do all of my house work now, and I am gaining all of the time. I shall always speak a good word for you as long as I live. Thinking you for your treatment and kindness to me, I remain as ever, FLORENCE DAWSON, Afton, Ind., July 27, 1897.

Dear Doctor—I am so much better. I am improving as fast as it is possible. I am so thankful to you for curing me. JOSEPHINE B. DAVIS, 858 Woodland street, Nashville, Tenn., July 7, 1897.

My Dear Friend—I am feeling so much better I think you need not send me any more medicine. I am sending you patients. I certainly feel very thankful that I found you. MRS. E. W. DRIGGS, 557 Leonard street, Brooklyn, N. Y., August 10, 1897.

Dear Dr. Watkins—Medicine received all right. I am so much better. People speak about my looking better. Respectfully, O. F. BARR, Flint, Ind., July 26, 1897.

Dr. Watkins—Dear Sir: I am gaining every day. SARAH R. CLOWEY, West Epping, N. H., July 17, 1897.

Dear Sir—I am gaining every day, and hope I shall continue. Respectfully, A. F. CHAMPLIN, Claremont, N. H., August 8, 1897.

Dr. C. E. Watkins—Dear Sir: I am feeling as well as can be. My back is real strong. Do not want any more medicine. I will ever be grateful to you for your great treatment. MRS. CARRIE FORQUES, Chicora, Pa., July 6, 1897.

Dr. C. E. Watkins—Dear Sir: I feel very much better, and hope I will not have to take any more medicine. MISS LILLIAN SHACKFORD, 50 Addison street, Chelsea, Mass., August 22, 1897.

Our Good Doctor—I am glad to write you Mr. Nay is much better. Gets strength and vitality from your treatment, and is working very hard, and is more than we expected. Respectfully, CARRIE M. NAY, Peterboro, N. H., July 9, 1897.

Dr. C. E. Watkins—My Dear Doctor: I am getting well fast. I will soon be well, so I will begin to think I only imagined I was sick. I am very grateful to you for my good health. Yours with respect, W. J. ROWLEY, New Orleans, La., 307 No. Liberty street, May 21, 1897.

Dr. C. E. Watkins—Dear Sir: I am out of work, and that means no income. But just as soon as I get to work, you shall have my money, for we feel that you saved our daughter's life. Very Respectfully, D. COTTER, Springfield, O., 370 Lagonda street, August 3, 1897.

Dear Doctor and Friend—Your treatment has made a new man of me, and I recommend you wherever I have a chance. A. F. SANFORD, Carney, Mich., August 1, 1897.

A CARD FROM DR. C. E. WATKINS.

Now is the time to begin to try and get well. Will you not let us help you? We will do all we can to help nature in her efforts to bring you back to health. We may fail; we are not a second Jesus or even one of his disciples—that is not one of his chosen twelve. We do not claim to be superior to any other, in curing diseases; all we claim is we also cure diseases. DR. C. E. WATKINS. Send age, sex, and leading symptom and have your case diagnosed free.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

A good woman has gone to her rest. Alissa Russell, of Council Bluffs, Iowa, passed to spirit-life, August 14, 1897. Born in the year 1825, in the State of New York, she came to Council Bluffs in 1855, and has been a Spiritualist from fifteen to sixteen years. She tried to live by the highest teachings, and was beloved by all who knew her. C. O. KEMPSTER, Council Bluffs, Iowa.

Passed to spirit-life, July 25, at his home at Stanwood, Leavenworth county, Kans., Enoch P. Wickersham, in his 67th year. Was born in Clinton county, Ohio, in 1829; moved from there to Minnesota, and thence to Kansas, where he lived near thirty years. He was a firm believer in Spiritualism. Was disowned from the Quaker church on account of his belief. He said before he passed out: "Tell all people that I died as I live." Cause of death, pneumonia, contracted by Mrs. Lull of Lawrence. ARNER WICKERSHAM.

Dr. C. E. Watkins' Health Home, a correspondent writes us, will soon be ready to receive patients, and a new feature of this sanitarium is that any physician can send their patients there, if they do not have contagious diseases, and they can have the physician of their choice. There never was anything narrower or smaller about Dr. Watkins' health home than it is now. We are acquainted with three persons in this vicinity who have been cured by you, and I would like very much to take a course of treatment with you. Yours truly, ANNIE M. HOWES, Woodstock, Ore., July 21, 1897.

FREE!

One month's treatment and an 8-oz. package of my wonderful Magnetized Compound for the eyes and entire system. It is working wonders for humanity! Sent postpaid for 10 cents in stamps or coin. B. F. POOLE, Clinton, Iowa.

TESTIMONIAL.

B. F. Poole—Dear Brother—I received the Malted Pebble Spectacles they at my eyes perfectly. Your Magnetized Compound and Spirit Yama's treatment has accomplished wonders for me. It has strengthened my left eye that I had never seen with so that I can now see with it. With best wishes for your health and prosperity. Yours fraternally, SUSAN M. BRADY, 1501 India St., San Diego, Cal.

GOES FISHING.

Dr. C. E. Watkins—Dear Friend: There is no use in talking. Mr. Ladd is certainly a great deal better now than he has been for years. It has been a wonderful cure, and he has been camping out and fishing, and he has stood it as well as any man in the crowd. MRS. L. LADD, Island Pond, Vt., July 26, 1897.

PLAYS A MOUTH ORGAN AND DANCES AT FIFTY-EIGHT.

My Dear Doctor—I can see that I am on the gain. What would you think of a girl of fifty-eight summers playing the mouth organ, and dancing at the same time. Really, if you only knew how happy I get at times, you would not wonder at my making a fool of myself. I hear on every side, "How much better you look," and "you begin to act like yourself." Now isn't that encouraging? I am taking The Progressive Thinker, and enjoy it so much. How is that for a church member? Chicago, Pa., June 20, 1897. (Name of this person will be given if you write to Dr. C. E. Watkins.)

Dear Doctor—Still on the gain. I trust, as I need your services a little longer. ED. STOKER, Gosholm, N. H., July 11, 1897.

PROPHECY FULFILLED

Strange Meeting of Cousins Who Were Ignorant of Each Other's Existence.

In fulfillment of a stranger's prophecy, Joseph B. Young, night manager of James B. Campbell & Bros. restaurant, 414 West Madison street, has met his cousin, Edward Hall, 64 Elizabeth street. Neither knew the other on earth until last Wednesday. The mothers of the two had not heard from each other since before the war.

On Wednesday night a young man entered the restaurant, and while Young was waiting on him the stranger asked Young if he had not seen him somewhere before.

A conversation developed the fact that Young has an uncle, Joseph Everett, a hardware dealer, in Mattoon, Ill., who was also an uncle of the stranger.

"What is your name?" asked Young. "Hall," replied the young man. "And which is your name?" "Lizette Herron."

"Why, my mother's name was Matilda Herron," replied Young. "Did you ever hear of any one by the name of Young?"

"Yes, yes," answered Hall; "my mother told me before she died that I had a cousin, one Joe Young, but she had not heard from his mother for over thirty years she did not know whether he was dead or alive. I guess you and I are first cousins. Shake," and Hall extended his hand toward his new-found cousin.

Then Young related an experience of three months ago that sounds like a tale from the "Arabian Nights." Three months earlier, to the hour, a stranger had stopped in the restaurant and asked for a glass of water. Something prompted Young to give the man a meal, which he ate with avidity. Then he finished the restaurant man by addressing him by name and telling him stories from Young's family history. At last he told Young that within three days, three weeks or three months he would meet a relative of whom he had never heard. Hall's appearance fully justified the prophecy. The stranger refused to divulge his identity, and, although penniless, exhibited a jeweled rosary and crucifix in gold and diamonds, given him, he said, by his Spanish mother, and probably worth \$10,000.—Chicago Tribune.

DR. SYKES' SURE CURE FOR CATARRH

has been before the people for over a quarter of a century, and is still going. Is both a local and constitutional treatment and gives almost universal satisfaction. For the benefit of the readers of The Progressive Thinker, we say, there never has been a person connected with the ownership, office or laboratory, but whom believes in spirit presence and assistance. Send for 64 page book on "True Theory of Catarrh," free. Address Dr. Sykes' Sure Cure Co., 843 W. Madison street, Chicago. 406

Sunday Spiritualist Meetings in Chicago.

The First Spiritualist Society will hold regular meetings at Rock's Hall, 11523 Michigan avenue, Kensington, every Sunday evening. Mrs. Lee, Norie Claman, pastor.

The Spiritualists' Church of Students of Nature meets every Sunday evening at Mousen's Hall, 1022 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 7:45 p. m.

Beacon Light Spiritual Church, No. 617 North Clark street, near Burton place. Services at 2:45 and 7:45 p. m. Dr. Perkins, assisted by Mrs. Perkins and other speakers, will address the meetings.

West Side Spiritual Society meets at No. 40 South Adams street at 8 p. m.

Universal Spiritual Society, Hopkins Hall, No. 525 West Sixth street, Englewood, (over postoffice). W. P. Parker, pastor. Conference at 8 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

Church of the Spirit, corner Washington Boulevard and Ogden avenue. Dr. Willis Edwards, pastor. Services at 2:45 and 7:45 p. m. Lecture, tests and spirit communications.

Please send in your place of meeting and it will appear in the above list.

Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophical thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to warrant the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Magnetized Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given liberally, by Mrs. Maria M. King. In three volumes. 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 10 cents.

PAMPHLETS.

The Spiritual Philosophy versus Dualism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

God the Father, and the Man the Image of. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

What is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Social Evils: Their Causes and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

The Brotherhood of Man, and What Follows from It. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

DRS. PEEBLES & BURROUGHS.

SPECIALISTS IN CHRONIC DISEASES.



J. M. PEEBLES, M. D., Specialist.

DIRECT FROM INDIA. Dr. J. M. Peebles, who has just returned from his trip around the world brought home with him, direct from India, very valuable medicine for the cure of chronic diseases that physicians in America are not successfully treating. He visited the hospitals and laboratories of India, and with the physicians and surgeons in charge made a special study of NERVO-WEAKNESS.

peculiar to other sex. In the treatment of these diseases he found that the Physicians of the Orient were exceedingly successful and effected a very large measure of cure. He was placed in possession of their medicines and remedies, and comes home to his friends in America better equipped than ever to relieve suffering humanity, and cure those who are afflicted.



J. A. BURROUGHS, M. D., Specialist.

DRS. PEEBLES & BURROUGHS are meeting with marvelous success in treating all chronic cases of PSYCHIC POWER, with the use of their valuable medicine recently brought by Dr. Peebles from India, and which is so wonderful a cure.

DR. J. A. BURROUGHS.

Thousands of testimonials written voluntarily by grateful people, whose cases Dr. Burroughs has diagnosed, and who have been cured by his medicine, is sufficient proof that the fruits of his life's work are being made manifest to the world.

Dr. Burroughs' medicine has been tested by the most eminent physicians and chemists, and has been found to be a most powerful and effective remedy for all chronic diseases. It is a most valuable medicine, and one that should be in the hands of every physician and patient.

ADDRESS

DRS. PEEBLES & BURROUGHS, POST OFFICE BOX 177, INDIANAPOLIS, INDIANA.

Friendly Voices.

August 22, 1897. Drs. Peebles & Burroughs, Indianapolis, Ind.—Dear Doctors:—The night previous to receiving your medicine I felt a strong magnetic influence. I could feel the magnetism by placing my hand upon your signatures, which relieved me of a coughing spell I had at the time. J. C. QUIGG, 2000 Mervine street, Philadelphia, Pa.

August 18, 1897. Drs. Peebles & Burroughs, Indianapolis, Ind.—Dear Doctors:—I write to let you know that I am improving since I began taking your medicine. When your letter came I had been having a serious hemorrhage from the head for over a week, and the Doctor here said he could do no more, and every one had given me up to die. My daughter brought me your letter and I had it read around my throat, and from the minute that I put it on, the bleeding stopped, and has never bled a drop since. MRS. J. B. HUTCHINS, 18 Turnpike street, Concord, N. H.

Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophical thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to warrant the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Magnetized Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given liberally, by Mrs. Maria M. King. In three volumes. 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 10 cents.

PAMPHLETS.

The Spiritual Philosophy versus Dualism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

God the Father, and the Man the Image of. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

What is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Social Evils: Their Causes and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

The Brotherhood of Man, and What Follows from It. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

The Occult Forces of Sex. By Lois Walsbrook. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents.

ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of . . .

Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to Mrs. Dr. Dobson-Barker, Box 132, SAN JOSE, CAL.

SPECIAL READING NOTICES.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

PUBLICATIONS

HUDSON TUTTLE.

A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work aims to explain the vast array of facts in the field of research by referring them to a common cause, and from their source to the laws and conditions of the spiritual being. Third edition. Price, 75 cents.

RELIGION OF MAN AND ETHICS OF SCIENCE.

Not service to the gods, but knowledge of the laws of the world, is the duty of man. The spiritual progress toward perfection is the foundation of the religion of the future. Price, 75 cents.

LIFE IN TWO SPHERES.

In this story the accurate and the true in the spirit-world presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price, 50 cents.

ARCANA OF NATURE.

The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spirit." Price, 75 cents.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT-WORLD.

English edition. Price, 75 cents.

THE ORIGIN AND ANTIQUITY OF MAN.

Containing the latest investigations and discoveries, and a thorough presentation of this interesting subject. English edition. Price, 75 cents.

THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an object, and has been pronounced equal in its exposure of the dishonest methods of spiritualism to "Uncle Tom's Cabin." Price, 25 cents.

HERESY, OR LED TO THE LIGHT.

A thrilling psychological story of evangelization and free thought. It is a treatise on the "Secrets of the Convent" is a Catholicism. Price, 75 cents.

WHAT IS SPIRITUALISM?

How to investigate. How to form clubs, and develop and cultivate mediumship. Names of eminent Spiritualists. Their testimonies. Eight-page tract. English edition. Single copies, 5 cents; 10 for 45 cents.

FROM SOUL TO SOUL.

By Emma Lou Turtie. This volume contains the poems of the author, and some of the most popular poems written by the author of "The Philosophy of Spirit and the Spirit-World." The poems are admirably adapted for recitations. 223 pages, beautifully illustrated. Price, 75 cents.

THE LYCEUM GUIDE.

For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. The Lyceum Guide is a most valuable work, and one that should be in the hands of every student and teacher. Price, 75 cents.

ANGELL PRIZE CONTEST RECITATIONS.

For human education, with plan of the Angell Prize Contest. By Emma Lou Turtie. Price, 25 cents.

All Books Sent Postpaid. Address

HUDSON TUTTLE, Publisher.

Berlin Heights, Ohio.

HEALTH AND POWER.

A handbook of Care and Human Upbuilding by the aid of new, tested and powerful methods of nature. By Dr. J. A. Burroughs. Price, 75 cents.

Superstition in all Ages

Or "Le Bon Sens."

By JEAN MESLIER.

A Roman Catholic priest, who after a pastoral service of thirty years in France, wholly abandoned religious faith, and became a free thinker. He left this volume as his last will and testament to his parishioners and to the world. Translated from the French original by Miss Anna Knapp. 32 pages, with portrait. Cloth, 45 cents; postage, 10 cents.



FORSTER, DR. W. M.

THE NOTED MEDICAL CLAIRVOYANT

OF THE PACIFIC COAST.

Will send a free diagnosis and terms for treatment to all who will send their name and address in their own handwriting—with postage stamp for reply. "The Pacific Coast Spiritist" of Dec. 9, 1892, says of Dr. Forster: "Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor."

"Dr. W. M. Forster, a noted clairvoyant physician, is receiving commendations from far and near over his remarkable success as a healer."—Philosophical Journal. Address, DR. W. M. FORSTER, 1059 Market Street, San Francisco, Cal.

A LOCK OF YOUR HAIR.

If SICK or AILING, send a lock of your hair, name, age, sex, leading symptom, four cents postage, and I will diagnose your case and tell you what will cure your ailments. Address

DR. J. C. BATDORF,

Dept. F, Grand Rapids, Mich.

Dr. Mansfield.

Homoeopathic Treatment compounded clairvoyantly for each case. Send name, age, sex, leading symptom, and address in your own handwriting, with postage stamp for reply. "The Pacific Coast Spiritist" of Dec. 9, 1892, says of Dr. Forster: "Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor."

DR. J. S. LOUCKS.

Of Shrewsbury, Mass. The hand of powerful magnetic spirit has been recorded and is so acknowledged by his patients. He has been assisted by his marvelous spirit force combined with his scientific knowledge of the human



influence of the Christian religion. No legacy is so rich as honest  
**SPIRITUAL EDUCATION.** Shakespeare.  
 Archbishop Hennessey says: "To the sea. — Anacreon.



## A SPIRITUAL VIEW OF THE CHRIST.

## An Inborn Principle--The Divine in Man--How to Cultivate Spirituality.

Very few persons along the line of the past eighteen centuries have really understood or had a proper conception of the name of Jesus the Christ. For his true interpretation lies beyond it, in the definition of the words and the character and principles underlying them. In the olden time of the Scriptures all names were given with a meaning attached to them, either as symbols commemorating some event illustrative of a principle, or embodying some desire connected with the new life just ushered into existence.

The definition of the name Jesus is "saving." And when the angel said to Joseph: "And thou shalt call his name Jesus; for he shall save his people from their sins," (Matt. i:21) it was not only a prophecy, but the observance of an established custom of the time. When in the progress of the fulfillment of that prophecy through his teachings and practice his disciples and followers pronounced him the Christ, it was to proclaim the recognition of a great spiritual unfoldment within him.

Christ is an inborn principle. Jesus is a proper name. In some countries this name is common to-day, perhaps has always been--notably in Mexico and Spain. But it has lost its significance in its indiscriminate use. The principle illustrated in the word Christ includes within it all the divine principles or attributes inherent in the human life; such as love, peace, patience, charity, with true understanding, or divine perception of truth; all these are but parts of the whole, summed up as Absolute.

Christ means Absolute, and as absolute defined in the phraseology of the present time means perfect or the ultimate, as perfect love, perfect peace, etc., all minor perceptions belonging to, and comprehended in, the word Absolute. To each of these parts as noted above--there being many parts of the whole--there stands a taper upon the shrine in the inner sanctuary of every human spirit enclosed in mortal form; and also, each minor principle included in the absolute represents a musical scale whose chord vibrates when the keynote is struck. And when a chord is vibrated, then the taper within the sanctuary is set aglow--one responds to the other. For instance; if it be love, whose chord is struck, its melody pervades the extreme environment of the individual, while the respondent light and warmth of the taper within sends the thrilling ecstasy through every nerve and muscle of the body.

In the harmonious life of the unfolded man or woman, grand symphonies are ever moving up and down upon the strings of the instrument as the successive keys are touched by the beautiful thoughts and holy actions of the individual. And these harmonies are felt by all who come within the circle of their environment, while they radiate a sublime power whose undulating waves vibrate afar, touching every sensitive soul and awakening chords within each so receptive as to respond.

The prophecy was not that Jesus should save his people from the effect of their sins, through forgiveness or atonement, but from their sins. Sin of every shape is made up from ignorance; it is ignorance in activity, or in manifestation; the subject dwells in the animal plane of his nature too much, or altogether, the God part not having been properly touched, and no feeling of sympathy nor justice thrills the heart or moves the pulses to compassion or reason; only as it vibrates from the plane upon which the present experience of selfishness, malice, revenge, jealousy or covetousness is brought into action.

Henry Wood gives us a good thought, when he says there is no good in fighting error or sin, we but intensify its results by so doing; but we must displace the error or ignorance, with its opposite by the power of true understanding or knowledge of truth. We must try mental means to effect this, persistently and patiently applied; besides withholding all antagonizing influences that may spring from our conduct toward the offender. This is hard to do--we must grow to this view of sin, and try to realize the truth that only by this method can sin be washed away, and the saving power of Christ be established on earth. And this saving power Jesus left to us--it is inherent within each spirit, only awaiting the desire and earnest endeavor to shine forth and save the soul from all sin. When we are filled with the power of the spirit of Christ the Absolute, we feel no desire to do wrong, we do not have to fight error or evil within us, nor around us, for Peace envelopes us, a calm pervades the whole being; sin is really displaced for the time this spirit illumines the soul with its influence.

Now, I will give the full promise of Jesus--and if the readers of The Progressive Thinker who have followed my articles therein, feel there is an unnecessary repetition of scriptural quotations contained therein, I must remind them that all intellectual knowledge is acquired through repetition; and only by this method can any teacher enforce spiritual instruction to the point where, the spiritual faculties of the student becoming awakened to the perception of truth, they intuitively acquire for themselves through inner revelations the self-knowledge of true understanding.

"And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. . . . When the Comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. . . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will prove the world of sin. . . . Howbeit when he the spirit of truth is come, he will guide you into all truth. For he shall not speak of himself; but whatever he shall hear (hear from the Fount of Wisdom), that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you. (St. John, 14th, 15th and 16th chapters.)

I know this promise to the disciples to be a true one, applicable to all time, for I can testify that the spirit of truth is a living Presence, whose dwelling-place is near that same altar or shrine upon which the tapers shine. Why cannot we rely upon this spirit of truth, seek it, hold it, and use for ourselves and others the "things" given us or shown us? For to show us anything of the spirit is simply to unfold or develop the powers we possess within ourselves--to open up the capacity for perception, for appreciation, for realization.

I claim that we should not depend so much upon our disembodied friends, and expect them to do for us and teach us, when we can cultivate within ourselves the power which is our own, and upon which we can always rely, for it is the Spirit of truth. Sometimes we depend upon spirits who are not yet upon the higher plane of consciousness themselves, and are not fitted to teach nor advise us properly, and we are unable to prove them until experience brings the result. But when we have the Comforter, whom we can trust, for he leads us into truth only, then we know, for the light of truth testifies of Christ, as he said it would.

The first thing to attract me to this unfoldment was the words: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." (John 14:27); and, "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?" (I. Cor. 3:16). I know that to take these two sayings, one of Jesus, the other of St. Paul, and to hold them consciously, deeply meditating upon them, will bring beautiful revelations to the mind concerning them, and of truth, which is the principle possessing them.

So many are ignorant of these things, my soul yearns for them. I want everybody to fully understand the true

definition of Jesus the Christ. To realize for themselves that he really lived upon earth, that he was human the same as we are; that he had the same temptations and sorrows, the same things to endure that we have.

But there was this difference: He was fully unfolded. In that thirty years of his life, of which we have little or no record, before he came before the people as a public teacher; in that time he was brought into the perfect knowledge of all truth. And he was ordained of the Father to bear his divine messages to earth. The preparation of centuries of time were all tending toward the fulfillment of his glorious character and instruction for the "saving" of his people from their sins, according to prophecy. His people are all humanity.

Other messengers also, have had their preparation, and performed their labors according to their allotted mission, among the peoples and nations to whom they were sent. It has been well said, that "every soul upon the earth is born with a mission--somewhere along life's pathway the work must be accomplished, either here or hereafter." Even little children are filling missions, they bear their messages and pass to the beyond, leaving the fragrance of a short beautiful life to testify for the Christ principle inherent in mankind. To such, from the beginning to the end of the earth-life, the kingdom of God is an open field clear to their vision. And it is easy to see how just such a life of purity and clear-sighted wisdom through the experiences of childhood and prolonged into manhood with all the intellectual and spiritual forces developed, and with the full knowledge of his mission with the end, and ultimate result of his life for all time upon all who received him and his teachings; how with this foreseen knowledge Jesus could enforce his teaching with greater power and earnestness.

## A TRUE SPIRITUALIST.

The grandest mission on earth to-day is to be a true Spiritualist, and to be a true Spiritualist is to be truly spiritual, to live it, to teach it in every act of the life. The grandest teachings, the profoundest wisdom and the highest spiritual truths are included in the spiritual philosophy--those truths were given to the world through inspired writers and speakers, and by inspired immortals from the other world through entranced mortals. Some of these, whose lessons of truth must be for the instruction of mankind forever, were, like Jesus, though in lesser degree, prepared through prenatal and planetary influences, to perform this mission in the evolutionary progress of the world. Spiritualism is a part and parcel of divine evolution out of materialistic dogmas, and diverse orthodox doctrines, into pure spirituality, without creed, doctrine or dogma. Blessed be Spiritualism.

See what it has done. It has liberalized the churches, it has displaced the cruel hell of everlasting torture--with an everlasting progression to replace it, which somewhere in the endless future insures to every soul born upon earth a redemption--not from punishment for sin--but from the remorse and agony, the result of the sin, and to the condition of final happiness, when the soul is washed of all its stains--not with the blood of an innocent victim, but through the meritorious effort of that afflicted soul to regain purity and peace. The beautiful uplifting principles contained in the spiritual philosophy are remodeled to suit, and are now taught, from the pulpit, the public rostrum, and in every institution of education all over the land. Do they know it? Some do, not all have studied the source whence came the borrowed sentiments, beautiful thoughts, symbols and ideas; for once expressed without authority, they become common property. Again, it is not always absolutely necessary to study, for the same condition described above holds good here. Truly spiritual progressive thoughts and ideals born of the spirit are immortal, never can fade--nor pass away; but they increase in beauty and strength and once given expression through human lips or the pen, they go on and on, in waves of harmonious feeling, expressing all the emotions of the soul that conceived them. Other receptive souls unconsciously absorb these spiritual vibrations, and their perceptive faculty holds them with an ever-increasing interest and appreciation, until finally the whole being is awakened to the sweet melody, that now becomes their own by responsive adoption.

Although Spiritualism can count its followers by the multitude, as Jesus did his--like him it has no churches nor edifices of worship. Its followers are like sheep, scattered all over the world; they are hated, persecuted, misunderstood and falsely accused, for truth's sake. In this, their condition verifies the comparison, or connection between the two--where the Christ is now struggling for outward expression through Spiritualism for a New Dispensation of pure Spiritual manifestation.

Greater strides up the heights of progression to accomplish this end, might have been successfully made, had Spiritualists held securely to the philosophy and grown more perfectly into its principles and truths, and lived it more thoroughly, instead of becoming satisfied with that part of Spiritualism designed by its projectors to hasten the glad hour of the world's emancipation from ignorance into knowledge through the concentrated evidence--undeniable to unprejudiced minds, of its various phases of phenomena. But we have sacrificed our savior anew, his spirit within the philosophy has been scorned through neglect by Spiritualists who have not cared to look beyond the ever recurring proof of immortality; who have no just conception of the deeper truths without which, nothing mortal nor immortal are worth the living to-day--for nothing else can give satisfaction nor rest. Nothing else can bring us into a peaceful, blissful condition where the higher realms of our individual being can come into perfect rapport with the higher planes of the immortal spheres, called heaven. With the spirit of truth I dare to affirm that I can, and do come into conscious communion; and the lessons thus received by me, a humble woman, are true ones--even if not seemingly so now, time will attest their truthfulness. And that spirit tells me that Spiritualism is non-progressive to-day. We know nothing stands still, everything must progress or by a distinct law of nature it will retrograde. In this condition the greatest truth conveyed in its sublime messages, by Spiritualism to Earth's children, has become quiescent if not annulled; and the law demands activity, or no progression.

If the principles laid down and forcibly expressed in the philosophy are not taken into the life of each of its avowed followers and faithfully held to the plain view of the world; if the majority of Spiritualists turn aside, and hold their share in Spiritualism upon the physical plane, where no spirituality exists, then, no wonder they are non-progressive. We realize that all the world has been benefited by the advent of Spiritualism, but the time has come when a step upward is the demand of the hour, nothing else but truth and spirituality will save us. Here is our safety; let us seek it. To reach true progress we must now discard public phenomena on a money basis, which puts it on a level with all other exhibitions for pleasure or curiosity. Everything connected with Spiritualism should be held sacred by the Spiritualist and defended as sacred by him or her, nothing of a low character the subject of ridicule, or sensual criticism should be allowed in any of their meetings or gatherings. And in the aid of advancement, for the attainment of a high standard, promiscuous circles for the edification of the curious and amusement-loving, should be discouraged, if not abolished, for at best these circles encourage a class of intelligences who are not in a condition to elevate the mortal, while the mortal is not in a condition in such a circle to help the immortal, and the result oftentimes is levity and falsehood on the part of the spirit. We want to reach higher phases of phenomena. And such are now ready for our acceptance, but we can only reach and enjoy them through the unfoldment of our spiritual nature, the dormant faculties await the touch of the spirit within. It must be spiritual phenomena, instead of the physical. How shall we begin?

## SPIRITUAL CULTURE.

Erect in each home of the Spiritualist, an altar to our faith, and make and keep it holy. That is, set apart for this purpose a room if it can be spared, or take even the corner of the private apartment. Put a bright curtain across to screen it, for it is a sanctuary. There bring your pretty things, and the cherished objects of the loved ones who have passed on. Dedicate this spot as the family shrine for spiritual unfoldment. Let each member of the family retire to that spot alone, if it be but for a few moments, each day--here first, lift the heart in earnest aspiration for spiritual wisdom, and for growth of soul in pure and holy things--then speak in loving thought to the dear ones who are clustering around you though unseen or felt. If time permits, devote a few moments, which will well repay you, in silent meditation on the higher life to be attained and lived on earth where spirit, soul and body can be consecrated to pure spirituality. Once a week regularly, gather the family or cherished friends there. Be punctual, and keep strictly private all the observances connected with this service. Do not seek phenomena--it is spirituality you seek, just wait for the best things to come to you individually. Keep all thought pure, hold the good only. Do this, and you will be surprised in a few months at your spiritual growth. Study good books, among them the New Testament. Select some affirmations suitable to your needs and hold them persistently in thought each day for a time. As we advance in spirituality by this method of progression we unfold the soul senses, which open to us a fine field for individual experience in what we may call personal phenomena, for it is the interior manifestation of unfolded or developed growth in the spiritual and soul realms of the individual consciousness. Then we attract to us the higher intelligences by our attitude of purity and earnest desire for good only--and make it impracticable for a low class of immortals to seek our society, for we have nothing to attract them to us. Our spirituality becomes our defense, for we become, as it were, sacred from all harm from mortals and immortals alike, and in our settings are free from discordant elements and falsehood.

And, greater than all these, we purify the life and character, becoming God-like by the attitude of mind and thought which we make a part of our daily life. And, dear friends, remember this: We must make this spiritual progress either here or hereafter, before we can rise beyond the first sphere in the spirit-land; there is no other way for every soul of all earth's children to reach the upper level, where the divine freedom of spiritual peace exists. Every faculty and function of the soul and spirit must be perfectly developed and in active operation ere we are fitted for the higher spheres. To achieve the heights Jesus did, we have but to reach the level upon which he lived.

## THE SPIRITUALIST TRAINING SCHOOL.

## List of Its Officers, and the Constitution and By-Laws.

The First Spiritualist Training School was incorporated under the laws of the State of Ohio, on the Fourth day of July, 1897, with the following list of officers: Moses Hull, president; F. Schermerhorn, M. D., vice-president; Mattie E. Hull, secretary; M. H. Danforth, treasurer; A. J. Weaver, A. B., chairman executive committee. The president, vice-president, treasurer, chairman executive committee and D. M. King were made the board of trustees.

The following Constitution and By-Laws were adopted:

## ARTICLE I.

Name--This association shall be known as the First Spiritualist Training School.

## ARTICLE II.

Object--Its object shall be to prepare those who receive its instructions, to work for the upbuilding of Spiritualism and all truths helpful to human progress.

## ARTICLE III.

Work--Its work shall be divided into two departments: 1. To hold one or more sessions of school, somewhere in the United States, of at least six weeks' duration, each year, at the most convenient time and place. 2. To lay out a course of home reading and study, to be pursued by members of the school, under direction of the chairman of executive committee.

## ARTICLE IV.

Funds--For the purpose of raising funds necessary to carry on the work of the school, the president and all the officers of the association are empowered with authority to receive donations and bequests, also to issue and sell scholarships.

## ARTICLE V.

Membership--The membership shall consist of four classes. Sec. 1. Any one, by the payment of fifty dollars into the treasury and having his name recorded in the books of the association is thereby made a member and is entitled to all the privileges and immunities of the school during his life. Sec. 2. Any one by the payment of ten dollars into the treasury and having his name recorded in the books, is entitled to all the privileges and immunities of the school during one year.

Sec. 3. Any one by the payment of three dollars into the treasury is entitled to the system of home instruction, and by additional payment of seven dollars, and having his name recorded, is made a regular member, entitled to all the privileges and immunities of the school for one year.

Sec. 4. Any one by the payment of one dollar into the treasury and having his name recorded in the books is thereby made an honorary member, but without the right to vote or hold office.

## ARTICLE VI.

Officers--Sec. 1. The officers of this association shall consist of president, vice-president, secretary, treasurer, executive committee of three, and a board of trustees of five.

Sec. 2. Time of office--Officers shall hold their office one year and until their successors are chosen and qualified.

Sec. 3. The president, vice-president, treasurer and chairman of executive committee shall be considered members of the board of trustees.

## ARTICLE VII.

Duties of officers--Sec. 1. The duty of the president shall be to preside at all meetings, sign all official papers and approve and sign all orders drawn on the treasurer. Sec. 2. The duty of the vice-president shall be to perform the duties of the president in his absence. Sec. 3. The treasurer shall receive all monies and pay out the same by order of the trustees and make a complete and detailed report at each annual meeting. Sec. 4. The secretary shall keep a record of the business done at each meeting, attend to all the correspondence and notify members of annual meetings. Sec. 5. The executive committee shall superintend both the educational departments.

Sec. 6. The board of trustees shall have the management of the financial and business departments. Sec. 7. It shall be the duty of all the officers as well as members, to work faithfully to obtain donations, sell scholarships and otherwise assist the school.

## ARTICLE VIII.

Election of officers--The annual meeting for the election of officers and transaction of other business shall be held on the last Tuesday of June of each year at the place where the school is in session, notice of the meeting having been given by the secretary to each member two weeks previous.

## BY-LAWS--ARTICLE I.

Any member not able to be present at any meeting, has the right to vote by proxy.

## ARTICLE II.

Misconduct--Any member who shall refuse to conform to the constitution and by-laws, or shall be guilty of repeated disorderly conduct, shall be reprimanded, suspended or expelled, as the board of trustees shall order, and their decision shall be final.

## ARTICLE III.

Quorum--A majority of the board of trustees shall constitute a quorum.

## ARTICLE IV.

Special meetings may be called at any time by the chair, or on petition of five members at such time and place as the board of trustees may decide.

## ARTICLE V.

Certificates of attendance and progress will be given each worthy student at the close of each term.

## ARTICLE VI.

The treasurer shall give such bonds and have such salary as the board of trustees may determine.

## ARTICLE VII.

The officers shall be elected by ballot.

## ARTICLE VIII.

This constitution or by-laws may be amended by a majority of those present at any annual meeting, providing notice containing specifications of the proposed changes be given by the secretary to each member two weeks previous. Signed, A. J. WEAVER, Ch'm'n Ex. Com. Old Orchard Maine.

## Practical Piety.

There is a certain minister in Kansas who has an eye to the physical as well as the spiritual welfare of his congregation. He brought one of his recent Sunday sermons to a sudden close with the following words: "Brethren, I will now close, for I see we are going to have a thunderstorm. The congregation will please follow me to Brother Soandso's field and help him stack his wheat."

The wound that smarts the most is the one made by a friend. It never makes the day any brighter to find fault with the sun.

—Frank Putnam.

## MOSES HULL'S BOOKS.

## A List of His Noted Works.

For Sale at the Office of The Progressive Thinker.

## Wayside Greetings.

Gathered from the Highways, Byways and Hedgerows of Life. By Moses Hull. This is a masterly collection of beautiful selections from the Bible, sermons and essays, and contains a splendid portrait of the author. Price, 25 cents. Bound in English cloth, 40 cents.

## The Spiritual Alps.

And How We Ascend Them. A few thoughts on how to reach that attitude where spirit is supreme and all things "obey" to it. With portrait. By Moses Hull. Just the book you need to read to a spiritual being, and to teach you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents.

## New Thought.

Volume I. Nicely bound in cloth, 675 large, beautiful printed pages. Portraits of several of the best speakers and mediums. By the author all spiritual and presenting in an attractive form the highest phase of the Spiritual Philosophy. Price, only \$1.00.

## New Thought.

Volume II. 824 pages, beautifully printed and nicely bound. Original matter. Six portraits. Cloth bound. Price, \$1.00.

## Joan, the Medium.

Or, the Inspired Heroine of Orleans. Spiritualism as a Leader of Armies. By Moses Hull. This is a most interesting and instructive history of Joan of Arc, and one of the most convincing arguments on Spiritualism ever written. No novel was ever more thrillingly interesting; no history more true. Price in cloth, 40 cents; paper cover, 25 cents.

## The Real Issue.

By Moses Hull. A compound of the two pamphlets, "The Real Issue" and "Your Answer to Your Life," with important additions, making a book of 140 pages all for 25 cents. This book contains statistics, facts and figures, and the true condition of the times, that every one should have.

## All About Devils.

Or, an Inquiry as to whether Modern Spiritualism and Other Great Reformers come from the Satanical Majesty and its Subordinates in the Kingdom of Darkness. By Moses Hull. Price, 15 cents.

## Jesus and the Mediums.

Or Christ and Mediumship. Careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day. By Moses Hull. A convincing argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all 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. 18 pages. Price, 10 cents.

## The Spiritual Birth, or Death and Its Transition.

The Spiritual Life of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretation of many things in the Bible, interpretations never before given, explains the heavens and hell believed in by Spiritualists. Price, 10 cents.

## The Quarantine Raised.

Or the Twenty Years Battle Against a Worked End. Price 10 cents.

## Spiritual Songster.

By Moses Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, churches and families. Price, 10 cents, or 40 per hundred, by mail.

## The Mediumistic Experience.

of John Brown. The Medium of the Rockies, with Introduction by J. B. Loveland. This is the history of one of the most wonderful mediums that ever lived. 167 large pages. Price, 50 cents.

## The Devil and the Adventists.

An Adversarial attack on Spiritualism repulsed. By Moses Hull. Price, 10 cents.

## Was John Calvin a Murderer?

Price, 5 cents.

## HYPNOTISM;

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

BY CARL SEXTUS. THE BOOK IS

largely a record of the facts and demonstrations which the author has secured and presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as a helpful and instructive to the student. The book is a handsome volume of 200 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

## VOLTAIRE'S ROMANCES.

A New Edition, Profusely Illustrated.

"I choose that a story should be founded on probability, and not always resemble a dream. I desire to find nothing in it that is extravagant; and to desire above all, that under the appearance of fable, there may appear some latent truth, and that the discerning eye, though it escape the observation of the vulgar."--VOLTAIRE.

CONTENTS: "The White Bull," a Satirical Romance "Zadig or Fate," an Oriental History, "The Sage and the Abbot," "The History of the Debauched Man of Forty Crowns," "The Huron, or Pupil of Nature," "Micromegas," a Satire on Mankind, "The World as It Goes," "The Black and the White," "Memnon, the Philosopher," "Andre Des Touches at St. Jean," "Babouc," "The Slave of the Whirlwind," "Conversations With a Chinese," "Plato's Dream," "A Pleasure Having no Pleasure," "An Adventure in India," "Le Grand Colibri," "The Good Brahmin," "The Good Brahmin," "The Two Comforters," "Ancient Faith and Faith," "The Two Comforters," "Ancient Faith and Faith." One volume, 8vo, 650 pages, with portraits and illustrations. Extra vellum cloth, \$1.50; postage, 10 cents.

"Voltaire's satire was keen and fine-pointed as a rapier."--Magazine of the History of Literature.

"A delightful reproduction, unique and refreshing."--Boston Commonwealth.

## DEATH AND THE AFTER LIFE.

By Andrew Jackson Davis. Something you should read. Price 75 cents.

## THE KORAN.

Commonly called the "Alkoran of Mohammed," translated into English from the original Arabic, with explanatory notes taken from the most approved commentators. With a preliminary discourse by George Sale. Price, cloth, \$1.00. For sale at this office.

## CHURCH AND STATE.

The Bible in the Public Schools. The New "American" Party. By Jefferson. This new edition of this beautiful pamphlet of 26 pages is the most thorough presentation of the Church and State question that has appeared. Price 10 cents.

## PERFECT MOTHERHOOD.

Or Mabel Raymond's Resolve.

BY LOIS WAISBROOK. THIS IS

a novel written with a purpose, and that purpose is to enable an unthinking, idle mind to while away the time in a pleasant, but not a dangerous, way. It is a book designed especially for mothers and those who are to be mothers; and secondly, it is a book designed to show the mother the true meaning of motherhood, and the happiness of her life. It is a book that will be found very interesting to the general reader, as well as a helpful and instructive to the student. The book is a handsome volume of 200 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

## THE SCIENCE OF SPIRIT RETURN.

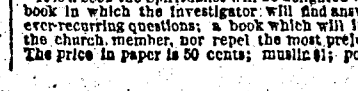
By Charles Darwin. Price 10 cents.



Christ's idea of the resurrection, in Mr. Howard's opinion, was that he thought of those souls which had a larger spiritual life, and a greater ability to correspond with the spiritual environment, pushing up out of the indeterminate state to a glorious life. The Greek text, says, A. Howard, is distinctly "the resurrection from among the dead," not "of the dead." While he admits that in a scientific sense he does not know even if there will be a life everlasting, though he believes in it, he conceives

—||—  
Copiousness and simplicity, variety and unity, constitute real greatness of character.—Lavater.  
The head has the most beautiful appearance, as well as the highest station in a human figure.—Addison.

Unreasonable haste is the direct road to error.—M  
liere.





## The Progressive Thinker.

Published every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

## TERMS OF SUBSCRIPTION.

The Progressive Thinker will be furnished until further notice, at the following terms, favorably in advance:

One year	\$1.00
Six months	.60
Three months	.35
Single copy	5 cts

Remittance by Postal Note, Money Order, Registered Letter, or draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, no doubt send them unless you wish that amount deducted from the amount sent. Direct all communications to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

## CLUBS: IMPORTANT SUGGESTION:

As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1.00 to \$5.00, even more than the letter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and service. The same amount will apply in all cases of renewal of subscription—solid copies to add in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

## A Bountiful Harvest for 25 Cents.

Do you want a bountiful harvest? Then we can give you for 25 cents a copy of The Progressive Thinker, and what an intellectual feast that small investment will furnish you. The annual price of The Progressive Thinker at fifteen cents is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

## TAKE NOTICE!

If you are a subscriber, if not renewed, the paper is discontinued. No bills will be sent for arrears. If you do not receive your paper promptly, write us and we will send you a new copy, promptly corrected, and missing numbers supplied gratis. If you have changed the address of your paper, please write us, and we will send you a new copy, promptly corrected, and missing numbers supplied gratis. If it is then sent, or the change cannot be made.

SATURDAY, SEPTEMBER 11, 1897.

## A MATCH FOR BABES AND SUCKLINGS.

We found on our doorstep the other morning, evidently deposited there during the night, a slip, 3x5 inches in size, on which was printed:

"What does God's Word say?"  
"He that believeth shall be saved."  
—Mark xvi:16.  
"He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life."—John iii:36.  
"The wages of sin is death."—Rom vi:23.  
"Whosoever a man soweth that shall he also reap."—Gal vi:7.  
"Except ye repent ye shall all likewise perish."—Luke xiii:3.  
"Whosoever believeth in him shall not perish, but have everlasting life."—John iii:16.  
"Now is the accepted time: behold now is the day of salvation."—II Cor. vi:2.

On the opposite side of this choice morsel, in large letters was the inquiry: "If I die to-night, where shall I spend eternity?"

Now if the dear fledgling preacher who was instrumental in placing that evidence of his imbecility in our hands, and lacked the moral courage to deliver it in person, will be so kind as to tell how we are to believe a thing we know to be impossible, he will place us under a lasting obligation. Roman and Grecian mythology give full accounts of amours between gods and virgins, and there were a retinue of lesser gods who had virgin mothers. Nearly all the heroes of antiquity were reputed to be sired by Jupiter. Even in Egypt there were large numbers of hybrids—part god, part man. Now is it not possible that the Christian God-makers borrowed their idea of a virgin birth from the nations among whom they resided? Bacchus, and Apollo, and Esculapius, and Harpocrates, and Osiris and Horus, all had gods for sires and virgins for mothers, so why not Jesus? And why not a distinguished parentage? Such events do not materialize in our day. Physiology teaches it was an impossibility in any age of the world, hence the reason scientists who stop to think are always skeptics on this subject. And yet the well-intentioned fledgling and his uneducated constituency require of us this self-stultification. Hypnotized, and made to believe this boundless universe was created out of nothing less than 6,000 years ago, that God and man and destroyed the entire population of the globe save a single pair of each; and that all the numerous so-called miracles of the Bible were genuine occurrences, then we would be a match for babes and sucklings of which the kingdom of heaven is composed.

The credulous vulgar may believe on priestly authority; they may believe a book full of errors and contradictions is inspired of God, and place confidence in its threats of eternal damnation; but they ought to be more gentlemanly than to insult intelligence with their silly zeal. Indeed, should they not agree among themselves on these controverted questions before they turn their batteries outside their own ranks?

## COMING TO CHICAGO.

It is announced that Rev. Dr. Talmage has a call to Plymouth Church of this city, during the vacation of Dr. Gunnsalus, caused by his illness. Dr. Talmage stepped aside recently to deny the report that he had vacated the Washington pulpit which he occupied in common with Dr. Sunderland.

A leading member of the church was recently interviewed on this subject. He is reported to have said:

"I can frankly say, we scarcely expect Dr. Talmage back. He went away in July, booked to return the latter part of September. . . . The fact is the church has had great difficulty in meeting its engagements with the Doctor. The church during his ministrations was mostly filled with transients who contributed little or nothing to its support."

The clown at the circus, and the star at the theater were rivaled by the religious mountebank in the pulpit, hence the result as narrated.

## HOW IT WAS DONE.

Wrote Prof. Clifford, the eminent English scholar:

"A man burns your house to the ground, builds a wretched hovel on the ruins, then takes credit for whatever shelter there is about the place."

The Professor used the figure to illustrate the false claim, that we derive our learning, literature and civilization from Christianity. He shows that all through the Middle Ages the priests and monks monopolized learning, and withheld it from the people, keeping the masses in ignorance, to the end that they could the more successfully tyrannize over them, just as the slaveholder governed his menial by keeping him in abject ignorance, even procuring legislation and making it a penal offense to teach a slave how to read or write.

## QUESTIONABLE PRACTICES.

The fraud question at the present time, although about the most vexatious of all, and the most difficult of solution, is the most prominent by means of its agitation in the Spiritualistic press of this and in all other countries. Agitation is the first step, the forerunner of every reform, and why should it not be in this, the correction of the errors and the purification of the ranks of Spiritualism?

If there is anything to be deprecated, it is fraud in politics, in religion, in Spiritualism, and governmental affairs. We have gone on in the even tenor of our way, pouring forth to the world volumes on philosophy, of phenomena and scientific observations concerning the universe of matter and its correlation with the universe of spirit, selecting from our daily accumulation the best articles, as we thought, upon the most ennobling and elevating topics, to a certain extent ignoring this cry of questionable practices coming in to us, because engrossed in higher thoughts and aims, and fully convinced that truth is always able to cope with fraud and deception; but still not unkindly of the fact that even truth might fail if left without supporters.

In all our aims, and in all our earnestness to simply hold up to the observation of the critical and prejudiced world the fundamental principles of Spiritualism, The Progressive Thinker has never lost sight of the work of the charlatan; his columns have contained denunciations of impostors and of condemnation of them; it has given space to a glowing write up, and to the exposure of the same so-called mediums, without the least severe editorial criticism, simply because there is but one way to judge of these matters (aside from taking the time that can always be better employed in investigating things more important), to investigate the phenomena of every medium, and that the only way is to get the voice of the people. This we have done, and now to eliminate the fraud in the most expeditious and most effectual way is the question.

Some of our most eloquent speakers advocate two courses in the presentation of phenomena: public platforms to promiscuous audiences, but that proposition has its objections in a great many ways, and in looking backward to the grand and noble work done by that king of platform test mediums, E. V. Wilson, in the days of our bitterest opposition, we fear that a move of this kind would be dangerous to the cause, in that it assumes to say to the world at large, that because one phase represents the philosophy to the public, that is sufficient; that is all the food it needs, and we have nothing else that can be promiscuously disseminated and digested, and, therefore, bars out the clinching proof on which the philosophy is well founded.

There are those among our many mediums capable of giving very perfect satisfaction on the platform, and to relegate such to the private sittings would hardly be just to them and to the hungry souls seeking one little ray of light from the hitherto dark life beyond the grave.

The mills of the gods are grinding, and the result will be a final adjustment of this troublesome matter. Spiritualism cannot go down; through its wonderful truths the old groundless foundation is crumbling from beneath the Christian religion and the New Religion is taking its place. We have no fear of all the anti-Spiritualist contentions and divisions from his realm an angry God, and have enthroned in his place a loving Parent worthy of filial regard. Their task is only just begun, unorganized, as if for a purpose in spirit-life, they permeate pulpit, press and people. Their future is to eliminate from all creeds their obnoxious errors, render certain the knowledge that there is no death, and would better for entering people into the church-fold with threats of endless woe, induce them to come voluntarily, that they may be enriched by the wisdom of immortal life which only beams where truth abides.

## STRANGE CASE OF JOHN MATTHEWS.

One of the queerest cases of mysterious disappearance, says the Chicago Tribune, with which the Chicago Police department has had to deal is that of John W. Matthews, who quietly dropped out of sight in this city last November and has never been heard from. An unusually vigorous search was made for Matthews because he was an intimate friend of Captain Campbell, secretary of the department, and the latter interested himself in seeing that the hunt was a thorough one. Matthews lived in Monmouth, Ill., and was a man of considerable wealth. He came to Chicago about the middle of November, wearing a new suit of clothes and with \$700 in cash. Here he met and talked with several friends, all of whom afterward remarked that he was in fine health and spirits. Two days later Matthews was missing and no trace of him was to be found. The police were baffled, when a mind-reader gave them a clew which led to strange disclosures. This person said Matthews had been suddenly taken in game in Chicago, and had gone to a hotel in Madison street, near Clark, where he registered under his proper name, but in an underpleasure room, and had been assigned to a room on the fourth floor. Before bedtime, however, he had taken a car and gone to the lake, near Jackson Park, where he drowned himself. Shortly after this, the mind-reader said, the body was washed ashore in the Calumet region, where it was found by a fisherman who appropriated the money and valuables and then to save himself trouble buried the remains in the sands.

The hotel, the spot where the suicide occurred, the appearance of the fisherman, and the locality in which Matthews' body was washed ashore, were all described with much minuteness by the mind-reader. His story caused a great deal of merriment in police circles until Captain Campbell insisted it should be looked into, and all the essential facts were found to be correct. Actual suicide and robbery of the body were never established and many of Matthews' friends think he is still alive, but in other things there was an exactitude of description that was alarming. Matthews' signature was found on the hotel register, and he had been assigned to a fourth floor room, which had not been occupied. Search along the southern lake front revealed a spot identical with that given by the mind-reader as the place where Matthews had jumped into the water, and in the Calumet country the officers found the fisherman they were after. There also it was not enough to make out the mind-reader's picture of the corpse-marked beach where the body had been cast up. As the fisherman stoutly denied having found such a body, however, and no evidence could be had against him the matter was dropped.

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

## CONQUESTS OF SPIRITUALISM.

It is only the observant who are in constant contact with the press, who can know the extent of the revolution quietly going on in the religious world. The noise and bluster of sectarianism, and its reorganization along new lines, to strengthen its outposts, are mistaken by many for increased popularity and an enlargement of numbers, to the prejudice of the non-orthodox and liberal element. But this is only in seeming. The foam in a glass of soda should never be mistaken for the measure of the liquid when at rest.

The Progressive Thinker has made numerous quotations of late from the sayings and writings of distinguished persons, clergymen and scholars, still inside of church circles, showing that the base of their faith, the foundation on which it rests, is sandy, and is slowly sliding from beneath, causing the walls to crumble and totter, and so sure to fall as the years are to go on. Here and there a deserter from the pulpit, resembles the firing along the flanks of an army which ushers in a contention on a battlefield, ultimating in the destruction of a legion of warriors and the blotting out of an empire.

Looking over the broad land of loss of the popular creeds is no longer limited to an occasional evacuation of a pulpit. It is not wholly seen in the thousands on thousands of educated young men who have fitted themselves at great expense to adorn the churches with their eloquence; but who, in spite of the influence of powerful friends, and the soundings of superstition, are unable to gain places in vacant pastorates. They are no doubt worthy as creeds go, but the people are doing their own thinking, and are vacating the pews in consequence. The churches, by retaining the names of dead saints, and adding to their lists of membership all they christen at the baptismal font, make a show of adding to their numbers; but it is misleading, and they know it. And this the secret of the froth which rises to the surface, and is mistaken for a permanent exhilarant.

Of the many churches which have discarded the soul-blighting creeds of barbarism, and, as the saying is, have "gone native," the one which is more significant in its effects than is that of the First Presbyterian Church, at Los Angeles, Cal. There, pulpit and pew, edifice, organization, name and purpose, all are merged in one consolidated mass. They have virtually passed over to Liberalism, and are in the process of making the world better for having lived in it, instead of fitting souls to escape the frowns of an angry God, and the flames of hell. We give in another column an extract from a more lengthy article clipped from a late issue of the Cleveland Leader, made up mostly from the statements of the visiting pastor in reportorial interview.

The disintegrating and iconoclastic teaching of Spiritualism, which has invaded all the churches and permeates every part of the social fabric, is striking at the very root of error, and is building up a broader faith based on eternal truths. And these teachings, aided by scientific knowledge, are laying the basis for this grand, growing and glorious revolution.

Spiritualists have dared to controvert hoary-headed falsehoods of the Dark Ages. They have attacked without fear of consequences, not only brutal creeds, but the sacredness and divinity of the book on which these creeds were fabricated. They have invaded heaven, and driven from his realm an angry God, and have enthroned in his place a loving Parent worthy of filial regard. Their task is only just begun, unorganized, as if for a purpose in spirit-life, they permeate pulpit, press and people. Their future is to eliminate from all creeds their obnoxious errors, render certain the knowledge that there is no death, and would better for entering people into the church-fold with threats of endless woe, induce them to come voluntarily, that they may be enriched by the wisdom of immortal life which only beams where truth abides.

Among our irregular corps of correspondents in the past have been seen the names of the foremost Spiritualist writers of this country and many from abroad; in fact the scientific and profound thinkers of the world have from time to time come in for a share of our space and your kindly appreciation, and with the many new discoveries have grown up new minds, new ideas and new solutions of the old problems.

The most progressive minds of the age are now turned toward the unprejudiced investigation of the occult, the Spiritualist sciences, and as each mind reaches out for a channel of expression and is caught up by the regular press, The Progressive Thinker, always on the alert for the notes of progress of the age, for its readers during the year publishes researches that the best faculties of the newest and best thought; also enlisting with its regular corps, from week to week and month to month, many of the best new recruits to the ranks of Spiritualism, we are prepared to present about all that is new along all scientific lines of study that will elevate man into the highest walks and noblest accomplishments of the human race.

Our object is to make man better and purer here; to educate and purify his spirit, and make the world better through his individualization on this sphere. The mission of The Progressive Thinker is to do good, and its work in the past ought to be a sufficient evidence of its future achievements, with the increased facilities at hand.

Ask your consciences if we have not earned every dollar of your subscriptions, and as we have turned every one of those dollars into placing The Progressive Thinker where no other paper representing the spiritual philosophy has yet reached, the plane of giving away some of the best spiritual literature in the world, and furnishing weekly, about twice as much reading matter as any of its competitors furnish, we ask you to aid us in extending this literature more fully throughout all quarters of the globe.

THE SOUL.

The following paragraph, from page 45 of Ghost Land, which The Progressive Thinker is sending as a premium, to clubs of two or more to its subscribers, embodies information in regard to another life, which belittles all other sources of knowledge. No one can read it without delight and a feeling that it is strictly true:

"Man as a perfected organism cannot die. The mold in which he is formed must perish, in order that the soul may go free. The envelope, or magnetic body that binds body and soul together, is formed of force and elementary spirit; hence this stars for a time with the soul after death and enables it to return to, or linger around the earth for predestinated purposes, until it becomes purified from sin; but even this at length drops off, and then the soul lives as a pure spirit in spirit realm, gloriously bright, eternally happy, strong, powerful, eternal, infinite. That is heaven; that is to dwell with God; such souls are his angels."

A friend suggests that that paragraph alone furnishes more real information in regard to the soul; after its transition from the body than do the entire Hebrew and Christian Scriptures.

"The Prophets of Israel." By Prof. G. H. Cornill, of the University of Keble College, Oxford, and author of a historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.



## HOLD! HOLD!

Moses Will Meet Them, if They Do Not Run Away.

For the first time in my life I have too much money! A miracle has occurred. It is less than a week since I made an appeal to the Spiritualists of America, to send a David to meet the anti-Spiritualist Goliath. I asked for seventy-five dollars. Over one hundred dollars are already in my possession. I shall start next Sunday night to board the hungry lions in their den.

The campers at Onset, Mass., read the notice in the Banner of Light, and in less than two hours, in fact, before I knew that any effort was being made, the whole amount was raised. Onset felt that it wanted a representative of Spiritualism on the ground, to take the "fiery darts" of the enemy. When I reached Pitts (this Monday) morning I found about thirty dollars awaiting me here.

All this proves that when there is a real necessity, Spiritualists are ready and willing to "believe out." Now I write to stop the inflow of money; please do not send any more. All the money received above what will be needed for the purposes mentioned in my former letter, will be returned or disposed of as those who sent it shall direct.

If a suggestion is needed in that direction, I will say, I know of no place where money is more needed, or where it will be more worthily bestowed than in the Spiritualist Workers' Training School.

Permit me to add that I will be ready to go from Anderson, Ind., after the convention, to any place where I may be needed, for the remainder of September, and for October. Address Anderson, Ind. J. R. FRANCIS.

TO OUR PATRONS.

Among our irregular corps of correspondents in the past have been seen the names of the foremost Spiritualist writers of this country and many from abroad; in fact the scientific and profound thinkers of the world have from time to time come in for a share of our space and your kindly appreciation, and with the many new discoveries have grown up new minds, new ideas and new solutions of the old problems.

The most progressive minds of the age are now turned toward the unprejudiced investigation of the occult, the Spiritualist sciences, and as each mind reaches out for a channel of expression and is caught up by the regular press, The Progressive Thinker, always on the alert for the notes of progress of the age, for its readers during the year publishes researches that the best faculties of the newest and best thought; also enlisting with its regular corps, from week to week and month to month, many of the best new recruits to the ranks of Spiritualism, we are prepared to present about all that is new along all scientific lines of study that will elevate man into the highest walks and noblest accomplishments of the human race.

Our object is to make man better and purer here; to educate and purify his spirit, and make the world better through his individualization on this sphere. The mission of The Progressive Thinker is to do good, and its work in the past ought to be a sufficient evidence of its future achievements, with the increased facilities at hand.

Ask your consciences if we have not earned every dollar of your subscriptions, and as we have turned every one of those dollars into placing The Progressive Thinker where no other paper representing the spiritual philosophy has yet reached, the plane of giving away some of the best spiritual literature in the world, and furnishing weekly, about twice as much reading matter as any of its competitors furnish, we ask you to aid us in extending this literature more fully throughout all quarters of the globe.

THE SOUL.

The following paragraph, from page 45 of Ghost Land, which The Progressive Thinker is sending as a premium, to clubs of two or more to its subscribers, embodies information in regard to another life, which belittles all other sources of knowledge. No one can read it without delight and a feeling that it is strictly true:

"Man as a perfected organism cannot die. The mold in which he is formed must perish, in order that the soul may go free. The envelope, or magnetic body that binds body and soul together, is formed of force and elementary spirit; hence this stars for a time with the soul after death and enables it to return to, or linger around the earth for predestinated purposes, until it becomes purified from sin; but even this at length drops off, and then the soul lives as a pure spirit in spirit realm, gloriously bright, eternally happy, strong, powerful, eternal, infinite. That is heaven; that is to dwell with God; such souls are his angels."

A friend suggests that that paragraph alone furnishes more real information in regard to the soul; after its transition from the body than do the entire Hebrew and Christian Scriptures.

"The Prophets of Israel." By Prof. G. H. Cornill, of the University of Keble College, Oxford, and author of a historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

## OUR FALL CAMPAIGN

Opens with the Following Unprecedented Offer to Subscribers to This Paper.

## The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It has the largest and most varied amount of reading matter. It has the best thoughts of the age. It scintillates throughout. It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

## One Subscriber.

The Progressive Thinker one year and Ghost Land, \$1.30. Ghost Land alone is worth far more than that. It contains nearly 400 pages, is elegantly bound, and printed in the highest style of the printer's art. Heretofore it has sold for \$2. As high as \$15 has been paid for a single copy. We greatly prefer, however, that you induce some one to join with you—a new subscriber if possible. Help us in making the Divine Plan a success, so that we can give each subscriber a valuable book each year. We make this offer to single subscribers where it is impossible to get another to join. But try hard to get someone to join with you.

## Two or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber. In renewing your subscription always send an additional subscriber, if possible, as that will aid us in making permanent our Divine Plan of giving a book each year to our subscribers. If you know a good thing you will certainly join this club. How any Spiritualist can fail to do so, is more than we can tell. With this offer we certainly should have one hundred thousand subscribers. The 16 cents only pays the expense of postage and mailing. The book is given to you outright.

## Five or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber, and an extra Ghost Land to the one who gets up the club. There should be hundreds of clubs sent in. Any Spiritualist who has the least conception of a good thing will join the club. With 10,000,000 Spiritualists in the United States, as claimed, there should be no difficulty in swelling our list to one hundred thousand on these terms. When we attain that number we can give you a book as large as Ghost Land each year; yes, more than give it to you—pay the postage on it also. We are now giving you the book, you only paying the postage and expense of mailing.

## Ten or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.10 each subscriber, and the paper and Ghost Land free to the one who gets up the club. Just think of this offer—a valuable book and The Progressive Thinker one year for \$1.10. Who will fail to bite at one of the many offers presented? Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? The extra ten cents will not pay the expense of postage and mailing. On these terms you are getting the book as an absolute gift. The 10 cents will not pay the expense of mailing.

## Twenty or More Subscribers.

The paper one year and Ghost Land, One Dollar, and a copy of the paper and Ghost Land free to the one who gets up the club. In any community where there are any Spiritualists, Liberals, Free Thinkers and Theosophists, it will be an easy matter to get up a club. At a circle, seance or meeting you will always find some who are ready to subscribe. Any lecturer who tries can often get up a club at a single meeting. In every community there should be some one to get up a club of twenty or more. Just think of it, only one dollar for the paper one year, and that remarkable book, Ghost Land. We pay the postage and the expense of mailing the book.

## A Package of Papers,---Clubs.

Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

## The Divine Law Illustrated.

The Divine Plan as presented by The Progressive Thinker, is the only one that can possibly place the world on a higher spiritual plane. When those who are prosperous, like the Vanderbilts, Goulds, Astors, and thousands of others, allow their vast accumulations of wealth to be used in a measure for the benefit of those less fortunate than themselves—poor struggling mortals—then they will be carrying out the Divine Plan. Any one, in any considerable degree prosperous, should assist those less fortunate.

With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennial era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.

## We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain as an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

## Enlarging Your Library.

Commence at once to enlarge your library. Subscribe for The Progressive Thinker, and thus obtain Ghost Land on the terms above mentioned. Everyone should have an occult and spiritual library. Begin now to lay the foundation for one by subscribing for The Progressive Thinker. Nothing speaks so well for a house or family as a well stocked library. Such liberal terms as we are offering were never before presented to the people.

## What We Are Trying To Do.

We are trying to reach you who take no spiritual paper. We want to bring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a first-class Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your programme.

## Leading Minds.

Leading minds everywhere are now studying spiritual and occult subjects. You can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to at once subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week, while in Ghost Land you will find food for thought for years to come.

## Stumbling Blocks.

There are stumbling blocks in the way of every earnest investigator or skeptic who is investigating spiritual and occult subjects. There are dangers, too, if not directed aright. The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult subjects in a manner with which everyone should be familiar.

## A Request.

After carefully perusing this paper, will you be kind enough to hand it to some other Spiritualist, so that he can learn something of the Divine Plan, and be induced to send in his subscription for The Progressive Thinker and Ghost Land.



## "GHOST LAND."

The Views of an Eminent Author, Journalist and Physician.

To the Editor:—I have been enjoying myself most hugely during the last week in reading your recent publication, "Ghost Land." It is a work of absolute merit, and of permanent value, as interesting as any sensational romance, and as instructive as it is truthful.

Since the very dawn of Modern Spiritualism in 1848, down to the present, I have been more or less in contact with the new faith, and familiar with its teachings. So far, I have not made its appearance at Hydeville, N. Y., I was an interested student in mesmerism, and subsequently, have been a quiet operator, using it mostly in the interest of the sick. During my operations I have accidentally developed several clairvoyants. For many years I employed the seances, first to demonstrate that clairvoyance was all its friends claimed for it, then, in furtherance of scientific knowledge. The reading of "Ghost Land" has revived my recollection of all these experiences, and almost prompted me to desire to live them over again. With my observations I tell you of a truth, so far as I have read, there is not to me an unimpaired clairvoyance in any of the incidents narrated in the book. In deed, I have had experiences nearly or quite as wonderful as the most extreme of them, patients whom I have developed through mesmerism into clairvoyance have been taken from under my control by what appeared to be spirit friends, then employed to reveal me facts in regard to spirit-life. These facts were such, and the power was so complete, my influence was entirely shut off until the subject was voluntarily returned to me, hence I could not question the source or genuineness of the outside control.

But, Brother Francis, I am astonished to find you giving such a book away without price, save the cost of postage, 16 cents, to all the patrons of The Progressive Thinker, who renew a year's subscription, accompanying their own with a year's subscription for a friend, also giving that friend a book, only requiring an additional dollar and postage, with the agreement to show the book to friends, save the cost of loan it. "Ghost Land" is a large 12mo, with nearly 400 closely-printed pages, with new type, on good paper, strongly bound in cloth, with illuminated side and back. Such a book, if printed as a business enterprise, would cost at wholesale in the market, \$1.25, and would retail at \$2. The \$1.16, then, does not cover the wholesale cost of the book to dealers, and yet the two subscribers each get a book and The Progressive Thinker a whole year for that amount from each.

Were it not, Brother Francis, that you have kept all your promises, however extravagant, in the past, and your mentality has never been questioned, I should fear the courts would be called upon to prove, save the cost of your estate to prevent waste. The fact that for years you have been giving your readers a better paper in every respect for a dollar a year than others have done at a cost of \$2.50 or \$3, raises the legal presumption that you know what you are about.

May I say to you, in closing, that I deem The Progressive Thinker the most useful, interesting and educative of any of the numerous liberal publications on the market? Iconoclastic, destroying the idols of a false faith, it has no equal. Churchmen read and shudder, as you attack and demolish their old superstitions, then, after a period of thought, they endorse your views. What you have torn down with one hand, you have built grandly and infinitely better with the other, and encouraged all to join you on the higher plane. Fact, logic, irony and ridicule are powerful weapons, and when combined with good judgment, accomplish marvels under your management. I need not be any more thankful for your grand work, so will be content to follow where you lead.

G. W. BROWN, M. D.

Rockford, Ill.

DR. H. BRIGHAM.

Dr. H. Brigham, of Fitchburg, Mass., although nearly eighty years of age, and retired from active services as







.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

A. C. Doane recommends Prof. W. C. Bowman, of South Los Angeles, Cal., as one of the best speakers in California, for camps or societies. His name was incorrectly printed "Boardman" in a recent issue.

N. Rooney, Secretary, writes from Wichita, Kan.: "Although we have many difficulties to encounter, we are still in the field and are not discouraged. Our friends have been hithered in the logs of falseness, and handled by persons of questionable character, until it is almost impossible to command the respect of even those of liberal views. But we have inscribed victory upon our banner, and made success our watchword, and we intend to press forward until the fakes are driven from our field, and the 'First Spiritualist and Liberal Society of Wichita' is the largest society in the State. Mr. and Mrs. Folsom, of Springfield, Mo., were with us the first three weeks of August, and gave good satisfaction. Our society has treated numerically, and from such material as needs no apology; and our city is ablaze with enthusiasm through the instrumentality of these celebrated mediums. We have engaged them for two months commencing October 1, and regret that we did not secure them earlier for a longer period. They have returned to Springfield for the purpose of arranging their affairs and disposing of their household goods. They will then go to Topeka, where they are engaged for the entire camp, thence to Wichita."

The News, of Joliet, Ill., says: "Dr. Magoon, of Chicago, an inspirational speaker of merit and of note in his line of work, is the attraction at present. His subjects are questions chosen by his audience and handed to him when Dr. Magoon calls for them and is ready to answer them, which he does in a manner that cannot but satisfy the most philosophical mind. In his own words he slices off great chunks of truth and hurls them at his audience. There are so many frauds in spiritualistic work for the greed of gain and nothing more and so many people who stand ready to drink in the wispy vapors of the charlatan, that by means of this man we have a man like Dr. Magoon, whose work is for truth and humanity, we feel that the least that can be done is to give him recognition. The world is hungry for truth, and while we may all have a feather from the wing of the bird of truth, the bird itself has never been captured by any one yet, and it is left for individuals to seek for these feathers and pick them up wherever they may find them without fear."

The September number of the Hypnotic Magazine has for its opening article "The Power of Suggestion in Obstetrical Practice," by Robert Rasmussen, M. D., professor of Obstetrics, University of Minnesota. The writer cites two or three cases in which he has made successful use of hypnotic suggestion to alleviate and even prevent the pains of parturition. In the Inquiry Department of this number, which is an important feature of the magazine, Dr. S. Herbert Britton, Adelaide, endorses the strange theory put forward several months ago by the editor as to the value of education given during normal sleep. That theory is briefly that the mind of the sleeper never sleeps, and Dr. Britton quotes a cure of a bad habit of his little daughter, aged three and a half years, and which had defied both punishment and medicines. The cure was effected by speaking to the child during her slumber. "The Psychic Publishing Co., 56 Fifth Ave., Chicago. 10 cents a copy. \$1.00 a year."

Mrs. Virginia Barrett would like to correspond with honest mediums who are fitted for and desire doing mission work in different parts of the State or in Paris, France. She has address and names of persons, and places that are good fields. Mrs. Barrett is unable to leave home at present to do the work she loves better than anything in the world. She will receive in her home such mediums as go to her, and will first—then can proceed, if honest, from future slander. Mrs. Barrett's object is to help with the hand of fellowship those with powers, but with little means. To any medium or Spiritualist going abroad, she will give the address of a few persons, Spiritualists, in France, Italy, Germany, and elsewhere, corresponding—not by personal acquaintance, Address 819 E. 16th street, Indianapolis, Ind.

F. D. Dunnakin writes from Avery, Ohio: "Saturday, August 21, the members of the Free Temple Progressive League met on the temple grounds and held their annual convention. A program consisting of essays, declamations and songs was well rendered, and all pronounced it a grand success and a general good time."

We regret to learn that Hon. L. V. Moulton will, after October 1, leave the lecture field. Mr. Moulton has done a grand work for Spiritualism and Spiritualists generally will deeply regret the step he is about to take. We suppose business matters require his attention.

Dr. J. M. Peebles passed through the city last week on his way from San Diego, Cal., to Indianapolis, Ind., where he will devote his time to medical practice.

To correct a mistake in the "Message from John Jacob Astor," in our issue of August 28, the 11th line, "Monroe shall be overthrown and dynasties will not be needed. The next election will probably be Republican. There will be," etc. The message was given several months before the presidential election of 1896.

A press dispatch of recent date to the Times-Herald, from Sioux City, Ia., says: "Divine Healer—Schneider, who says Mrs. Daisy Roberts, of Sioux City, last June, Schrader visited Sioux City and met Miss Roberts. Acquaintance ripened into love. After his marriage he wrote from Emerson, Neb., proposing marriage. The offer was accepted, and the ceremony fixed for September 16. Recently Mrs. Roberts received a telegram asking her to come to Newcastle at once. She complied. The bride is a native of New

From Light, London, Eng.

PSYCHICAL CURRENT.

There is no suggestion of a psychical projection from the tiger. But the tiger being loose in a crowded street, especially his pawing at the wheels in Wapping, would set up in that present and alarmed human crowd a collective and concentrated emotion eminently able and certain to start a "psychical current," which would follow "the line of least resistance," that is, would impress at a distance such impressionable or sensitive persons as happened at the moment to satisfy the indisputable, but very rare, condition of mental passivity or absence of pre-occupation. And that, Mr. Crosland tells us, was, in fact, his own state at the time; he was "thinking about nothing in particular." The deflection of the hypnosis in this case—the explicit dread of a tiger—was consequent on the acute sense and intensity of the tiger-figure in the prophetic imagination of the Wapping crowd, the whole psychical activity of the terrified people being gathered into that one image.

TELEPATHIC PROJECTION.

To impress, must always have a concentrated excitement at its source; having that, and not encountering the resistance which mental pre-occupation always offers, the effect will be proportionate either to the general sensitivity of the recipient, or to any special rapport with the originating subject. Most of our telepathic evidence is naturally of the latter character, for in the absence of a particular sympathy such as between close friends or relatives, only a great collective clan, or impulse, has the requisite force. But in this way, rumors of great events at a distance have often preceded all possible arrival of news by known means of communication.

POTENTIALLY COMMUNICABLE.

The proved fact of telepathy with rapport should open our minds to the truth that there is always potential psychical diffusion or projection; only the coming to consciousness of it is dependent on special energy or susceptibility. Not an emotion, not a thought of any one, but is potentially communicable to others in its very inception, and many "coincidences" find their explanation in this fact of our general human solidarity, especially in a community of states or of dispositions, which thus unite many who, in their external lives, are entire strangers to one another.

SUCH EXPRESSIONS AS "PROJECTION."

"LINE OF LEAST RESISTANCE," etc., must, of course, not have their physical significance of passage through space, as if the "psychical current" traveled in that way, or across. The conception of our radical or organic unity (junction) in a common root or centre as the explanation of transmitted consciousness would thus be lost. The physiology of sensation in the individual organism offers a better parallel. The stimulus is transmitted from a peripheral point to the nervous centre, and is re-conveyed thence by another set of nerves, as sensation, to the surface.

PSYCHICAL JUNCTION.

Every state of affection or sympathy between human beings is a real psychical junction, and potentially a subliminal centre, mediating community of consciousness, and thus a point of contact at which other surface being strong enough to vibrate up to this point of junction, can re-descend, with more or less force and modification, to the other surface, or personal consciousness.

From Harbinger of Light, Melbourne, Australia.

THE MISSING RING.

On the 4th of March, writes Le Progress Spiritiste, a publication which has reached us for the first time, 1,500 persons crowded into the hall of the Acclimatization Gardens of Paris, to listen to a lecture on Spiritualism, delivered by M. Pierre Chérest, a barrister practicing in the Paris courts, and a member of the municipal council. He held the attention of that large audience for an hour, while he exhibited the scientific, philosophical, and moral aspects of Spiritualism, and detailed many remarkable phenomena in connection with it. One of the most striking was what follows. An officer in the navy, belonging to an old and illustrious French family, was told by a medium that he could invoke the presence of any spirit, and in fact, incarnate, whom he wished to see. He desired the presence of a female cousin in London, who materialized so well that the officer could take her hand, and in his own she left a ring. Next day, he went to London, called upon his cousin and asked her what she was doing at that particular hour on the day previous. She said that she was overcome by an unaccountable drowsiness, and that, on awakening, she missed a ring. "Here it is," said the officer, at the same time explaining how he became possessed of it. The officer, himself present at the lecture, and confirmed M. Chérest's statement in every particular.

THE ROENTGEN RAYS.

The Phare de Normandie publishes a communication received from the St. Peter and Jeanne d'Arc circle at Bayeux, from a spirit giving the name of "Herival," with respect to the X-rays. He said: "Matter has its affinities, its own life, and its fluids, as the spirit has; but in an inverse sense. While the spiritual life is an infinite radiation, the material life is a concentrated attraction and attraction. It is a centrifugal force drawing the molecules together and welding them more and more into a solid mass. Its action is slow but continuous, as may be seen in mineralogy. But you must not, therefore, conclude that the life which animates the inorganic principle has not the same source as that which animates the organic principle. All springs from all. The material life consolidates the planet, binds together its framework. Its bony structure, causes it to resist the shock of its evolution, its processes, and even its combative forces. Among these, the most powerful is electricity, of which the X-rays are the refinement. The spark flashing through a vacuum no longer meets with the molecules which exist in the air and render its light brilliant. Then the X-rays are born, but are slow to disorganize. It is a fluid matter, and will one day be susceptible of obedience to your will. The X-rays have the property of traversing what you call opaque bodies, but they are not ignorant that, in order to do so at present, require great force. The so-called rays are formed with all the greater facility in proportion as the molecules of the rarefied medium are more widely separated from each other. Now if you will bear in mind that the terrestrial atmosphere becomes, in the heights, space of air, less dense, you will have no difficulty in conceiving that, in those elevated regions, numbers of those rays are pro-

duced, and that we, free spirits, can dispose of them to the advantage of those in whom we are interested; such as healing mediums and others. Nevertheless, we are careful to determine the role, and limit to allow them to act according to their law of radiation alone. It is by our will they are refreshed and sustained. And it is for magnetizers to do likewise. Men of science, the present age is transforming itself in spite of you. Magnetism is in the ascendant, and will invade your domain. It has already found a wide gate open for it by the discovery of the X-rays. A day will come when a powerful will will be able to direct that force. Then you may exclaim with the celebrated surgeon, Ambrose Pare: 'I look after the patient, and God heals him!'

From Borderland, London, England.

THE POPE AS CHIEF MAGICIAN.

To the student of Borderland, the Pope is the most interesting figure in Christendom. He is the chief magician, the head of the most elaborate system of magical rites that exists in the world to-day.

THEOSOPHISTS AND CRUSADERS.

There seems to be no hope of any healing of the split between the Theosophists and the Crusaders of the Old. The Crusaders have come and gone, leaving behind them no fresh sense of insight into hidden things, and a very susceptible accentuation of the feud which ought to have been buried in W. Q. Judge's grave. There is, therefore, nothing to be done as yet, and no hope of common sense and the reality of brotherhood may heal the breach. Meanwhile there only remains two words to be said, and they are, Charity and Liberty. All Theosophists are, now as always, free to do their own thinking. No one is bound to follow any leader, and no one is bound to all talk of dictatorship and shibboleths is out of place. What is wanted is, not loyalty to Mrs. Besant or to Mrs. Tingley, but loyalty to the truth; and they will best serve the truth who say least about personal disputes, which distract attention from the real issues.

SPIRITUALITY'S ALLIANCE (L.M.).

By consenting to become a limited company, the Spiritual Alliance is now a body corporate, empowered to hold property and take legal action in any court, and to sue its members. One excellent contemporary, Light, evidently hopes that the incorporation of the Alliance may be the beginning of great things in Spiritualism. I hope I may not be misunderstood when I say that one of the first objects to which the Alliance is devoted is the securing of its energies would be to make some adequate provision for treating persons who, after attendance at seances, become what is called obsessed, which, for all practical purposes, is the same thing as becoming more or less seriously deranged in their minds. These persons are, of course, helped, and if the Alliance could provide a good exorcist or healing medium it would be a great relief.

BEAR IN MIND

You can be ministering spirits. You ask "how?" In a variety of ways, just as a light is luminous because of its activity you are luminous psychically to these spirits, who perceive the centre of luminosity and are attracted thereto, and if they find some method of obtaining rapport they stay on in the hope of receiving help.

EMANATING LUMINOSITY.

Everyone is a centre of this character, from each emanates luminosity in direct proportion to the intellect. These emanations are natural, and proceed without reference to the will. For instance, this morning you flew into a mad temper instantaneously because John said something you disagreed with, sequential, and that, psychically, was a very magnetic blow; again, again, your thought were virtuous, and from you, in consequence, proceeded straight upwards violet rays.

MINISTERING SPIRITS.

Hence, not only by the agency of the spoken word, can you be a ministering spirit, but by the power of thought you can assist others. As motifs to a candle do these stricken spirits rush to the individual whence come the radiations due to beauty either of thought, purpose, or character, and when you try to gently lead them upwards, and onwards as you walk the streets, they stay with you and reap many benefits from your companionship. Thus you see the position, you cannot live for yourself alone, you must live to guard against and defeat the purposes of the strong, harmful, and malicious, and to help the weak, the ignorant, and the suffering people, you must be independent in will and purpose, and be a ministering spirit continuously.

IF A SPIRITUALIST

is to be helpful to the cause, it is not by the bodily presence at meetings alone, it is not by the aid of wealth, study, but by standing shoulder to shoulder with the comrades and doing battle for the right, not for God, who is able to look after himself, but for weaker humanity.

PROGRESS IN PSYCHIC PHOTOGRAPHY.

The series of experiments reported this quarter prove that progress is being made in the art of taking photographs in the photographs of the invisible. "Edina's" report on experiments with Mr. Duguid in May, June, and July last, reported in Light, September 12th and September 20th. A close, personal friend of "Edina's," a professional gentleman of high standing, has now been able to obtain spirit photographs without the medium taking any active part in the operation. The medium never touches the camera which, with its plates—it is a hand camera fitted with a dozen plates—never for one moment left the hands of the friend in question.

A REALISTIC DREAM.

It is a Dream Which May Come to Pass.

I had a dream—one may sometimes dream that which shall come to pass. I dreamed that I had entered the beautiful world of spirit, and I thought the first thing which attracted my attention was a host of angelic beings on whose faces were depicted the deepest sympathy, pity and concern, while in the hand of each, I saw a large lens of many thousands multiplying many.

I approached and made inquiry concerning their anxious looks, and was told that they had been assigned the task of watching for the advent into spirit-life, of the numerous "professionals" scattered over our land, who are the material life of our modern civilization, to earth's media, offering for sale various paraphernalia and books of instruction for the counterfeiting of mediumship.

"Oh, and why did glasses?" I asked. "They replied, casting uneasy glances toward several of our larger circles, 'subliminal law says that not even such poor creatures as these shall be lost; and without the glasses they may escape us—no minute you know.'"

I awoke at the call of the letter-carrier and received another "circular," this time it purported to come from a medium of high standing, and was a circular of warning and instruction, to earth's media, offering for sale various paraphernalia and books of instruction for the counterfeiting of mediumship.

"Oh, and why did glasses?" I asked. "They replied, casting uneasy glances toward several of our larger circles, 'subliminal law says that not even such poor creatures as these shall be lost; and without the glasses they may escape us—no minute you know.'"

I awoke at the call of the letter-carrier and received another "circular," this time it purported to come from a medium of high standing, and was a circular of warning and instruction, to earth's media, offering for sale various paraphernalia and books of instruction for the counterfeiting of mediumship.

"Oh, and why did glasses?" I asked. "They replied, casting uneasy glances toward several of our larger circles, 'subliminal law says that not even such poor creatures as these shall be lost; and without the glasses they may escape us—no minute you know.'"

I awoke at the call of the letter-carrier and received another "circular," this time it purported to come from a medium of high standing, and was a circular of warning and instruction, to earth's media, offering for sale various paraphernalia and books of instruction for the counterfeiting of mediumship.

"Oh, and why did glasses?" I asked. "They replied, casting uneasy glances toward several of our larger circles, 'subliminal law says that not even such poor creatures as these shall be lost; and without the glasses they may escape us—no minute you know.'"

I awoke at the call of the letter-carrier and received another "circular," this time it purported to come from a medium of high standing, and was a circular of warning and instruction, to earth's media, offering for sale various paraphernalia and books of instruction for the counterfeiting of mediumship.

"Oh, and why did glasses?" I asked. "They replied, casting uneasy glances toward several of our larger circles, 'subliminal law says that not even such poor creatures as these shall be lost; and without the glasses they may escape us—no minute you know.'"

I awoke at the call of the letter-carrier and received another "circular," this time it purported to come from a medium of high standing, and was a circular of warning and instruction, to earth's media, offering for sale various paraphernalia and books of instruction for the counterfeiting of mediumship.

From Two Worlds, London, England.

UNITY OF ATOMS.

In unification there is beauty, and moreover, there is a power of resistance against the torrent of the world. Therefore, not only by presence at meetings, but by never losing an opportunity of speaking on the subject must this duty be done. The madmen of the world have dared to give truth, because having won it, and having become infatuated with it, an irresistible force has made them proclaim it.

ONLY DEAD SEA FRUIT.

He who says he has all he requires, and is without desires for more, has only dead-sea fruit, and has not the living fact, for the latter is like burning coal in a napkin, it inflames its covering.

DEVELOP YOUR CAPABILITIES.

It is a common question, "How can I develop my powers?" How did you learn to walk? "By putting my feet down and tumbling." True; did you cease trying because you were hurt? No; you tried again, and ultimately were able to stand erect, and be independent of the aid of chair or mother's hand. You must develop your mediumship just as you learned to walk and talk—by use. But if you sit in a circle, and note that Mary J. Jones is developing more quickly than yourself, and, in consequence, refrain from using your powers, then you cramp them and do no good. If you feel the world of spirit has a word to say through you, no matter who is present, it is your duty to say it. The jealous thought, once started, feeds on its own creations.

SELF-ABNEGATION

In the service of humanity is the law of development of mediums; scores have been rarely in the exercises of their powers because they would not allow themselves to be used in the presence of other individuals, and that this can be said to be one of the damaging things in the modern dispensation of spiritual truth.

DARK SPIRITS.

Further, spirits oftentimes come to the circle who are not as wise as they should be, and are told to go away, they are not wanted. When you are not wanted to go, it is when you are tempted to frequent company wiser than yourself, you were told to stay away, your presence was not desired? Remember dark and gruesome spirits require and desire help.

BEAR IN MIND

You can be ministering spirits. You ask "how?" In a variety of ways, just as a light is luminous because of its activity you are luminous psychically to these spirits, who perceive the centre of luminosity and are attracted thereto, and if they find some method of obtaining rapport they stay on in the hope of receiving help.

EMANATING LUMINOSITY.

Everyone is a centre of this character, from each emanates luminosity in direct proportion to the intellect. These emanations are natural, and proceed without reference to the will. For instance, this morning you flew into a mad temper instantaneously because John said something you disagreed with, sequential, and that, psychically, was a very magnetic blow; again, again, your thought were virtuous, and from you, in consequence, proceeded straight upwards violet rays.

MINISTERING SPIRITS.

Hence, not only by the agency of the spoken word, can you be a ministering spirit, but by the power of thought you can assist others. As motifs to a candle do these stricken spirits rush to the individual whence come the radiations due to beauty either of thought, purpose, or character, and when you try to gently lead them upwards, and onwards as you walk the streets, they stay with you and reap many benefits from your companionship. Thus you see the position, you cannot live for yourself alone, you must live to guard against and defeat the purposes of the strong, harmful, and malicious, and to help the weak, the ignorant, and the suffering people, you must be independent in will and purpose, and be a ministering spirit continuously.

IF A SPIRITUALIST

is to be helpful to the cause, it is not by the bodily presence at meetings alone, it is not by the aid of wealth, study, but by standing shoulder to shoulder with the comrades and doing battle for the right, not for God, who is able to look after himself, but for weaker humanity.

PROGRESS IN PSYCHIC PHOTOGRAPHY.

The series of experiments reported this quarter prove that progress is being made in the art of taking photographs in the photographs of the invisible. "Edina's" report on experiments with Mr. Duguid in May, June, and July last, reported in Light, September 12th and September 20th. A close, personal friend of "Edina's," a professional gentleman of high standing, has now been able to obtain spirit photographs without the medium taking any active part in the operation. The medium never touches the camera which, with its plates—it is a hand camera fitted with a dozen plates—never for one moment left the hands of the friend in question.

Maine Spiritualist Convention.

The postponed State Spiritualist Mass-Convention will be held in the City Hall, Augusta, Me., Sept. 18 and 19, 1897.

The following speakers have been engaged: H. D. Barrett, President N. S. A.; Dr. G. A. Fuller, N. S. A.; J. B. Hatch, Jr., Mrs. Nettie Holt Harding, Boston, and Mrs. M. J. Wentworth, of Maine.

All are cordially invited to be present and take part in the exercises. All speakers and mediums intending to attend will please communicate with the State Organizer at once.

Order of exercises will appear later, and any one wishing circulars to distribute, will please notify us of the number desired.

Spiritualists of Maine! show your colors, and let us make this the most successful meeting ever held in our State. We need your sympathy and support, and trust your response to this call for our beloved Cause will be prompt.

MRS. VIOLA E. RAND, State Organizer.

Hartland, Me.

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

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining grand ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer spheres of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychological science. Denunciation of the materialistic and spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-learned humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrations. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-learned humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrations. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-learned humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrations. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-learned humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrations. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-learned humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrations. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

SPIRITUALISTIC EXCHANGES.

Items Suggested by or Gleaned Therefrom.

If each would pursue

The good and the true, A world that is blind would soon see The man that is good Would be if he could, A man of perfection in re.

The most depraved character on earth may get religion and a free pass to heaven, but if he finds any happiness until he deserves it he will beat Spiritualism out of one of its grandest truths.

In the practice of benevolence one may nurture laziness once in awhile, but his intent will bring his reward, not the result of its expression.

Dare to do right to-day even under the cloud of presentiment of an impending calamity.

A man's spiritual cannot always be judged by his physical. The body may be large and his spirit small, or vice versa.

A very smooth and oily tongue may be at the end of a choking sentence and a sad heart.

Nothing can withstand the power of spirit. Onward it ever sweeps, breaking into fragments all that retards its progress.

Scientific research is esteemed a sacred duty, the cultivation of every psychic power a privilege never to be disregarded, and the result of this educational influence is the broadening of all liberal virtues, the unfolding of all moral virtues.

Purity of being can alone reflect the light of the soul. The sun and all the time shining, but the sensual clouds of being intervene to hide it from view.

Indeed, all that we call the physical world is rather a manifestation of the spiritual world, than it is a different kind of world of its own.

Nearly all our education has been tinged with sectarianism; even our text-books corrupted and distorted the interest of a dying religion. Yet in spite of all these obstacles placed in our way, humanity is moving steadily onward, leaving behind it the worn-out garments of old belief.

Scholastic brains oft shut the door Of truth 'twixt the world and real love.

The life of the spirit is as truly the life for the busy worker, in the conflict of exacting demands, as it is for priest, prelate or poet.

Man is primarily a spiritual being, and only secondarily a physical being. That is merely the incidental, the temporary condition, by means of which he is enabled to bring his spiritual energies into direct relation with physical objects.

The sensual man travels outward to the material circumference; the spiritual man travels inward to the Divine Center.

Realizing the divine brotherhood, his claims upon his kindness, justice and influence, the Spiritualist lives a full, earnest, loving life, in communion with angel souls; he learns that, over is human, to forgive, to love, to be true, to labor is to pray, the life of religion to do good."

It is true that we do not positively know a great many things which we believe, but belief is to us the equivalent of knowledge in matters where a positive demonstration is impossible.

While the higher self could and would "dwell perpetually in the unseen," if the lower self were entirely subject to it; it cannot do so while that lower self is enmeshed by the solid pursuits of the world, or even by its pleasures.

What a unique position man occupies in the universe—the connecting link between the material and spiritual.

A new religion has gone forth into the world, commanding for itself recognition on the part of the more intelligent because of its inherent worth.

To be entitled to the name of Spiritualist is to be a self-reliant, pure-minded, unselfish, ever-receptive soul, progressing upon all planes, unfolding in every sphere, recognizing all claims and investigating all truths.

It is because men and women refuse to trust their own souls that they can be deluded into believing that the keys to an earthly or heavenly paradise are in the possession of other men and women like themselves.

While it is possible for all to possess Spiritual knowledge, not all can digest and disseminate it.

The spiritual impress of the hour is most clearly demonstrated in the transformation it works in the individual. Here all the latent powers and possibilities of the soul are brought into full play.

A pompous man tyrannic rules O'er both the wise and witless fools. But he who rules with greatest power But rules with love each day and hour.

The silent forces of spirit are manifest in all things, in that each has its sphere separate from all others.

He who lives merely in his physical senses, the body lives in the night of existence; to live in the spiritual faculties is to live in the day of existence.

Reason is the highest and best attribute of man, and the reasoning faculty should be so cultivated as to discover hidden truth, by having the mind guided with the search-light of logic, based on a premise of known truth.

The aim of this beautiful religion is to remove all four of the barriers to the blessed experience of communion with risen souls who give the purest and most exalted communications concerning the future life, stripping death of its terrors, the grave of its superstitious surroundings.

A man cannot live a spiritual and a material life at the same time; for it is eternally true that he "cannot serve two masters," and the Spiritualist who attempts to do this, makes a more terrible mistake than the materialist; because he is slitting against that light which the latter lacks.

The idea seems to be gaining ground that thoughts are things, like grapes, to be gathered and pressed or strung for future use. They may be used in the spirit, but they do not ripen until they are expressed; neither do men.

&lt;



## QUESTIONS AND ANSWERS

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

**HUDSON TUTTLE.**

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

**HUDSON TUTTLE.**

A. O. Brown: Q. I admire the clearness of the answers in the question column. Whether one agrees or not, he cannot fail to understand the meaning. Agreeing with the conclusions almost as a whole, I am in doubt as to your consistency in "Life in Two Spheres," which I am reading. Man and animals both are given a life-principle based on spiritual elements and then the life-principle in man is perpetuated, but that of the animal dissolved. Now I hold that it is impossible to annul or destroy a principle, or change it. While there is difference in intelligence there is none in the life-principle of man and animals. It may be argued that man to attain his present position must have passed through all the lower forms of life, but that would prove reincarnation—a doctrine that you discard and I detect.

(2) As all races of mankind entertain a belief in future life, could this be, if there were not spirits to impress it? A. (1) The trouble with this correspondent is, the confusion of the term "principle" as applied to the "life principle," and its entirely distinct meaning in the sense of a principle, that is a fundamental truth. The life-principle means not a distinct and independent force, but the sum of all the conditions and forces which are embodied in the living being. As living beings, man and animals are alike, evolved by the same forces; following the same laws of action, but in mentality and spiritual development man surpasses the animal that even that great leader in the discovery of evolution, advocates a separate creation and brings the direct action of a superior intelligence. It is here that the gulf between matter and spirit is bridged, and the forces which before expended themselves when the physical body perished are conserved and enabled to go forward individualized.

This by no means induces re-incarnation, but is its scientific negation. There is a kind of immortality preserved, even of the lowest, not of the individual being, but of his race. Thus in the ascent by evolution, although the individual perishes, his offspring lives on, and carries forward the impress received in embryo, to be again transmitted, and this accumulating heredity is the sum of the forces of all ancestors. They have died, but their characteristics appear to the remotest time in their offspring. There is re-embodiment of the race character, but not of the individual. Not until the advance has been made to the higher spiritual plane does all this accumulation of countless ages come to its final fruition.

(2) The universality of the belief in immortality assuredly is strong evidence of the truthfulness of that belief. If man were immortal, how would he be able to comprehend an idea of immortality? It would be like attempting to make the ox understand mathematics. This would be impossible, because the elements of mathematics are not in the mental organization of the ox. It is because man is a spirit endowed with immortality that he is able to comprehend spirit existence and its laws. The explanation that man dreamed of those who were departed and thus was persuaded that they still existed, does not affect this argument, for even after thus dreaming, a spirit being only could thus interpret the dream.

Frank H. Carr: Q. (1) Is not vegetable diet the most practical step toward spirituality, and if so, what would be the best articles of food?

(2) We often hear rappings in our home, and other manifestations, yet when we sit, are unsuccessful. Why? A. (1) It makes little difference in the power of the engine whether the furnaces are supplied with coal, oil, wood, resin, or fatty substances, as long as a sufficient quantity is burned to yield the required heat. The energy from fats is the same as that from wood or resin. This is true in the animal organism. The food, whatever be its character, is broken down and while at first a portion is used to repair structures, in the end it is entirely burned to the last ash, being thereby resolved into energy. As if there was sulphur in the coal it would eat into and destroy the furnace, there may be deleterious substances in the food, which remain to disturb the functions of the body after the food has been digested and eliminated from the system. The presence of these may not be recognized at first, but their accumulation may cause great physical derangement, as well as spiritual.

There is this to say of vegetable food, that it is always healthy; that it is not affected by disease germs and poisons which too often are to be found in apparently healthy flesh.

There is a wide difference in the activities of fuel and food in this subject; fuel gives energy through an engine already made, and kept in repair by external means; food not only furnishes energy but keeps the vital machine in repair. Thus the body becomes like the food, and the effect on the spirit is more or less potent. A body formed of the elements from grains and fruits would be more desirable than one for which animals had given theirs.

With milk and its products, eggs, and the new vegetarian combinations of nuts with the cereals and fruits, a diet may be easily selected not essentially different from a mixed diet, with flesh.

There can be no doubt that flesh diet feeds the lower nature and inflames the appetites and passions, while not contributing to the higher aspirations. Few there are who would eat flesh were they to see the cruelty of slaughter, the reeking shambles and the undisguised roast or steak. It is so changed when brought to the table as to be unrecognizable, and suggestive of nothing unpleasant.

It is essential to health, that the diet be balanced, that is a mixture containing all the elements required. A man would soon die fed on sugar, oil, or starch alone. Although well supplied with one element, he would starve for others. The various nuts, and the olive especially, furnish oils, and with beans, lentils, the cereals, and fruits there is a diet perfect in its balance, and out of which a pure and healthy body can be formed.

(2) Your sittings are too intermittent and purposeless.

A. T. B., Wash.: Q. Why is it that mediums always have Indian controls, and why not intelligent spirits of our own race?

A. Although conspicuous with many mediums, not all have such controls. It is because sought that such influences come, and it would be far better for the enquirer and the mediums, if a different order of intelligences were invoked.

A mercantile democracy may govern long and widely; mercantile aristocracy cannot stand.—Ladnor.

God governs the world, and we have only to do our duty wisely and leave the issue to him.—John Jay.

## THERE IS NO LAW IN NATURE.

As Thus Used, the Word Is Said to Be a Misnomer.

There is no more misused word in the English language than the word "law." It is misleading and confusing, and darkening to students of nature. It should become obsolete when used in physics, metaphysics and philosophy; that is, never used, for it is an absurdity, so glaring that none can fail to see when exhibited.

Law is the name of a set of rules, commands, inhibitions, enacted by man, placed on record in law books, and applied by men in the regulating of human conduct in the various relations that humanity hold to the earth, things on it and in the industrial, commercial, financial and social relations held in society itself.

In nature, no similarity or semblance of likeness can be found whatever, in any of her operations. Where are nature's laws, rules, commands, inhibitions made? When made? Who made them? Where are they recorded? Who and what executed or applies them? What profession makes it a business to study and apply them? Where are nature's law courts, judges, jurors, executioners? Where is nature's police force, militia, army and navy? Where are her places to enact and grind out her laws annually?

No clear-minded person can answer these interrogatories and affirm nature's operations are even analogous to what man calls laws. All law of man is transitory, often saying this is crime, this is not, in one State, and in another none of these prohibitions are known to exist. All should see that causes and effects in nature are links of a chain, and inseparable; effect follows cause, and this relation always exists in all climates and at all times when the related conditions are the same.

There is no necessity for the use of the term law in physics, metaphysics or philosophy. It is absurd when so used. Cause and effect, relationship and condition are all the terms that become clear when describing any operation in nature.

Relationship and conditionship of things to things give effects, and these effects in turn evolve causes that give relationship and conditionship of things to things in nature. There is no law in it or about it that bears any kinship to a law of man found in his law books and applied in his courts or on fields of battle.

Nature's forces are ever active, ever carrying forward change, giving relationship of things to things, ever on a varying scale; consequently effects are ever present, as are causes. Whereas, man's laws are made and unmade, active and obsolete, effective, imperfectly so, and null. The mills grind them out for a season, then close up till the next period of law-making comes around. A most foolish operation! Where in nature is there anything like it?

How easy to say, "It is a law of nature, it is nature's law," and console our want of clearer conceptions of nature's operations by repeating, "Laws of nature explain it all!" Away with such a superficial knowledge, and drink deeper of the spring and see clearer, so that "law of nature, or laws of nature" will not be found in any book on physics, metaphysics or philosophy, or used by future scientists to cover up the ignorance, or want of clearness, possessed by such teachers, who now use and explain all that is dark by "laws of nature."

The power to execute and the power to change all relationship and conditionship of things to things in nature dwells in nature and not out of it.

Man's laws are dead, inert things, found in his record books, and do nothing of themselves; they must have an extraneous force to use and apply them, as in the courts of law, jails and penitentiaries.

Man is a part of nature and comes under the control and power found in nature, and he, by wisdom, can so adjust, relate himself to his fellows and to nature's objects, that a most delightful and beneficial effect would follow. But no law made by man can ever produce such a condition of affairs for man in society.

Do not study or look for laws in nature; study and readjust. That is, relate yourselves to the relationship of society and nature, that the natural effects of "good will," order and welfare come to all people, for in no other possible way can it come.

To make laws to regulate human society, and that adjustment, in opposition to the relationship indicated by the character of the effects, is the most absurd and foolish operation that man can indulge in.

Why have three sets or codes of law to regulate the conduct of man in an earth career? How foolish! Man makes or enacts laws to control fellowman in all his activities, and at the same time, saying, "These are laws of nature that are made to be obeyed and followed in our conduct one towards another." Not satisfied with these two codes, man must formulate a third set and call them the laws of God, as set forth by all religions; and so we have laws for lawyers, laws for priests, laws for scientists, laws for the people, and a muddle of contradictions, each code contradicting the other. Is it any wonder that even words check progress? We but copy one another and do not stop to reflect upon the absurdity of our teachings as set forth by the words we use. The word law should become obsolete.

L. EMERICK.

Jacksonville, Ill.

## A TIDAL WAVE.

There's a tidal wave sweeping o'er the grave

Of the long since buried past;

Yet the sailors stand on the drifting sand,

With their flags hung at half-mast.

But why do they wait the storm to abate—

And forms from the graves to arise

When they came to grief on an unknown reef—

And learned that man never dies?

Oh, where was God, with chastening rod,

When Satan descended to earth?

Why permitted to stay, on mortals to prey,

Since the atonement had its birth?

Is it only through fear (and are they sincere)

That mankind alone can be saved,

Except he believe and a passport receive,

And reason be ever enslaved?

They built a white throne for the great unknown,

Yet oft had they "talked with him,"

Would try to persuade, nor never dismayed,

Though the taper sometimes grew dim—

Still, in faith believing, though never receiving,

Would plead again and again,

That wants be supplied, nor longer denied,

But send either sunshine or rain.

'Twas gloomy and dark when they launched their

barque

On the wild tempestuous sea,

And were not quite sure their faith would endure,

Or their scheme of theology—

'Twas born of the fall, when the world was small,

And the race in its infancy;

'Tis dying to-day, where reason holds sway,

Though it clings with persistency.

Yes, light is breaking! mankind is awaking!

And the world is growing brighter.

'Long the uplands of time floats a musical chime,

And each heart is growing lighter.

And we see from afar, the gate stands ajar,

Nor hear longer the tempests roar,

But calm and serene flows the river between.

This home and the evermore.

H. P. TALIMADGE.

Dear weeps but once; cheap always weeps.—Hindoo.

## GENERAL SURVEY.

(Continued from page 6.)

California. Persons of thought who are interested can arrange for him to stop over by corresponding. Address 32 S. Shelton street, Chicago.

Mrs. Hilbert will give a musical entertainment and ball, September 25, 1897, at Arberter Hall, 308 West 12th street, corner of Valley. Tickets, 25 cents. Will be pleased to see her many friends.

J. C. F. Grumbine is now in Brooklyn, N. Y., engaged by the Woman's Progressive Union. He holds his classes at W. J. Colville's school of psychology, beginning September 6, at 2:30 and 8 p. m. All letters addressed to 7820 Hawthorne avenue, (Station P.) Chicago, will reach him.

C. E. Deat writes from Vicksburg, Mich.: "I will be ready for engagements after October 1. Our society has added to its number at the rate of one a month for the last fifteen months, while our three orthodox churches are all at war among themselves. Miss Hilbert carries on the camp-meeting which is a success in every respect. It is a revival, and the local society keeps up the meetings during the year, and we only wish others had as good success as we have in spreading the light. Most of my time will be taken up through September. I have promised to go to Seattle and Tacoma, Mich., and Wilcoxville and Rome City, Indiana, in the near future. Always hold myself ready to attend funerals."

Concerning John Jordan's Vision, as published in The Progressive Thinker, Mr. Elmer Emmmons, of Buena Vista, Ore., wrote to Mr. A. J. McKinnon, sheriff, asking if he could vouch for the truth of the statement; and received the following reply: "The story you enclosed is a true statement of what occurred on the trip to the railroad with Jordan, although I myself was not with him at the time. I sent two deputies with the wounded man, and I followed up on the next stage with another. The boys saw what has been published, and the same conversation passed between my deputy and prisoner. Jordan has not died, and I don't think he will; on the contrary, he is doing fine, getting fat, and if he could see, would be as mean as ever. I am not a believer in any spiritual warning or vision, but I think that this one was a very strange affair."

J. U. Spence writes from San Jose, Cal.: "For the past few weeks I have been favored with the presence of Dr. Harry St. Clair, of New York City, as lecturer and medium to the First Spiritual Union. His lectures have been found interesting and instructive by the general public, and his platform address, given at the request of the Union, have been very popular. His more private work in circles and sittings have given general satisfaction and he has fully proved himself to be an honest, reliable exponent of spiritual teaching and philosophy. During the time of his engagement he has given two lectures in aid of the Union, and also donated one-half of the proceeds of the sale of tickets for six months' apologetical readings. The amount so donated he presented to the President of the Union this evening after the delivery of his last lecture, upon which resolutions of thanks for his generosity, as well as for his earnest and valuable services to the Union were carried, by acclamation. During his stay he was also instrumental in starting a monthly supper, which is a meeting place and aid to the Ladies Aid Society, presided in by the Ladies Aid Society. The many friends he has made during his stay, greatly regret that other engagements prevent his remaining longer, but they look forward to his visiting us again in the near future. During the time of his stay, Mr. Muenchbruch, will occupy the room, and it is expected that Mrs. S. Cowell, of Oakland, will be with us for the month of October."

Mrs. Hamilton Gill, trance test medium, has returned from Clinton Camp-meeting, and will be pleased to see her friends at her residence, 19 Bishop court. Circles every Thursday at 8 p. m. Private sittings daily.

E. W. Sprague, trance speaker and platform test medium, has the following engagements for the months of 1897 and '98: Moravia, N. Y., September; Hornellsville, N. Y., October; Rochester, Ind., November, 1897; Philadelphia, Pa., March and April, 1898. He can be engaged for December, 1897, and January, February, May and June, 1898. For sittings and camp-meetings for 1898. Address him at 416 Newland avenue, Jamestown, N. Y.

Carlos E. Wright writes from Canton, Minn.: "My labor in this vineyard has resulted in the organization of the Canton and Burr Oak Free Thought Society, with the following officers: President, Geo. W. Gilse; of Burr Oak; first vice-president, F. Worth, M. D., Hesper, Iowa; second vice-president, E. H. Haskins, M. D., Canton, Minn.; secretary, C. D. Hitchcock, Canton, Minn. Meetings to be held every two weeks, alternating at Canton and Burr Oak, the next being at Canton and Burr Oak, September 12. Mrs. Jennie McLaughlin was elected librarian, with Mrs. W. H. Ward as assistant. A library was started by books being loaned by members of the society, then any member can vote for the purchase of a new book by paying 10 cents per vote; when this fund reaches the cost of a book the one receiving the highest number of votes will be purchased, and so on until, we hope, this society will possess a copy of every book pertaining to Spiritual philosophy. Mrs. Mary Haskins will be the principal speaker for the present, assisted by other local talent. My address is now No. 413 Washington street, Decatur, Iowa."

Albert Wentworth writes from Hicksville, O.: "The meeting at the Wentworth Grove, in Paulding county, Ohio, August 28 and 29, went off with more than its usual interest. There were about 4,000 in attendance, with a number of good speakers present. Ada Sheehan-Horman, of Cincinnati, was our main speaker. Her discourses in the forenoon and afternoon on Sunday drew a marked attention from the great number that would get near enough to hear that I think was never witnessed in the grove before, and she has left good feelings with all that will be long remembered in her favor. This was our 26th annual meeting, and we feel that much good has been done by our continued effort to keep them up from year to year."

Dr. E. H. Denslow writes from Pueblo, Col.: "Moved by the force of circumstances, we find ourselves away out here in Colorado. Pueblo society is beautified by some of the most charming personalities that I have been our good fortune to meet in the Spiritual ranks anywhere. The sweet, inspiring influence of J. W. Hockett, better known here as Father Hockett, is health giving and uplifting; and the sunshine of his soul is made manifest as he goes forth calling the people to the meetings. We are lecturing Sunday mornings and evenings to great audiences. We also hold Tuesday evening circles, which are free, and much interest is being awakened. We are glad to find such a goodly number of there who are reading The Progressive Thinker, and hope to see a greater number of names upon the subscription list before we take our departure for other fields of labor. The interest in Spiritualism is surely growing."

Orrin A. Turner, a veteran Spiritualist, over 50 years of age, died of a splintered life a few days ago in this city. Mrs. Emma Warner officiated at the funeral.

est is being awakened. We are glad to find such a goodly number of there who are reading The Progressive Thinker, and hope to see a greater number of names upon the subscription list before we take our departure for other fields of labor. The interest in Spiritualism is surely growing."

## "PAINFUL ATTACK."

George H. Brooks Arrested at Lily Dale.

To the Editor:—I feel it my duty to inform the Spiritualists of the United States, through the columns of your paper, of the manner in which George H. Brooks, chairman of the Cassadaga Camp, was arrested and brought to justice by the Young People's Spiritual Union.

At the close of the programme rendered at the pink camp, given under the auspices of the Y. P. S. U., in the auditorium, August 27, Mr. H. L. Jenkins, the properly appointed officer, approached Mr. Brooks and informed him that the executive officers of the Y. P. S. U. had sworn out a warrant for his arrest upon some very serious charges, and proceeded to place him under arrest and escorted him to the bar of justice.

1.—That on or about the last week of July 1896, you did, with premeditation, together with the young people of the Cassadaga camp, grounds for the purpose of organizing this camp, and the Young People's Spiritual Union, which are embodied in the following charges:

2.—That you did by art and sundry subtle devices, induce them to gather in assemblies greater or less in size and caused them to discuss the merits and demerits of your people's unions and different methods of self-development, and thereby took them away from their homes and firesides, and causing the hours to pass more rapidly than they otherwise would.

3.—That you further charged that at these gatherings, you did, with evident premeditation, cause them to go through several gymnastic exercises, which tended to enlarge their lung capacity, develop their muscles, and thus encouraged them in the art of pugilism, causing the husbands of the married females, members and end of anxiety concerning their future status in their own homes.

4.—That in these and divers other ways, you have aided, abetted and encouraged these members of the Young People's Spiritual Union.

5.—That on several occasions, dates of which can be given if necessary, you did, after due consideration, gather together a mob, and, without asking the consent of the interested parties, swoop down upon the domicile of some poor unfortunate person, whose only offense was that he or she had purchased a cottage on the grounds of the Cassadaga Lake Free Association, and, after slugging, speaking and by means of other noises, caused all the confusion in the neighborhood that was possible, did call upon said person or persons to respond to the remarks that had previously been made, regardless of whether said person was a speaker or not, all upon the plea that you were dedicating their cottage.

6.—That in these and divers other matters you did connive, plan and arrange such things as made it impossible for those who were upon the grounds to rest and refrain from taking part in the exercises, thereby adding to their weariness of body and elevation of soul during the camp of 1897.

7.—It is further charged that, on account of your high you feel above the ordinary run of people, and that on divers occasions you have proven this charge by doing so.

After some consultation the prisoner pleaded guilty to all of the charges.

The judge then stated that the offenses were very serious; that had it not been for the fact that at the conferences where the question was discussed, capital punishment was conceded, he would be sentenced at once to the electric chair. But the offense demanded some punishment. It had therefore been decided to brand him not with the mark of Cain upon his brow, but with the Sunflower upon his breast.

Mr. Brooks then proceeded to carry out the sentence by taking upon the lapel of his coat a gold colored cross, hung from a bar pin as a pendant. Upon the bar was the name of the offender and upon the eight corners of the Maltese cross were the initials of the Y. P. S. U., and the date 1897. In the center was the Sunflower, the emblem of Spiritualism. The prisoner was then discharged from custody.

Mr. Brooks then stated that it was the first time he had ever been arrested, and concluded by expressing his thanks for the appreciation of his efforts in the presentation of so beautiful an emblem. The meeting was then made informal and several amusements were indulged in, and ice cream and cake were served. Mr. Brooks received many congratulations and heartfelt thanks of the members of the union and attendants at the camp for his efforts in the way of harmonizing the elements and adding social features to the camp.

MRS. W. H. BACH.

Cassadaga Camp, Sec'y. Y. P. S. U.

## Spiritualists, Attention.

Mass meetings at Nashville, Tenn., September 23, 24, 25 and 26. Speakers: H. D. Barrett, Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Dr. Geo. Fuller and Lyman C. Howe. Mediums: May S. Pepper, Mrs. Lee F. Prior, Mrs. Anna E. Thomas; and a host of other talent.

Excursion tickets can be secured on account of exhibition now going on at Nashville, from all large cities. The programme as given above is only a partial one, and will be added to constantly. Go to the great meeting at Nashville.

F. B. WOODBURY.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A complete and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. The price, reduced to \$1.00; paper, 50 cents. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"Kareza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1.

## "THE LIGHT OF EGYPT," OR THE SCIENCE OF THE SOUL AND THE STARS.

Finely Illustrated With Eight Full-Page Engravings.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the Spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

"A noble, philosophical and instructive work."—Mrs. Emma Harding Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. \* \* \* It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price, Three Dollars. For Sale at This Office.

## MOST WONDERFUL BOOKS.

## The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. BY ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"The magnum op









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

VOL. 16

CHICAGO, ILL., SATURDAY, SEPTEMBER 18, 1897.

NO. 408

## A CURIOUS TRANCE,

In Which There is an Appar-  
ent Chase for Millions  
of Dollars.

FOREIGN LANGUAGES ACQUIRED  
AND RETAINED WHILE IN THIS  
TRANCE, ILLUSTRATING THE  
WONDERFUL RESOURCES AND  
POWER OF THE HUMAN SPIRIT.

As set forth by the Cheloniati En-  
quirer, "Men and women who have had  
no experience with trance conditions  
can have but the smallest conception of  
how they affect their subjects," said  
Mrs. K., a medium of celebrity. "The  
entranced person," she continued, "is  
carried away into wild realms and un-  
accustomed scenes, frequently to as-  
sociate with the most horrifying cre-  
atures and take part in blood-curdling  
deeds very much against his or her  
will, and kept there for hours, and  
time for many would be agony almost  
intolerable, longing and praying for re-  
lease."

"In these extra long cases of mortal  
torpidity the time that elapses seems  
stretched out into years, and in some of  
them there are instances of years ap-  
parently reaching extreme ages before  
awakening from a coma, although the  
period which really transpires is of  
only few days' duration." This pecu-  
liarity has frequently brought to my  
mind the biblical assertion that to the  
Lord one day is as a thousand years,  
and a thousand years as one day, and  
it may be intended to illustrate this  
stupendous fact.

"My initial trances were simple and  
pleasant enough, as a rule, occasionally  
varied by some momentary frights, in-  
cluding deathly languor just before  
awakening, and naturally I supposed the  
same conditions would continue to rule  
them; but in the third year of my work  
there was a change at once painful and  
abhorrent, and its beginning was as ex-  
ceptional, adventurous and romantic as  
the highest flight of the imagination  
can picture. I had no idea of becoming  
entranced when the first glow

### AWAY FROM MYSELF

of this kind occurred till I had got be-  
yond recall, and the sensation was so  
unusual that I didn't realize its nature  
till some of its happenings disclosed  
conditions parallel with those of sec-  
ondary consciousness on previous occa-  
sions, but the main incidents appeared  
as real as anything in the mortal life,  
and even now their remembrance im-  
presses me like that of past events in  
which I was a prominent actor.

"Whatever induced and prolonged the  
entrancement I cannot, of course, tell,  
nor how it began. Without anything to  
designate preliminary action I found  
myself instantly translated somewhere—  
evidently into a large city—and in  
possession of an immense sum of money,  
which I vainly sought to convert into  
the observation of a crowd of strangers  
by whom I was surrounded. After  
much embarrassment over this sudden  
occurrence of wealth I was relieved by a  
little spirit of a girl, who brought me a  
large and handsome valise, secured by  
many locks, into which I packed my  
treasure, when she assisted me in car-  
rying it to a hotel. I managed to se-  
cure a room in the crowded building—  
the largest house of entertainment I  
ever saw—in which I deposited my val-  
ise and retired for a rest in a bed  
which most seductively invited repose.

"It was near midnight, and the build-  
ing was dark and deserted, and the  
faint light of a moon and discovered  
astounding conditions. The light was  
reflected from an adjoining apartment,  
between which and my room a large  
door, not previously seen by me, was  
standing open. Into my room a man  
had intruded, seized my treasure and  
was in the act of retreating to the  
lighted room, when I first observed  
him. I halted him, but he gave no  
heed. Leaping from the bed I tried to  
follow the robber. There was nothing  
like a door when I reached the place  
where a moment before I had seen one  
standing open, and, seized by my  
treasure, when she assisted me in car-  
rying it to a hotel. I managed to se-  
cure a room in the crowded building—  
the largest house of entertainment I  
ever saw—in which I deposited my val-  
ise and retired for a rest in a bed  
which most seductively invited repose.

"I followed this advice, and resolved  
to go after the scoundrel by the next  
train, which left in the early morning.  
The ride was tediously long for my im-  
patience, seeking to occupy two or  
three days and nights. Consulting the  
Chief of the New York Police immedi-  
ately upon my arrival he said a sharp  
lookout for the criminal had been main-  
tained without success, and that he had  
probably changed his direction by the  
way. Something prompted me to re-  
fuse faith in this suggestion, and at the  
same time to name the

### SUM OF MY LOSS,

which I placed at \$10,000,000. An in-  
explicable monitor named this sum to  
my consciousness, and I immediately  
convinced me of its correctness, and  
the Chief appeared correspondingly  
convinced. Promptly he was all atten-  
tion, and his manner became subserv-  
ient at once. He asked me if a reward  
would be offered. I named \$500,000.  
He gave specific instructions to three  
detectives, one of whom he told to ac-  
company me to the various foreign  
shipping offices, and learn if possible if  
any person answering Tromberg's de-  
scription had recently taken passage on  
one of their steamers, and if so, by  
what line, and report to him with the  
least delay possible. We were not  
long in satisfying ourselves that he had  
left the country by a French vessel

bound for Havre. I was advised to  
take passage by a Cunarder next day,  
which would outlast the Frenchman,  
cross the English channel from Plym-  
outh to Cherbourg and prepare to  
search M. Tromberg when he debarked;  
all of which I did except the latter. My  
steamer was all right, and a good sail-  
or, but we encountered storms and other  
delays, and when I reached Havre my  
fugitive yet had two days the start of  
me. He had purchased a ticket for  
Paris, but a French detective had al-  
ready learned some of the details of his  
route for passage to Brussels, evidently  
on the eve to mystify his pursuers.

"Arriving at Brussels, I found I had  
exhausted all my French, having never  
had use of but few colloquialisms, and  
the disadvantage was very great. I  
called upon the American Consul and  
stated my trouble and immediate em-  
barrassment, and he advised me to  
spend a little time in the acquisition of  
the language, which, he said, is almost  
universally used in Europe, and would  
prove of inestimable assistance in my  
search. Meanwhile he would try to  
learn anything possible about Trom-  
berg. I assailed the French grammar  
with vigor, read Pascal, Voltaire, Ros-  
seau and Peleu Dans, and in four or  
five months could assail the ears of  
friend or stranger with the choicest  
Gaulisms. When I called upon the  
Consul to bid him farewell he had  
learned that Tromberg had made his  
way to Austria, and at that moment  
was probably feasting upon his ill-got-  
ten gains in Vienna. I proceeded to the  
Austrian capital and made my business  
known to the American Minister as  
soon as I got there. Really, he had  
never heard of Tromberg, and was not  
likely to. His time was so occupied  
with social duties that he could give  
the matter no attention. It would be  
better if I applied to the police at once,  
and that would save him bother about  
the robbery; a sort of thing he could not  
afford to himself in upon any con-  
sideration. The amount involved was  
respectable, if not exaggerated, but it  
was police business, and did not affect  
international policy in the least.

"I went to the police. They listened  
respectfully and promised to do what  
they could. Two men said the man  
had been in the city within a few days,  
but they thought he had left. They  
would find out. Two days afterward  
they reported that he had gone to  
Prague in Bohemia, to consult a physi-  
cian he thought might cure his lame-  
ness, but he had been unable to return  
to Vienna and marry a rich widow there  
of whom he was insanely enamored.  
She could boast of semi-royal blood by  
implication, and the forthcoming nup-  
tials were already supplying several  
spicy

"IN WHICH ALL MORAL CONSIDERATIONS  
WERE IGNORED. Throughout much of Europe  
morality was then confined to the lower  
and middle classes, on the plea, as I  
have heard it, that the rich had too  
many social functions to regard to  
leave them time for moral duties. This  
is too much to the case everywhere.  
I waited a month for Tromberg's re-  
turn. He didn't come, and I followed  
him to Prague, found the physician he  
went to visit, learned that his lameness  
could not be helped in the way antici-  
pated, and that he had gone to a hos-  
pital at Kremsier in Russia with a  
hope for a better result. I journeyed to  
Kremsier and learned that my robber  
had been there, and finding that the  
surgeon he wanted had been trans-  
ferred to Moscow, there he had gone  
also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.  
Petersburg. He seemed destined to  
go also. So far I had found no diffi-  
culty with the language of the Gauls,  
but at Moscow it proved a difficult  
task to use plain English. I must learn  
the Russian before going further, having  
learned to go, for those who knew told  
me Tromberg had gone forward to St.



## VIEWS OF A MASTER MIND.

## Thoughts Concerning "Elementals," Etc.

To the Editor:—I had about concluded not to write any more for the spiritual press, as the publication of "views" appear only to add to the confusion. Yet the provocation to mix in is great. For one I feel discouraged at the wrangle about mediumship. Has the spirit of the late departed "Religio" got control of our writing people—or what? The "cause" is the apology for as bitter a feud among the leaders as ever was in the churches, where bickering is as old as Paul's epistles. But that is not what I want to talk about, but only to clear the atmosphere for more sedate discussion. When will people learn one fact—that censorious discussion and denunciation in a family repels the good will of the neighbors. It is a lesson that Spiritualists as well as other people may profitably consider. But all this aside.

I was amused and almost grieved over Charles Darwin's "elemental" and "divine" theories—for I have always had and have a sincere admiration for the man. But I am not quarreling with the elemental any more than with the fraud discussion or agitation, for I am too much of a philosopher to rail at either condition. The Spiritualist situation is just what the intellectual development of Spiritualists calls for. All attempts at "bossism" produce friction and discord, and no matter who assumes it—mediums, journalists, officials or societies—it will fail. Even emperors with standing armies at their backs have failed at it; and the church with the thunders of the sanctuary has not succeeded. Do we understand the elemental truths of life? The basic postulate of any teaching must be fact, or the result will be failure.

It is strange how the theologic concept of spirit and life holds on to the human intellect. Elementals, evil spirits, angels and related things belong to the theologic concept, and colors much if not most of the thought of present day Spiritualists. How quick we all are to praise or criticize a medium if the control endorses or differs from our own ideas or theories as to the other life. Let us try another view, one not born of the theologic school.

## TWO DISTINCT QUESTIONS.

What is spirit? That is one question. What is a spirit? That is another proposition altogether. Yet the confounding of the two is at the bottom of much of the confusion in Spiritualistic comprehension. One is unthinkable, the other can be handled by human mentality. If all or a majority of Spiritualists made the distinction and treated the subject from an intelligent understanding of the fact, the "cause" would soon be the one spiritual potentiality of the age. The one is only another term for what we call life, and is beyond our knowing—simply because it is to us the infinite, and we are finite. But a spirit is an individuality—you and me—and within our consciousness. Being this, it must be a child of the planet, and the form it animates is known to be planetary in origin. It cannot be elemental—for it is individual.

What are planets for? Do we ever stop to ask this question? Yet it is the first one in importance. Why? Because without it there is no conception of life of any kind. All life is one, and all belongs to the planet. I speak of the only life we know or can know. Even the spirit-world—ours—is from the planet, part of it, and is peopled from it. How, then, can there be elementals other than individual spirits with undeveloped mentality, and we have so many human examples of that rudimentary grade to send over to that life. We seem to forget in our metaphysics the important fact that meets us always when we confer with spirits—that they all are emigrants from our own planet. Now, do not fly off to the "creator," for we can only know of the creative power through the planet, and the spirit-world is only the intangible part of the planet, travels with it, or we could not tap it almost at will as we do, or invoke a spirit as we do a neighbor by telephone. These are facts, or life itself is but a phantasmal delusion.

When we get on this ground we can stand the declaration that spirit, as we only can know it, or a spirit, is of planetary origin and unfoldment. Please understand: I am not "trying to find out God," nor to fathom the unfathomable, but am only trying to deal with what we may know or can comprehend. Theology has never tried to teach anything comprehensible, or enjoined any paramount duty but to believe and pay, and I fear too many Spiritualists are churchmen in their elementary thinking. It is with them "over there," as with the church it is ever the "hereafter." This is a fact we have to recognize and endure until it is outgrown, but our teachers ought not to live down there.

This "elemental" idea as to spirit or spirits is the generating soil of re-incarnation, metempsychosis, elemental spirits, fairies, gnomes, undines, satyrs and all such creations of the imagination. We will still insist on "heaven," "angels," "demons," etc., and that almost indescribable nightmare, "evil spirits." As we have our own planet and our own spirit world, let us try and stay in them for an hour or two, occasionally at least, and leave other worlds to the life that is there.

## TEACHING OF SPIRITS.

I am only trying to state, on this subject, the teaching of spirits—the most intelligent I have been able to come in contact with—for it is egotism unseemly for any one to put forth mere personal opinion as of any authority. Nor should spirit teaching be exploited in print unless it will bear the test of reason or logical probability. So if to save prolixity I speak with positiveness it is not in the mood of assertion or dogmatism but in the interest of brevity and clearness of statement. With this general disclaimer, what follows will be understood.

The planet life must precede that of its spirit world. Or, in other words, there are no citizens in the spirit world that did not first exist in form-life on the planet. There can, therefore, be no "elemental" spirits of any kind. "Angels," or good spirits, "devils," or evil spirits are then only good and bad people transferred by death from one condition of life to another.

This fact comprehended will account for the differing communications and messages received through mediumship. And at once explains why mediumship is no respecter of persons, or class, but as natural as red hair, blue eyes, or color of skin. Ole Bull could not express his divine music through a "nigger fiddle," nor can he as a spirit do so through a medium of like grade. The fact realized will also account for good and evil spirits as rationally as we account for good and bad potatoes—planetary conditions in both cases. That is all there is to this much belabored question of mediumship and spirit communication.

A knowledge of spirit existence is not given us as a labor-saving thing—to do all our hard or disagreeable work. Did you ever know one of our fault-finding Spiritualists seeking help from the spirit world to do the enjoyable things of life for them? Never. It is always the burdens we want them to bear for us. But life is a condition of duty as well as a probationary state. To learn to suffer and to wait is as much a gospel as to enjoy and be happy. They are the two categories of growth.

## THE EVOLUTION IDEA.

But how did we come into life? Evolution is now the rule of material science—why not of spirit as well? But evolution is not the transition of one form of living things into another, as the monkey into the man. That is a narrow and unintellectual concept, but it is the evolution of primal substance into organized life, or into living forms—in short into form-life.

In treating of spirit individualization as a planetary function, the general acceptance of the theory of vibration by both material science and the Spiritualist platform, renders the task easier, as it obviates the necessity

of an exposition of the basic hypothesis—atomic action.

In the article on Vibration I spoke of the law of chemical balance, crystallization and atomic combination, slow or rapid, as the exigencies of form demanded. I need not repeat it here, but apply it to the evolution or individualization of spirit, or as how "a spirit" is brought into being.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." This is the foundation of all theologic systems, and is to-day in the thought of the Spiritualist who has come out from the creeds. This concept must be utterly discarded before we can find in the planet the force and potency demanded in the "creation" of form-life.

To begin: As the physical and mental are so inseparably blended and intermingled so intimately, what more logical than that the one law, force or power, is common to both? And as the spirit world is born of the planet life, why not both be under the same condition—varying in degree only? From the very beginning of Modern Spiritualism till now spirits have told us that we are now and here in the spirit world—only, as we might say, in the larva state—yet we go along as though it was mere words, never taking it into our thought. Yet it sums up the proposition urged in a sentence. If that is true, spirits only can be of planetary "creation."

We know all solids are dissipated into invisibility, yet chemical affinity shows they still exist, as it can call them again into former tangible relations. Therefore there is no intellectual obstacle to the existence of the spirit world and planetary life under the one law or force. This once grasped, and the evolution of spirit becomes readily comprehensible.

The lens has shown us that living forms do exist and perform their office invisible to us—built up by the law and from the same substance that the planet itself is from. Why not, then, the spirit form, from and by the one substance and power? That we can and do see it, by the clairvoyant lens, should of itself answer. We cannot see or sense anything save of the nature and conditions that make up our senses. To see or feel or sense anything is to tell us that it is of the same that we are—or it would not be sensible to us. The human mind cannot think anything that is not something. Thought itself is substance, force, a thing. So, "a spirit" must, to be at all, be a thing of substance, of form—and akin in its formation to all else in the universe. To be our passed over friend, he must retain his individuality. And that individuality is only a different, or if you like it better, a finer form, composed of the same substance, under the one law as it was in the visible form. The butter is in the milk before churning as after—the law of chemical balance is only changed by the physical agitation. To be metaphysical—it was mortal in the milk and could exist by itself when released by the change. It may be a homely illustration, but it will do.

## ONE SUBSTANCE IN ALL NATURE.

We now know that the stone has life, that the plant lives as well as the saurian and the sage. And we know by practical chemistry that what we call crystallization in the stone is slow in atomic or molecular action compared with that which forms plants, the saurian and the man. And so we come to know that the visible and invisible in nature are of the same in substance and formative method—the grade of motion determining its appearance and action. To quote a spirit: "The invisible condition of matter, which we have denominated spirit material, is exactly the same in the atomic condition as to its nature, as in the visible matter which we can analyze." To hold else makes an invisible spirit world an absurdity.

This fact once comprehended, and all the so-called physical phenomena of mediumship—raps, table movements, materialization—becomes explainable, as well as hypnotism, trance and other forms of abnormal manifestation. And as we know that the unseen governs the seen in all things, spirit is only the superior or governing force in life—or is life—and to govern at all must be of the same nature of that which is governed. Science has at last grasped this logical necessity, and so we have its half-digested hypotheses of ether and vibration.

Neither science nor dogma has ever disputed that all forms of life below man—"the beasts that perish"—owe their life and form to the planet. Geology has settled that fact absolutely, by the succession of different forms in different ages, as registered in the fossils. But both—as the school of Agassiz and Quatrefages and others in science shows—have held that man was an exception and could only be accounted for by a special act of creative power outside the common law. But spirits have had the other view in print a score of years, in the most exhaustive and scientific methods, yet teachers in our ranks continue to talk of elementals, evil spirits and all the long list of ancient savage myths, and then wonder that "frauds" are found in those who live by answering to these conditions through mediumship. The wonder ought to be of another kind.

## THE ANSWER OF SCIENCE.

But I hear the question: If human spirits are of planetary origin, how can they be immortal? Science has answered this by its eternity of matter and its conservation of force. If spirit has made itself objective by individualization from this eternal substance, it must of necessity be eternal also. The proposition is axiomatic.

This being so, spirit can only be individualized under and by the force and substance that makes planets. "God" did not discover a globe of matter and then invent life and living beings to occupy his discovery. The planet is the womb, the mother, the source of life—because itself is living. The elements that compose it are eternal and the life born of it cannot be otherwise. This eternal substance takes form under its inherent properties—one potency forming the solid globe, another degree of potentiality the atmosphere—the two, by their interplay, form life—the one the ponderable substance, the other the mentality. And the atmosphere is the home of the form invisible. The very fact of spirit communication makes this the prima facie condition—it cannot be otherwise and be at all.

We talk a great deal about the a priori theories of the ancient Orient, and extol our inductive method. But the inductive reason must have a fact to rest on, and the a priori position of the ancients was to them the fact of continuous life—as much a fact as was the material. We Spiritualists have now the a priori fact, and if we will only let induction have its way we will have the simple truth of visible and invisible life so plain that any intellect can practically live it. We will then be able to find in the media what they really are—instruments through which our friends with the larger experience of the two conditions of life can help us to progress in knowing. This has been the message of unselfish spirits in all time and will ever be—but which has been and to be received by us according to our own state—and only so.

## THE MISSION OF SPIRITUALISM.

To the quiet Spiritualist who goes along studying the manifestations that struggle through the wall of contention, where there is so much rivalry as to precedence and the almost business-like competition and jealousy that obtains between the partisans of "control" and "inspiration," this seems to offer a respite, if not a more congenial field of thought and investigation, and leads up to the inquiry: "What is the mission of Spiritualism in this modern age?" Is it to found a society; build a new church; establish another form of religion; organize a distinct priesthood—or what?

To the same quiet, thinking Spiritualist it seems rather to be to convince mankind of the fact that life is continuous—that we call immortal—that death is only a change, and we go on living as we did in this life, but without physical disabilities. And, as in this life still dependent on our own efforts for what we are or may become.

This fact once lodged in the mind, the whole machine

ery of present theologic dictation or leadership, as an industry, is destroyed and the deadheads and barnacles on humanity discarded forever. That is what natural personal immortality or a knowledge of it means. As to how it is to be obtained no schoolmaster, mentor, or any other outside authority has to tell—or can tell.

The bells did not ring, the choir did not sing, the oracle did not invoke, nor did an investigating committee report when the spirit world made its modern revelation. But the little girl said: "Now do as I do," and the raps came—the new dispensation and the great deliverance had made its advent. And so it will continue. The planet has given birth to life for a long time, and will so continue. It will not stop even when the nineteenth century dies. Our sleep may be disturbed over our little worriments, but the emancipation of the planet races from all sorts of self is sure to come—for that is the ultimate of planetary creation. In the words of a noted politician—that is what we are here for.

I would like to pursue the topics here merely suggested, but I realize that I write for a newspaper, however broad it may be in spirit, of limited space. So I will stop here.

SARGIS.

## THE SPIRITUALIST TRAINING SCHOOL

Thoughts by A. J. Weaver, Superintendent Educational Departments.

The constitution of the school makes provision for a Home Department, open to all by the payment of three dollars; which payment confers also the right to attend the summer session by the payment of seven dollars in addition.

Spiritualists are now getting home from the camps and settled down to their accustomed duties. The time therefore approaches for the work of the Home Department to begin. As oral instruction is precluded necessarily and the work must be carried on mainly through the printed page, it is thought best to discontinue the use of the text-books employed at the session last summer, and adopt a course of general reading on subjects with which everyone who is or intends to be a public worker in behalf of Spiritualism, needs to be acquainted.

Spiritualism is fast becoming a great system of religious thought, and taking its place as an organized power in the world. This throws a heavy responsibility upon those through whom it comes and who represent it to the world. It is, they almost wholly, who will make it the most beautiful and helpful religion the world has ever seen; or by their ignorance and their selfish qualities, degrade it to a species of witchcraft, and make it merely a spectacular show.

We are false to our duty to Spiritualism unless we do all in our power to elevate mediums and make them, in every sense, worthy of the precious gift of mediumship. We should not compel them to fight for a livelihood with the aversion of the world. Because of their peculiar organization, they ought to be set aside and trained for their work so that through them we shall get the best possible results—the highest possible inspiration. They should not be ignorant, illiterate, common class, but instead they should be cultured and refined, filled with wisdom, with knowledge and with a grace of spirit which will attract a higher class of spirits to them, as avenues of communication with earth.

Development of the psychic power belongs almost wholly to the spirit world, but the culture of the intellectual and moral powers is the work for earth-life. This work has been too long neglected by Spiritualists. The time has come when it must be attended to if we expect Spiritualism to take a prominent place among the great forces of the present age. Ignorance is looked upon and is almost a crime among men and women who aspire and claim to be leaders in any movement of modern thought. Mediumship is one of nature's highest gifts, but when it is yoked to ignorance, illiteracy, ill-manners, conceit, dishonesty, selfishness, coarseness or any other blemish in the mind or heart of its possessor, it is shorn of its higher and more spiritual value and thereby is degraded to an inferior position in the world's forces and is classed as a species of black magic, gypsy fortune-telling or something of kindred nature.

Mediumship must be coupled with intellectuality and spirituality, or Spiritualism will come to be but little else than Hindoo fakirism—a thing to amaze or amuse. The world's great scholars and thinkers who have investigated its phenomena and become inclined to favor it, hold aloof and will hold aloof from any open confession or profession of it, unless we, who have committed ourselves to it for better or worse, put our shoulders underneath it and raise it to a higher intellectual and moral plane. The place to begin this work is in the seance and on the public platform. Mediumship is the first thing to be lifted. Mediums and all who through voice or pen or psychic power represent Spiritualism to the world, ought to see to it that they properly fit themselves for this important work before they appear in public.

Have we appreciated the value of mediumship to such a degree that we have done all we could to make its possessors worthy of such an extraordinary gift? Have we impressed on mediums the all-important fact that they ought to be a superior class, with royal attainments, intellectually, morally and spiritually of the highest order? And have we ever made a single, strong, united, determined effort to assist our mediums and our public workers thus to train and elevate themselves?

This is an age of specialists. In every department of life men and women are trained for their work. Skilled labor is the best, labor and most in demand. In music, in art, even in such occupations as cooking food, nursing the sick, and caring for babies, women are specially trained.

And shall we try to build up a great, universal system of religion by the aid of unskilled workmen?

If even the successful gardener must enrich and cultivate the earth in which he plants his seeds or he labors in vain, do we think we can make the flowers of Spiritualism take root, grow, blossom and ripen into spiritual and intellectual beauty and fragrance in a sterile and uncultivated soil? And mediums are the soil in which Spiritualism has its existence. Without them it has no visible and tangible form. If that is true, it is not reasonable, in order to have it thrive so that it may disclose to our views the vast fullness of its nature and its inherent worth, that mediums must be enriched by the best intellectual and moral culture they can receive? Is it giving Spiritualism a fair chance unless we give it a good place in which to grow? Will it not deteriorate if the land in which it is planted is allowed to run up to weeds? As well expect to make a wheat crop in a bed of sand, or violets in the darkness and dampness of a cavern, as to expect a Spiritualism worthy of the world's admiration and love if the mediums through whom it comes are barren of intellectual, moral and spiritual richness and culture.

We have neglected our mediums—neglected to show them the necessity and provide them with the means by which they could make themselves more worthy to fill, as they ought, the place to which their mediumship has called them. The result has been that the intellectual and moral status of Spiritualism is such as to be offensive to thousands in the upper and more cultivated ranks of society who really believe there is truth in it.

In a famous heresy trial, a few years ago, Beecher said, "There is such a thing as Christ turning himself out of the church." So there may be such a state of affairs by and by that Spiritualism will be outside of Spiritualists. There will be a multitude of scattered and disorganized believers who will refuse to recognize the name and march under the flag which is so often allowed to drag in the world's filth.

Our army must be reorganized, and training-schools

for our officers established, or Spiritualism will be as a religion what China is as a military power.

It may be said the spirits are our teachers. With all my soul I believe it. But that does not lessen the fact that we have a work to do which will supplement the spirits' work; and we may well question the wisdom of any spirit who fails to recognize this fact. The very best mediums have at times become debauched by drunkenness and other vice habits, or have shown themselves ignorant, selfish, dishonest, ambitious, vain, conceited or avaricious. This fact proves conclusively that mediums have a work to do for themselves; a work to do in their own behalf which the spirits fail to do for them, but which must be done, or Spiritualism through them is more or less dishonored.

The two worlds must co-operate. The spirits have their work to do on their side of the line and we as Spiritualists have work to do on our side. Our very first work is to provide the spirits with good tools to use. They do not want ignorant, coarse, dishonest men and women as their mediums. It is with great difficulty they can reveal the great truths and the real beauty of Spiritualism through such avenues.

"We make the conditions," is a common saying, but the very best condition we can make is the right kind of a person for medium.

How shall we get such? Take youth or those early in life who show remarkable mediumship, set them apart and train them intellectually, morally and spiritually. Select those if possible, who by nature have superior intellectual and moral capacity. Such mediums will draw to them controls of a high order. An atmosphere of intelligence, simplicity, unselfishness, wisdom and love will accompany them, and be revealed in all they say and do.

There is another aspect of this matter. Ignorance in any movement is disastrous to its progress and even to its life. If the time ever comes when the Spiritualists are an ignorant, illiterate, uneducated body of people, the hope and expectation of Spiritualism's superseding Christianity in Europe or America is certainly doomed. Education is the pride and glory of Christian nations. Christianity for two hundred years has been the nursery of intellectual culture. If Spiritualism falls below Christianity in this matter, it will suffer degradation if not death. Men and women of cultivated minds and noble impulses say to me, "Suppose we grant, what looks probable, that spirits can and do communicate. But what are Spiritualists doing for the education, the intellectual and moral elevation even of their own people?" And I am silent.

The time has come for action—action—action all along our lines. Mediumship must be elevated. Shall we wait longer? Shall we wait till the higher spheres are ashamed of us and turn from us disheartened? Shall we wait till Spiritualism in the nineteenth century has repeated the history of Spiritualism in preceding centuries, of passing into the hands of undeveloped, crude, common-place spirits? Shall we wait till the earnest, progressive, aspiring Spiritualists who have looked to Spiritualism to usher into this world a wiser, broader, higher, nobler religion, leave our ranks discouraged?

If so, farewell to the fond hopes and bright dreams of the spiritually-minded Spiritualists in both this and the spirit-world.

A. J. WEAVER.

## The Attack Upon Spiritualism.

To the Editor of the Fort Wayne Journal:—"Our Methodist Paper" edited by the Rev. H. W. Bennett, D. D., pastor of the Wayne Street M. E. Church, in its September issue, again attacks us poor, "deluded" Spiritualists most unmercifully. What's the matter with Brother Bennett, anyhow? Is the subject of Spiritualism beginning to engage the serious attention of the members of his flock, rendering incumbent upon him the duty of exercising the prerogatives of his shepherdship? There is certainly something unusual the cause of his attacks, or he would not think of violating the rule adopted by the Christian pulpit as the wisest one in its treatment of Spiritualism, that of "letting it severely alone and treating it with silent contempt."

Is Brother Bennett acting upon the defensive? Has it really come to this? If so, I would respectfully advise him in his fight against Spiritualism to confine himself to the real merits of the subject rather than to flounder around among its demerits.

If it is his earnest desire to kill Spiritualism he should aim his blows at its vitals and not content himself with tramping around upon the corns on its feet. His method of warfare reminds me of a fight I witnessed when a boy, between two schoolmates. The boy that was whipped, thirsting for revenge, sought his antagonist's dog and kicked him most brutally. Strange to say, his assault upon the poor, innocent dog who was in no way concerned in the fight, seemed to satisfy his revenge.

Brother Bennett copies from an old issue of the New York World an old report of a "Spiritualistic pow-wow"—whatever that means—said to have occurred at some "Indian mounds near Anderson, Ind., and participated in by sixty mediums." He goes on to relate that: "After a lot of antics that looked like insanity, it was alleged that they were all under the control of the spirits of the departed Indians. Then they commenced Indian war dances. They uttered a lot of gibberish. They built a fire and danced. And strangely enough they paired off and went at it with a will. They shook their heads. They whooped it up with yells. They imitated dogs, and cats," etc.

Now, personally, I know nothing as to the truth or falsity of this report. If true, however, it argues nothing against the truth of Spiritualism. Spiritualism is no more responsible for everything that occurs under its name than is Methodism responsible for everything that occurs under its name.

I would no more shoulder the responsibility of everything that takes place on the grounds of a Spiritualistic camp-meeting, than I would assume the responsibility of everything that takes place on the grounds of a Methodist camp-meeting. I have visited both. I have witnessed Methodist "revivals," not only at camp-meetings but in the very heart of this city, compared with which the above mentioned "Spiritualistic pow-wow" pales into insignificance. I venture the assertion that such whooping, howling, swooning, dancing, jumping, groaning, grunting, moaning, shouting and crazy gesticulations as characterized these "revivals," were never surpassed, if equaled, by any company of human beings since the day the snake talked to Eve or the sun stood still for Joshua.

Yes, I have been to Chautauqua and Cassadaga, Methodist and Spiritualistic camps respectively. One observation particularly struck me as being remarkable. At the former camp there were employed six policemen to keep order, and the cottagers were obliged to keep their doors locked. At the latter camp there were no policemen and the doors of the cottages were left unlocked day and night. The number of people in attendance was about the same at both places. At the latter place, so far as I know, there has never been observed a drunken man nor a fight nor any disorder whatever.

In conclusion I would remark that Spiritualism is cosmopolitan in its composition, heterogeneous in character. No other "ism" under the sun draws with such magnetic force men and women from all sects, creeds, races, nationalities and tongues. In explanation, therefore, of the "Spiritualistic pow-wow" which Brother Bennett holds up to ridicule, if it occurred as represented, the participants therein were undoubtedly converts from the ranks of Methodism who had not yet outgrown their "revival" proclivities.

The contemporary mind may in rare cases be taken by storm; but posterity never. The tribunal of the present is accessible to influence; that of the future is incorrupt. Gladstone.

## THOMAS PAINE'S SOME OF HIS NOTED WORKS.

Life of Thomas Paine, by Editor of the National and Prof. Notes of Paine's Writings, with views of the old Paine Monument, at New York, and a full and complete edition of Paine's works, in two volumes, cloth, 50 cents.

The Age of Reason: Being an investigation of True and False Religions. A new and complete edition, from new plates and a new type, 180 pages, post 8vo, Paper, 50 cents; cloth, 60 cents.

Common Sense. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notes by an English author. Paper, 10 cents.

The Rights of Man. Parts I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post 8vo, 21 pages. Paper, 50 cents; cloth, 60 cents.

Paine's Complete Theological Works. Age of Reason, Examination of the Prophecies, etc. 11th edition. Post 8vo, 600 pages. Cloth, \$1.00.

Paine's Political Works. Common Sense, The Rights of Man, etc. Illustrated edition. Post 8vo, 600 pages. Cloth, \$1.00; paper, 50 cents.

## MAHOMET, His Birth, Character and Doctrine.

BY EDWARD GIBBON.

This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 3s. Sold at this office.

## RELIGION OF THE STARS

BY O. R. RICHMOND.

G. M. of the Order of the Magi, Chicago. BOUND IN CLOTH WITH GOLD. 128 pages, containing 500 pages. This is a new book, just issued, containing full Temple lectures upon occult sciences, together with other articles from various newspapers, relating to the occult sciences. It contains all the old Temple lectures issued in 1896 and the occult sciences of the occult sciences are alone worth the price of the book. This wonderful book, unique in its kind, is a rare and valuable work. Price \$1.25, postpaid, to any address. For sale at this office.

## JESUS AND THE MEDIUMS, OR—CHRIST AND MEDIUMSHIP.

Careful comparison of some of the Spiritualistic and Mediumistic claims with those of the Bible. A new and complete edition, from new plates and a new type, 180 pages, post 8vo, Paper, 50 cents; cloth, 60 cents.

## PHILOSOPHY OF SPIRIT

—AND—THE SPIRIT WORLD.

BY HUDSON TUTTLE.

A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this work in his library. It is a recognized and acknowledged all over the world. Price, cloth, \$1. For sale at this office.

## Real Life in the Spirit-Land.

Given inspiringly by Mrs. Maria M. King. You will not become weary while reading this excellent book. Price 75 cents.

## "THE WATSEKA WONDER."

To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Watseska, of Watseka, Ill., and a woman of the name of Watseska, of Watseka, Pa. For sale at this office. Price 15 cents.

## The Myth of the Great Deluge.

By James M. McAnn. A complete and overwhelming refutation of the Bible story of the Deluge. Price 15 cents.

## TWO IN ONE

A COMBINATION OF

"The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's best works. By this arrangement the cost is such that the reader is enabled to purchase two books at the same price as was formerly asked for each separately. This volume contains 462 pages and is handsomely bound in cloth, and contains an excellent portrait of the author.

## THE QUESTION SETTLED

is a careful comparison of Spiritual and Modern Spiritualism. No book of this kind has met so many converts to Modern Spiritualism as this. The author's aim, faithfully to compare the Bible doctrine of angel ministry, the spiritual nature of man, and the objections offered to Spiritualism, and all considered in the light of the Bible, nature, history, reason and common sense, and expressed clearly and forcibly.

THE CONTRAST contains a critical comparison of Spiritualism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or to argue against the assumptions of Spiritualism.

PRICE \$1. FOR SALE AT THIS OFFICE.

WAS

## ABRAHAM LINCOLN

A SPIRITUALIST?

—OR—

Curious Revelations from the Life of a Trance Medium.

—BY—

MRS. NETTIE COLBURN MAYNARD

Together with Portraits, Letters and Poems. Illustrated with Engravings and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiarly curious, startling—more so than any work issued since Uncle Tom's Cabin. It breathes forth the truth about the true nature of time and space, and which have been hitherto hidden from the eyes of the world. It is a work of high official private life during the most momentous period in American history, and is a secret page from the life of the nation, serving only to make greater, more appreciated, and more understood. Abraham Lincoln. Cloth, 12mo, illustrated, pp. 264, \$1.50; Paper, 75 cents.

For Sale at this office.

## THE GOSPEL OF NATURE

IT IS A MOST EXCEL-

LENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Hereafter it has been sold for 50 cents, but the price now has been reduced to 25 cents. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare quality, and his work is a reflection from the celestial sphere. It treats of the Soul of Things; Intelligence; The Human Mind; Angelic Intelligence; Purification; Discords; Good and Evil; Unnatural Ideas; Church History; Progress







**TERMS OF SUBSCRIPTION.**  
The Progressive Thinker will be furnished until further notice, at the following terms, lavishly in advance:  
One year, \$1.00  
Six months, .50  
Three months, .25  
Single copy, 10c

**REMITTANCES.**  
Remit by Postoffice Money Order, Registered Letter, or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 LaSalle Street, Chicago, Ill.

**CLUES: IMPORTANT SUGGESTION!**  
As there are thousands who will at first receive only twenty-five cents for The Progressive Thinker, and then, when they find it is worth more, they will be able to remit from \$1.00 to \$5.00 or even more than that, and thus be able to get the paper at a much lower price than the regular subscription price, we have decided to make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription—submit orders to the post office. You will receive the paper at a much lower price than the regular subscription price. For that amount you obtain one hundred and four pages of solid, substantial, solid, interesting and mind-boggling reading matter, suitable for a most unimpaired book.

**A Bountiful Harvest for 25 Cents.**  
Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and read this! We have a harvest of knowledge, wisdom, and truth that will be a blessing to you. The subscription price of The Progressive Thinker is only twenty-five cents. For that amount you obtain one hundred and four pages of solid, substantial, solid, interesting and mind-boggling reading matter, suitable for a most unimpaired book.

**TAKE NOTICE!**  
At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears.  
If you do not receive your paper promptly, write to us, and we will send it to you promptly. We will not be responsible for papers not received, unless you advise us of the change of address. If you desire the address of your paper changed, always give the address of the place to which it is sent, or the change cannot be made.

SATURDAY, SEPTEMBER 18, 1907.

# A LIE AS A LIE.

The following "Mild Lie" professes to have been telegraphed to the press from Adrian, Ga., some two months ago. Such news never grows stale. Years ago a companion story was told, and was located in Arkansas. Our good and sensational brother, Rev. Dr. Talmage used the narration to adorn one of his prize sermons, quoting it as an actual occurrence, commenting on it with great fervor, showing how the Lord would not allow himself to be trifled with by sinners. Some Liberals interested in the matter wrote the postmaster of the place in Arkansas made notorious by this swift vengeance of God on unbelievers. They received for answer that no event of the character ever occurred or was heard of in that region; that no such persons ever lived there; that the whole story from foundation to turret was simply a lie. The facts were furnished our dear brother Talmage, but he never turned aside to correct his misrepresentation, probably indulging that very popular maxim "A lie well stuck to is as good as the truth." This story given below, is just as true as are the thousand-and-one forgeries of letters of Herod and Pilate, Abgar's letter to Christ, the story of the soldier who pierced the side of Jesus, etc. No trust should be placed in any of them. They are false from start to finish:

Adrian, Ga., July 18.—From Troops Perry, about twenty-five miles from here, comes a lurid story about the punishment that has overtaken a blasphemer. Several negro turpentine workers were playing cards near the ferry. One negro had \$7 at the beginning of the game, but lost steadily until at last he had left only \$1. Holding this high above his head, he swore that if he lost it he would curse God. In the next deal he lost it, and in consequence he executed his oath.

No sooner had he done so than he was heard to scream, and his companions on looking at him saw that sulphurous flames poured from his mouth, ears, eyes and nose.

Fervently frightened, they at first ran away, but soon returned and endeavored to relieve his sufferings. Water poured upon him without avail. A blanket was brought forward and they attempted to wrap him with it. In order to extinguish the flames, but the would-be rescuers were kept away by some mysterious power. About four feet was as near as an approach could be made to the unfortunate victim.

Then, thinking that the log on which he sat was in some way responsible for his predicament, they began to saw it off near the point on which he sat. The first incision of the saw caused blood to drip from it and fall with the sawdust to the ground. An ax was next sent for, but its use revealed the fact that in every part the log was filled with veins of blood.

Then they threw a noose of rope over the negro's body and tried to pull him away from his position. According to reports they might as well have attempted to draw a star from the sky. The rope in consequence of its contact with the body of the victim rendered as naught the great strength of those who would save him.

There he sits, rumors say, consuming, yet with no probability of ever being utterly consumed—dying always, yet not dead—living, but the flames of fire, cold, crying for water, which poured upon him causes him to scream as mortal was never heard to shriek before.

It is said that people flock to see him, but, appalled by the sight, turn and flee, some with a terror that is pitiable to witness. The children of Adrian are terrified by the rumor and sneer of it in whispers of horror. Night is no more welcomed, and sleep with them has only the meaning of a Plutonian dream.

# A GOOD LAW.

There is at least one law in Hungary which might be copied by other countries of the world. This is the prohibition applied to cripples and people who are deformed enough to offend the public eye from selling papers on public thoroughfares.—Ex.

The freaks in our dime museums are transmitted to another generation by visitors to those museums, just as contagious diseases are passed from one to another. The writer knew a boy who was born drunk, and carried the mark with him through life. The mother was frightened by an inebriate whom she met on the street.

# BETS ON THE LION.

There may come a time when the lion and the lamb will lie down together; but as much as I should like to bet on such a thing, I shall continue to bet my money in this world on the lion.—Josh Billings.

Josh seemed to put no trust in prophecy. We do. Given a chance the two will lie down together, but the lamb will be inside.

# A METHODIST PREACHER VS. THE BRUTAL GODS.

Possibly some of our readers have thought we overstepped the line of propriety, and were almost if not quite blasphemous in repudiating the Jewish Jehovah, a tribal god, who is presented to us as anything but a loving parent. The old proverb, "Like people, like God," is strictly truthful. And the God worshipped reveals the characteristics of the people who adore him. Modern knowledge makes it very certain that the Jehovah, or Jahveh of the Jews was identical with the Baal of the Phoenicians. He was brutal and tyrannous, and as such is presented to us in the Old Testament, generally rendered Lord, thus distinguished from Elohim, rendered God by the English translators. Extreme as are the views of The Progressive Thinker on this subject, it finds indorsement in the church for its hostility to the demon gods.

The Chicago Chronicle of the 30th ult., quotes a portion of a sermon of the day before in Trinity Methodist church of this city, by its pastor, Rev. Frank Crane, which is as extreme in its condemnation of these pagan gods as anything we have written. "This is another proof that the clergy are opening their eyes to the truth. Rev. Crane rejects the God of the Middle Ages, who was a projection of Jehovah into comparatively modern times. It was this false conception of a Deity which made the Inquisition possible, which precipitated all Europe on Palestine during the crusades, and led to such needless slaughter, identical with the communion of the Jews."

"Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."—Exodus xxxii:27.

But here is what Rev. Crane says about such gods:

"There have been gods many and lords many throughout the history of the world; a multitude of Hindoo divinities, island fetiches, Greek deities, etc. Even to-day men are worshipping a thousand defiled objects other than the true and living Father. On what principle do we reject all of these but one?"

"First, we reject all who are contrary to the teachings of nature. It may be said that the lascivious gods of the Greeks were but the personifications of human nature. But nature not only gives us good and bad impulses, but also gives us a faculty by which we perceive some to be good and some to be bad. I therefore mean that we reject all gods whose character is inconsistent with what nature tells us to be best in us. If we instinctively feel that cruelty, caprice and lust are wrong in us, how can they be right in our ruler?"

"Again, we reject all gods whose characters are repulsive to reason. We expect that a deity shall be supernatural, but cannot consent that he be contrary-natural. It is reasonable he should raise the dead or give the blind their sight, but when we are told that Jove, having become the father of Jove's child, devoured her, and that thereafter there sprang from his head, full grown and armed, the goddess Minerva, this is manifestly not supernatural, but unnatural."

"Gods, like men, are to be judged by their fruits. We find the worship of sticks and stones to be accompanied by the grossest cannibalism and other revolting practices, the adoration of Bacchus to flower in debauchery, the service of Allah to be marked by cruelty and rapine. So the worship of the Chinese deity seems to be a bar to progress."

"The above three tests reject all the heathen gods, but there are some modern gods, and these are some modern gods, which are not without adherents to-day and which must be rejected. There is a medieval god, the deity of the dark ages, whose fruits were the Inquisition, compounding with sin, selling indulgences and the tyranny of priest craft. This is not our god, although he has stolen his name and borrowed his titles. There is also a ceremonial god, a strange god who is to be propitiated by our indulging in certain forms and going through a certain ritual, who looks not so much upon our character as upon our performances. This is not our god."

"What, then, do we believe in? We cannot repudiate negation, but must go on to positivity. We believe, first of all, in a great God, one whom no creed can entirely contain and no thought can compass, one who must always be to us exalted, boundless and infinite."

It is the last of these Gods The Progressive Thinker adores.

# IN THE RIGHT.

The W. C. T. Union, at Lincoln, Neb., are showing good sense in their determination to have fire-arms removed from the high school edifice, supported by the State. The women insist that the young men should be taught peaceful methods, such as arbitration, for settling disputes, and should not be educated in the arts of war.

This device of a military education was set on foot by the churches. Even Sunday-school children have been hurried into military companies, and some of the best of the youth are being trained for war. Opposition was made years ago to the organization and arming of the church, by The Progressive Thinker.

It looked upon the project as simply damnable, and is rejected that the women have arrayed themselves against it. The civil war showed how quickly freemen can be converted into soldiers and conquering heroes. Let us cultivate the arts of peace, and develop the boundless resources of this great country along the lines of "equal and exact justice to all." We have antagonized the church. Its war-like methods and we shall continue to do so while able to wield a pen. And we welcome with extreme delight so powerful an auxiliary as the organized W. C. T. U. to our platform. Could its members see, as we do, the blood-curdling history of Christianity from its dawn down to the present, they would throw down the "C." and all its allies, from their name, then go on uplifting humanity, and bettering the race because of their organization. Thankful for their services wherein they are right, we extend the sisters at Lincoln our grateful thanks.

# DYING OUT.

Statistics from Southern cities show that the death rate among the negro population is largely in excess of the whites. It is estimated that if the same rate of decadence shall go on for a hundred years the colored race will mostly disappear. Tuberculosis is given as the principal exterminating agent, and this is traced to the intermixture of the white and colored races.

# "Karezza. Ethics of Marriage."

By Alice B. Stockham, M. D., Price, \$1.

# GREAT MINDS DIFFER.

All know it is an impossibility for persons differently constituted by birth, education or environment to agree on all subjects. It is seldom two witnesses telling of the same event coincide in every particular in telling what each saw. Jurors enlightened by the same evidence rarely reach a verdict without making concessions. We offer these facts as sort of an apology for differing with our esteemed correspondent, who is anxious his own opinions shall be heard in these columns in partial reply to what he calls our skepticism. Now skepticism implies doubt. As we have no doubt regarding virgins bearing sons, so the word does not fit us. That which is an impossibility is not a subject for doubt. But our correspondent shall be heard for himself:

"Brother Francis:—I am terribly shocked with your skepticism. You say, and evidently believe, the time has never been when virgins bore sons. Why, man, have we not proof that they have given birth to large broods of them? What about the Vestal Virgins, whose amours with the gods are the principal subjects of classic story? All the lesser gods had immaculate mothers. Is it more difficult to believe such a seemingly impossibility than it is to believe Sarah gave birth to Isaac after she was 90 years of age? or that the serpent stood erect and walked on his tail prior to his being cursed by God, after which he was compelled to crawl along the ground?"

"You seem to forget, good brother, that the ways of Providence are mysterious and past finding out. Now all these events occurred when the animals had human tongues, and the trees of the forest talked and sung. See Judges ix:9 to 15. It was in those days the seductive snake led our first parents astray, and was the cause of their being immediately death if they would eat an apple. You know Balaam's donkey absolutely talked with his rider. It was in those days God himself took Moses, a confessed murderer, into his service, and waged a war of extermination against the kings and people of Canaan, and it was he who plotted with Satan to lead his people of evil into his faithful servant Job, to see how much suffering and grief he would endure before getting on his ear and cursing him."

"I own as a man all these things appear improbable, yes, impossible, but I do not hold my door if I do believe these Bible stories? If so should not swallow them all; and should not you, too, Brother Francis, as Topsy proposed to eat the tree on which the forbidden apples grew if necessary to her salvation? Topsy's faith was a case for our admiration, and I commend it to you for your consideration."

"You evidently doubt the divine authenticity of the Holy Scriptures. If God did not write, or inspire others to write, that mysterious collection of books, who did? If accredited to a less distinguished personage than God, who would believe them? Muchaunus, you know like our own Fulton, told some hard stories. He was too foolish as to claim their coinage, hence they were discredited. Had he given the paternity to God the entire Christian world would have indorsed every one of them and would have sworn by the book and kissed the cover, just as some of you Spiritualists discard reason and swallow without a thought everything labelled spiritual."

"Respectfully, ORTHODOX."

# A BROADER FAITH.

A press telegram makes the following statement:

Boston, Sept. 11.—Evangelist B. Fay Mills is said to be about to embrace Unitarianism. A committee of prominent Unitarians has asked him to start a People's Unitarian church in Boston. A strong effort was made to get Mr. Mills to accept a Unitarian pastorate in Brooklyn, but by the urgent solicitation of the Rev. Dr. Edward Everett Hale and other leading Boston Unitarians it is likely he will be prevailed upon to come to Boston in which event the Unitarian body will seek to establish a great church here.

"One swallow does not make a spring," says the old maxim, but there is another which declares: "A continual dropping will wear a stone." The large number of preachers leaving the orthodox pulpit to engage in other pursuits, else entering the service of the Liberal churches, perchance doing work in the lecture field, betoken a constant falling away from the popular faith, and a weakening of its force with the people.

Rev. Mr. Mills is scarcely less known than is Moody and Whitwell, but the indications are his clap-net has lost its efficacy, and he seeks new pastures in which to display his sensationalism.

# AN IMPORTANT INQUIRY.

Rev. M. J. Savage, now of New York, inquires:

"Have we any proof of immortality? I cannot think we have anything which may be called evidence concerning an immortal life. Immortality is not susceptible of proof."

Spiritualism has furnished the only evidence which approximates proof on this subject, and that the church as a body has rejected. Paul preached his belief in immortality on the alleged resurrection of Jesus; but eliminate the statement as told in John xv, by the Magdalene, whose very name is medicinal to the church, and the resurrection is scarcely any pretended evidence of such an event. The church is swift to build faith on an ancient tradition, of which no one can know the origin, yet reject the proofs furnished by the ablest jurists, the most prominent statesmen, the most scholarly scientists, and even the most brilliant of men who have been so just to themselves as to make personal researches in pursuit of truth; but this is all taboos, because spirits have failed to find a sulphurous hell, a material heaven, an ivory throne with a God upon it, and a son virgin-born.

# DIVINE RIGHT OF KINGS.

Emperor William, of Germany, after the unveiling of an equestrian statue in memory of the late William I., and partaking of a banquet in honor of the occasion, proposed a toast to the Rhine provinces, wherein he claimed his grandfather was a chosen instrument of the Lord, and that "his princes" are sustained by the same power. Over here in America the divine right of kings got a terrible set-back by the masterly pen of one Thomas Paine, backed by the bayonets of revolutionary patriots, since which the people have managed to rule in their own right, and have made this the most progressive and enlightened nation on the globe. Germany will tire of her God-government sometime.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

# A WORTHY CAUSE.

Spiritualists cannot again be charged that they have originated no great practical charitable or educational scheme. To Mrs. Emma Root Tuttle they owe and the world owes, one of the most potent schemes of inculcating an all-embracing love and charity, a humanity beyond and above all creeds that have ever been introduced. We refer to the Angel Prize Contest in humane speaking, whereby the precepts of kindness are most forcibly taught. It has been not only adopted by the American Humane Education Society, but recommended by the National Grange, and by the Mercy Department of the W. C. T. U. To the great number of local societies which have held contests have been added those in most unlooked for localities. One was recently held in a school in the Indian Territory, an Osage girl winning the prize. Another was held in the Massachusetts Reformatory State Prison, a very interesting account of which was given by the chaplain, Rev. Wm. J. Batt. The affair was well reported in the Boston papers, and it is suggested to have such contests in all the prisons of the country. To teach the cruel and the lustful, gentle, merciful, is surely the beginning of reformatory education.

# AN ARMED CLERGY.

On several occasions of late accounts have been given in the papers of clergymen appearing in their pulpits with one or more revolvers on their persons, in one case discharging them in a promiscuous crowd and killing a baby. On the 18th ult., the civil authorities in the vicinity of New Pittsburgh, Pa., made a raid on a party of disturbers of the peace, and thirty-two were arrested. One of the party passing for a preacher, had a Bible in one pocket, and a loaded revolver in the other. A fit subject for a country lyceum would be: Which is the most pernicious in its influence, the Bible or the revolver?

# A VALID REASON.

The heirs of Stephen Girard are in earnest in their determination to set aside the bequest of the multi-millionaire, invested in Girard College, because the trustees have discarded the express conditions on which that bequest was made.

# Our Subtle Enemies.

The Anti-Spiritualist Convention has been held in session at Anderson, Ind. It will accomplish but little in its efforts to undermine Spiritualism. This Anti-Spiritualist feeling has prevailed against our cause during the last forty-five years. Books have been issued against it; libelous lectures have been "exposed" in every large city and town; sermon after sermon has been preached against it; the cry of humbug and delusion has issued from every church in the land; the national press have invariably impressed upon their adherents that Spiritualism is of the Devil, and the Pope, it is said, has gone so far as to give his subtle powers in trying to prevent its spread. All this has amounted to absolutely nothing. But a concerted movement on the part of all the good men and women who would prefer to attend rather than the one held at Maple's Dell.

I had urgent requests to attend several camps where I could not go. One of them was Cassadaga. Though I could not give them a week during the regular camping season, I gave them two days of their annual pleasure. It was a grand meeting. I thought I could detect an earnest desire for growth on the part of the old Spiritualists.

Cassadaga has received certain fortunate "backsets." It exposed a few frauds. It was prophesied that this would win it favor; but in my opinion, on the popular camp of the future are those who dare call a spade a spade. The world will come to admire the integrity of those who dare to undertake the work of severing the chaff from the wheat. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

# MOSES HULL GIVES BRIGHT REFLECTIONS.

To the Editor:—I am now on the train and will make my typewriter write this at the rate of fifty miles an hour. Whether your typewriter can read it at that rate is another matter. I am not right, however, lay it to the machine. I finished my camp-meeting work for 1897 at Etna, Maine, last night. Now I am on my way to Anderson, Ind., to stir up the anti-spiritualist lions.

Each camp that attended brought with them a retinue of three or four, entirely too long to be published here. The first general reflection I got from all of the camps is that camp-meetings, like everything else, can be run into extremes. We boast of more than fifty camp-meetings in the United States, and during the summer of 1897 it would have been wonderful if Spiritualism would not stand higher if we had not more than half as many, and if a greater effort was made to make them more generally educational and more spiritualistic. One thing is certain: that is, some of the camps this year did not bring home as much as they should have. The "poor people's rate," would have been better off if they were safely housed in Abraham's bosom.

On the whole, this has been a good season for camps; much better, I think, than last year was. A close observer cannot help but notice the good signs. One is, Spiritualists have weaned of listening to platitudes—those who talk just for the sake of talking. In the past, many of our inspirational and trance speakers have begun their speeches with no objective point in mind, and have generally succeeded in hitting it. The time is rapidly coming when the Spiritualists will demand something besides words, words, words. Their speakers must be teachers; as Paul said, "apt to teach." The time approaches when Spiritualists will accept nothing less than that. Then every Spiritualist will be content with his own audience with something to say, or to majestically march to the rear. The speaker who goes before an audience unprepared insults his audience.

Phenomena hunters and sight seers were not so numerous at our camps this year as in former years. Few do not come from the spirit-world as they once did. The knowledge that there are a few wolves in sheepskins has set them to watching with more diligence than ever before. Frauds and fakes are compelled to be more careful than in former years. That is a good thing. I do not believe the very elect are not so numerous as formerly. There is gold in deception, but the deception must needs be very shrewd. There is not so close a watch for them at some of the camps as at others: in such camps they congregated like flies around molasses barrels. I did not attend the Mantua (Ohio) camp. Having put in six weeks there before the regular camp opened at that resort, I thought it best not to be one of the speakers there.

I enjoyed the school on those beautiful grounds, as did all who were there. That camp was an excellent Spiritual camp. Nobody goes there for amusement, nor, generally, for any other purpose than to meet friends on this and the other side of life, and to learn something about themselves as spiritual beings, and how to develop their own spirituality. If I wanted a good, quiet place to rest, I should go to Mantua. I would prefer to attend rather than the one held at Maple's Dell.

I had urgent requests to attend several camps where I could not go. One of them was Cassadaga. Though I could not give them a week during the regular camping season, I gave them two days of their annual pleasure. It was a grand meeting. I thought I could detect an earnest desire for growth on the part of the old Spiritualists.

Cassadaga has received certain fortunate "backsets." It exposed a few frauds. It was prophesied that this would win it favor; but in my opinion, on the popular camp of the future are those who dare call a spade a spade. The world will come to admire the integrity of those who dare to undertake the work of severing the chaff from the wheat. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

My next camp was Lake Brady. This camp has been financially under a cloud for a few years in the past. When I was there it had strong hopes of getting out all right. The opening day was a grand day, and the audience was very large. I think Cassadaga did a glorious work in defense of genuine mediumship when it set the record straight. I know nothing of the later work of Cassadaga, but I have more faith in its future than I ever had before.

# A Great Need of Our Cause.

G. W. Kates, in No. 400, should have included itinerant mediumship as one cause why societies do not grow. Look at the churches!—all depend on the ability of the preacher; if he is a talented man, with a good delivery, and can interest, draw and hold a congregation, his services are in demand and his church is a success financially at least. If he is shy, conservative and inclined to hold to the old and tried doctrines, his church membership decreases and he has to resign and look for work elsewhere.

Now, how any society can expect to grow and do good by having an occasional lecturer, or a new one every month or so, is one of the mysteries not yet solved. Got as good a medium as you can for the remuneration you have to offer, let him know that his engagement depends on his efforts to build up and hold a society, second him in his efforts to reach the people, get your lyceum in running order. Have meetings during the week in which outsiders will be welcome and to which the phenomena will be illustrated, because it spools the effect of a good lecture for the lecturer to commence and give tests immediately after his delivery.



## Joys Beyond the Threshold

How evil spirits influence mortals. By M. Faraday. P. 23. Price 10 cents.

---

## PHILOSOPHY OF SPIRITUAL INTERCOURSE

This work contains an account of the very wonderful spiritual developments at the house of Rev. J. H. Sturges, of New York, and similar cases in various parts of the country. This volume is the first the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth, \$1.00. Postage 10 cents. For sale at this office.



















# SORROW AND EVIL, THEIR CAUSE AND CURE

## The Subject of an Able and Important Lecture.

Delivered by Mrs. Annie Besant, One of England's Most Brilliant Minds.

SHE APPEARS BEFORE A LARGE AUDIENCE OF SPIRITUALISTS, THEOSOPHISTS, AND OTHER ADVANCED THINKERS AT STEINWAY HALL, SEPTEMBER 10, 1897, AND DEEPLY INTERESTS ALL—SPECIALLY REPORTED FOR THE PROGRESSIVE THINKER, BY A. M. GRIFFIN.

### AN ANCIENT STORY RETOLD.

There is an ancient story familiar probably to most of you, the story of the Eastern prince brought up in luxury and defended from all touch of the sorrows and the evils of the world, brought up amidst surroundings that were fair, that in every respect were full of joy and of delight, where nothing was allowed to intrude that was old, or diseased or that could suggest sorrow and decay. Kept continually within a palace and its surrounding gardens, where everything was drawn together that could delight the senses, that could charm the mind, that could in any way rouse and delight the emotions, this boy grew into youth and from youth into manhood with never a ruffle of sorrow in his life or within his knowledge. Wedded while still young, with one child born to him by his wife, the cup of human joy seemed full, and there stretched before him an existence of power, of pomp and of delight, an existence with every promise that the world could give, with everything threatening and evil carefully warded away; and yet within the heart of that prince there were strange stirrings from time to time, strange stirrings of the outer world which had not yet reached him in any of its rougher aspects.

Upon going out into the city one day, driven by his charioteer, while near his friend he met an aged man tottering, and he asked what was that, and he was told it was old age, to which all people came at last if they live long enough; and he went home and pondered on old age, having seen none but the young. And another day when he drove out he met a man who was leprosy and miserable and he asked what was that, and he was told it was disease which struck many a one in his prime and reduced him to physical misery ere yet he was old; and he went back and he thought of disease; he had seen nothing but health. Another day going out he met a corpse that was being carried along, and he asked what was that, and he was told it was death, death that came to every one—man, woman and child.

And the heart of the prince was sad within him, and he pondered on old age, disease and death, and heavier and heavier grew his heart as he knew that these sorrows pressed on the outer world.

One other sight he saw that also was strange. A man who was poor, who was aged, but who yet was happy; a man who possessed nothing, but still was glad; a man who was aged, but yet was sorrowful; a man who looked as though he ought to be sorrowful, but who was calm and serene exceedingly; and when he asked about that man, the answer came that he was a man who had renounced everything and lived in the light of an eternal life; and the prince went back and brooded a while on that, on the man who although he lived in the world and was old and poor, was yet happy and at peace; and as he brooded the sorrow of the world flooded over his heart and well nigh broke it, and he grew weary of palace and of beauty, weary of delights and of music, weary of all that had made his life so glad, and of the youth and of the beauty and the health that stood in such strange contrast with the outer world of which he had caught a glimpse.

And at last his heart being so weary he decided to go out from the palace and the gardens, and to search for the reason of the world's sorrow, and whether or not some cure for sorrow might be found; and rising while wife and child were sleeping, he bent over them in farewell and vowed within his sad and heavy heart that he would never again look on the faces that he loved until he had found the reason of the world's sorrow and its cure; and he left the palace in the night time with sleeping wife and sleeping child, and he went out beyond the boundaries of the city and cut off the long hair of the prince and put off the robes of the prince and sent back the steed of the prince in the care of his charioteer, and he put on the garb of the mendicant and went out barefoot and alone into the world, to understand sorrow, its cause and its end; and he sought it first in philosophy and he spent his days in bitter asceticism; he struggled with his body and well nigh brought it to death.

But for all his vigils and his fastings, for all his thinking and his struggling, he failed to find the reason of the world's sorrow, much less to find its cure.

And so he left the ascetics, with whom for a time he had harbored, and went on again alone into the wilderness, and alone he stayed for a while, searching deep in his own heart, searching deep in the heart of nature around him, and at last he sat down beneath a tree and the inspiration that long had been brooding over him came rushing in upon his heart and the light within him began to dawn, and he resolved to sit there meditating until the eyes of the spirit should open and the world's sorrow and its cure and its ending should be seen. And he sat for many a day and many a night beneath the tree meditating on sorrow and on evil, and meditating on their causes and on their cure, until the illumination came down upon him, until the eyes of the spirit were open within him, until he saw the roots of the world's sorrow, and seeing the cause saw also the cure and the end.

And then in great joy he entered into Nirvana, and in Nirvana he abode for seven days and nights, and then coming back he brought with him the knowledge he had sought and went forth to give that knowledge again to the world.

And you know that in telling again that ancient story I have told the story of the prince who became the Buddha and who for many and many a long year wandered over the plains and through the villages of India teaching of the world's sorrow and its cause and its ending, beginning his preaching as you know at the ancient city, the city of Varanasi, now called Benares, and there first proclaimed what he had seen, the secret of the old days re-proclaimed, the secret of the past once more given to the world, that which sages had learned, that which teachers had taught, but that which every great teacher learns again for himself in all its fullness, in all its extent, for only that which a man learns for himself can be spoken to the world with the strength that comes from knowledge, and every one who would be a world's savior must tread the path alone, must alone work out his knowledge, win his illumination. There is none that can do for the human soul that supreme task, which is the union of the soul with the spirit, and every savior of the world accomplishes for himself that union and then comes back to the world with his message and speaks it to all who have ears to hear.

### THE LESSON OF THE BUDDHA RETRACED.

And the Buddha taught again in the ancient lesson, the lesson that we are going to retrace in its broad outlines to-night and see whether in the nineteenth century we can realize the truth that he found and taught as to make it a practical truth for our daily living, which shall make our lives the easier to bear, which shall make sorrow

easier to face, which shall point us to its ending and enable us to solve the riddle of the world. For each one who even partially solves that riddle, who even intellectually can grasp that teaching makes by the intellectual knowledge a sign post, as it were, showing him the road to the real solution, the solution that comes not by the intellect, but by that which is above the intellect, and which changes into the deepest conviction of the soul that which first the intellect rationally and intelligently recognized.

Now, the very essence of the teaching is easily put. Let me state it first and then work it out more in detail.

### TWO FUNDAMENTAL PRINCIPLES.

Two great principles we have to grasp; first, the principle of evolution both of life and of form. That must be one thing to study and to understand. Then, the principle that man is ever seeking happiness and seeks that happiness by uniting himself to the object of his desire; that all the world is seeking happiness, every heart is pursuing it. Each seeks it in his own way; each tries to find it after his own fashion; but it is a universal truth of human experience that the heart is seeking for happiness, and you will recognize if you think a moment the truth of the further statement that every one seeks happiness by uniting himself to the object which he believes will give him the happiness that he seeks.

Those then are the two fundamental principles, following which we shall find the cause of sorrow clear and the ending of sorrow clear; following which we shall understand what is meant by evil, how it arises and what is its ending. Along these lines I shall try to take you, taking them up in turn and showing you whither they lead us.

### QUESTION OF EVOLUTION.

Let us first take up this question of evolution, a double evolution of life and forms. Science of course recognizes the evolution of forms. That has been the great study of our own days, and you know how wonderfully illuminative that study has proved to be. Think how the world's thought has changed since Charles Darwin first wrote on evolution; how the principle that he then proclaimed has permeated every region of thought; how it has been introduced into history; how it has been introduced into economics; how it has been taken as a clew in all the tangled webs of human life and human thought. Only by going back to the intellectual world before this idea was largely accepted can you realize the change that has come over thought by that illuminating idea of evolution. But it has chiefly been an evolution of forms. Science is always dealing with forms, the things it can see, that it can look at from the outside, that it can break in pieces, that it can dissect out bit by bit, that it can test with its chemical re-agents, that it can weigh in its delicate balances. Everything is the world of form with which science has been dealing these many years, and science has shown us the world as a place where forms are continually breaking up. Forms are always changing; one form gives place to another; death as natural as life, a form comes and is born, it grows to maturity, it begins to decay, it perishes; it cannot be destroyed so far as the material is concerned, but as a form it perishes, the material of which it was made goes on to make other forms. The breaking up by death is a preliminary to a higher building, and science shows us continually that without death there would be stagnation, without death there could be no growth. If it were not for death we should have no animals to-day but those animals whose monstrous forms we find in the ancient deposits come down from the highest antiquity. If they had not perished, if they had not been broken up, how could the fairer, the more beautiful, the more finished forms have come into existence?

Take a few fishes from the Silurian ocean, take a few of those vast creatures that roamed over vast bogs and that tramped through mighty forests when the world was young; place these beside the creatures of our own day and see how vast the difference, how grace replaced clumsiness, delicacy replaced grossness, agility replaced clumsy strength. Everything in form has evolved, and without breaking up of forms that could not have been; without the destruction of forms there would have been a universal stagnation, and to-day nature would still be struggling with those monstrous forms of the past; but the merciful hand of death everywhere triumphant has broken them one after another, and the material that built them has been reformed into fairer shapes, and the world has grown more beautiful as millennium has succeeded millennium.

Science studying this evolution of forms has carried us at least to this point: We see the value of death; we see the value of destruction. If it were not for the destructive agency in nature there could be no growth. If it were not for the breaking down of forms there could be no evolution.

### TWO PHASES OF LIFE.

And so the Divine Life has been symbolized in two great aspects, the life that forms and the life that destroys; the constructive and the destructive forces in nature, both equally divine, both equally necessary, both wanted for the progress of the world. If either disappear stagnation would result. If either vanished, growth would no longer be possible; and the first ray of light breaks upon the darkness when we recognize that God is as much in destructive agencies as in constructive, as much in the action of death as in that of life; as much in the breaking up pieces as in the building up. Nay, that there is no such thing as death but only continual re-birth, and that death is a stage in growth and in evolution. It is transformation and it is nothing worse than that.

But more than this we need to know. We recognize even in looking at the forms, that their breaking up is necessary, but when we turn to look at the evolution of life instead of the evolution of forms, then indeed does the obscurity quickly vanish away, for we find that these forms we have been watching, that have been born and have been broken up, that have developed and have been destroyed—that all these forms as they perish hand in their results to the life which is within them; that the form after all is nothing more than the mere material coating in which the life was veiled; that the form has only its importance because it is the expression of that life; that the life is always going on from form to form, and that the reason that the form breaks is because the life has grown too strong for it, too large for it, too complicated for it and this growing and developing life bursts the forms in pieces the moment it needs a fresh form for its better expression, and the life continues unbroken and is ever building itself fresh form after form.

So that looking at evolution from the inner side instead of from the outer side, the evolving life instead of the evolving form, we see in that evolving life a mighty plan, a divine purpose, a gigantic evolution; we see the mighty Oversoul, to borrow an expression from Emerson—we see the Oversoul brooding over the ocean of matter, and as the Oversoul sends down its rays, which are itself, into that ocean of matter the matter clothes each ray, and as it were, and gives it shape in the lower world; and as the

Oversoul pours down ever more life into each ray that ray bursts the forms asunder and attracts a fresh form more complicated and able to express more of the impinging life. And looking at it in this way all nature becomes full of a scope of joy inexpressible, and instead of breaking forms, instead of disintegrating shapes, instead of the shattered creatures that we saw looking at the world of forms, we see an ever extending life, an ever growing thought, an ever increasing consciousness, immortal youth and life unchanging but ever widening out and extending its wondrous flow, so that in the world of matter form after form more wonderful is made, shape after shape more exquisite appears, until at last we see these rays of the Oversoul that have been dividing over and over again and ever expressing more and more of the source whence they come; we see them, as it were, coming at last into individual existence, clothed in the form of man, building the human soul and down into that soul again, an outflow from the Godhead, the spirit coming down to inhabit the receptacle made for it by evolution, and the progress of individualized man taking its beginning in our earth. And realizing this vast evolution of life and that every form hands in to the life that is within it the results of its experiences and thus brings out from the responding life ever more and more of the music that lies silent within it—realizing that we begin to understand a little more of one part of the world's sorrow that comes from death and this evil that we connect with the idea of separation, and so far as those phenomena are concerned we find ourselves no longer puzzled and confused, for if death is only of the form and the life goes on unchecked, if the form is only destroyed when it is outworn and its purpose is over and the life is ever clothing itself again and again in ever higher and higher forms, then all that destructive side in the world which looks so wonderful at once becomes pregnant with joy, for we no longer trouble as to the form that perishes; we know that the life is eternal, that in the evolution of that life is the promise of the perfection of the world.

So far we feel ourselves on firm ground. We have swept out of sight as evils death and the steps that lead up to it, for the decay that precedes death is simply the gradual breaking up of the form; and so far as nature is concerned, untouched by man, life might pass in that way in the form until the use of the form is over, until it is gradually outworn and drops away from the upspringing life.

But we know that there is more than that in the sorrow and in the evil that we see around us; that there are other forms of sorrow than those caused by death or by decay, and evil does not seem susceptible of so easy an answer as that it is merely a passing incident, as it were, in the evolution of life.

### INDIVIDUAL SOUL EXPERIENCE.

Let us look a little more closely into evil and see whether we can find also its cause and its ending. Let us think of a soul individually just beginning its life experience—not the soul as we know it now, coming into the world with great mental and moral faculties characterizing it as with the children that are born to us to-day; but let us look backward into the past, take the soul in its germinal condition just when the outflow of Divine Life had come into the receptacle built for it by evolving life in the sub-human conditions, and let us try to realize what would be the state of such a soul when first it begins its individual experience. It is a mere germ, a mere seed, a mere beginning of a soul, nothing in fact that you would call a soul, any more than you would call an acorn an oak tree—a spark from the Divine thrown out from the Divine Life in order that it may develop into a mighty flame; a drop of the divine ocean thrown out into the receptacle prepared for it that it may continually increase until it itself becomes an ocean; a life, but a life in germ; a life with all possibilities within it and with nothing showing externally; a life exactly in the sense that there is a life within the nucleus of the growing cell in the plant or in the animal with no more resemblance to the full-grown individual than the tiny speck of protoplasm is like the full grown plant, the full-grown animal or the full-grown man, and yet that speck of protoplasm will develop into plant or animal or man, just according to its progenitor. So with this tiny germ of a human soul. It is the life of God, and although there is no likeness there to the divine when it comes forth as spark from the flame, it has everything within it that will make it develop into the divine image until according to the command of the Christ to his disciples it is perfect as the Father in heaven is perfect. But at first a germ, a speck, an embryo. To that embryonic soul there is neither good nor evil, only experience; around it all sorts of possibilities; nature stretches out her hands full of gifts of every kind, stretches them out full of things that give joy and things that give pain, of things that will give delight and others that will cause sorrow. Her hands are full of every gift, and this embryonic life is ignorant and knows nothing of the result of the taking. How shall it learn? A great problem has to be solved. To develop that human soul as a machine were easy; to develop it into an automaton were easy; to develop it without any knowledge of good and evil but ever going right by a divine compulsion, that were easy. But then it would never grow into the image of its Father; then it would never develop divine knowledge and divine power.

### THE PROBLEM AND SOLUTION.

The problem to be solved is this: How to develop a will that is free as the will of God and yet is always determined to the highest and to the best because it is guided by universal knowledge and motivated by universal love. A difficult problem. The will is to be free, yet always to choose the best. How can it learn such a lesson?

The problem is solved in this way. I said that nature held out her hands full of gifts. The soul takes whatever comes in its way, according to its fancy, its desires, its opportunities, but to everything it takes the law joins the result that comes from the taking. It may choose what it likes, but in choosing it must take the whole of its choice. The results of what it takes belong to it and none shall interfere with the working out of those results. It may choose whatever attracts it. Out of all the infinite treasures of nature the soul may take what it will, but it must also take the results of that choice. It shall not escape from them, be they pleasant or painful. It shall not get away from them, bring they sorrow or joy. It shall not be able to shake them off, though, when it realizes the results it will give anything to have chosen otherwise. It shall live in the world of law, and by the law it shall gradually learn knowledge. Thus in the world nature offers it food; it grasps food and delights in it; its joy is in harmony with the natural order and pleasure results from its choice, for where the law is followed there is harmony, evolution, progress. Always with the going with the law happiness results. And it so finding pleasure results from taking food takes more and more to increase the pleasure, and finds that it has gone too far and has brought pain instead of pleasure, and the soul stands puzzled before the strange result that that which gave it pleasure first gives pain afterwards, and it realizes two possibilities, pleasure and pain, and realizing both it learns to distinguish. Without having pairs of opposites it could never distinguish. Without change there could be no growth of mind, for the mind can only think by difference and it only realizes an object by the characteristics which it discerns in that object.

Pleasure and pain as a result of experience. The soul registers that and remembers. Over and over again the soul goes through these experiences; life after life it passes through them till there is a dawning conscience, a dawning moral sense, a dawning mental faculty, and when the soul has reached the stage at which the mental faculty distinguishes between object and object, when it has learned to know this subverses my growth and that delays me; this gives me health and that gives me disease, this increases my powers and that diminishes them, then the soul is beginning for the first time to learn the difference between right and wrong, for all is right that helps forward the evolution of the soul, and all is wrong that retards the evolution of the soul; and it is only

when the experience has been gained, the result has been registered and when it has been found that a certain experience clogs instead of helping it onward—it is only then that the experience becomes evil, because it begins to retard instead of quickening the progress of the soul.

### ILLUSTRATION OF THE LAW.

Let me take an illustration to make this clear. We are all agreed that murder is wrong, within certain limitations of course. We have reached a point at which we recognize that we must not murder each other. Looking back thousands, millions of years, to the time when our souls were young, at that time we knew nothing about murder, had no experience of it at all. Some one came in our way, frustrated our object; we struck at that person who came in the way of our will; he fell dead. Had we committed a crime? Will you be surprised if I say no? At that stage we were incapable of committing a crime; we did not know; we did not understand. All that we realized was an obstacle in our path and struck it out of the way to reach the object of our desire; but we had done a wrong though we did not know it and the law asserted itself; it brought us trouble, trouble with the relatives of the man we had killed, trouble perhaps if he was a friend and we had lost our friend by giving away to the passion of the moment, and we learned by the stern touch of experience that that act brought sorrow in its wake. Thus life after life we learned that we must not slay those who were near to us, and after many more lives we learned that we must not slay anybody within the limit of our own tribe; and after more lives yet we learned that we must not slay anybody within the limit of our nation. That stage most of us have reached at the present day, but we are still in the very elementary stage of morality as far as the learning of the evil of murder is concerned. We do not recognize it when it is done on people outside our own nation provided it is done on a large enough scale. So that we think murder is wrong if it is done on a man of our own nation as an individual, but not wrong when it is done on a man of other nations in a wholesale fashion, and then we call it war and glory and never mark it with the ugly name of murder; but that is a very elementary stage in regard to the evil of killing. It shows that we have only climbed a very little way up the ladder of the knowledge of good and of evil. Some of us have climbed further and we know that murder is wrong though it be called war. It is just as wrong done by a man in a red coat as by a man in a smock-frock, just as wrong when it is done on a man of another nation, as when it is done on a man of our own; just as wrong when it is done under the name of glory, as when it is done under the name of private hatred; just as wrong when we do it because as a nation we covet another nation's property, as when as an individual we do it because we covet another man's pocket contents. But the popular view has not reached that point yet; does not yet see murder to be wrong when done wholesale and nationally; much less have we reached that point that regards murder as wrong when we come to deal with the non-human creatures, and yet they also have the sacredness of life as all of us will know a million or two years hence if not before. After a little time we shall recognize it to be savage and barbarian to kill the lower creatures as now we regard private murder to be savage and barbarian, and looking back at our own civilization as it is to-day from the vantage ground of thousands of years hence we shall see how degraded we were, how brutal, how evil, how shockingly barbarian that we murdered thousands of beautiful living creatures for the mere sake of satisfying our carnivorous instincts.

That is how evolution goes on, how the soul of man develops, and there are many of you to-day who do not recognize that as evil, who do not see that that is a crime, who do not realize that you are living on the results of murder, simply because the soul has not yet developed to that point. Presently you will recognize it.

Supposing that, recognizing it, you do what you know to be wrong, then you pull back the soul. There are many who commit murder to-day on other men and on animals who are not so terribly degraded as at first sight you might imagine. There are many soldiers who are not barbarians merely because they kill; they do not recognize it is wrong and criminal; therefore their souls are not much injured thereby. It shows that they are in a low state of evolution, but in that condition of evolution they are learning their lessons. They have not yet recognized that they are committing a crime, and as the sense of committing the crime is the knowledge by the door that he is committing a crime those souls are not degraded by fighting as souls more highly evolved would be. They are rather gaining experience. They will suffer. When they pass out of the body they will find themselves surrounded with those they have slain, and when those who have lived on the animals slaughtered for their satisfaction pass out of the body they will find all the astral world against them, antagonistic to them. They learn their lessons in this way. They learn by experience that it is wrong, and it is when that lesson is learned and the soul understands it that the repetition of the experience becomes an evil. Up to that stage it is an experience, not a crime.

Now, if you followed that line of thought, and recognize it in your own growth at the present time, you will gain a great light on the presence of evil in the world.

Evil is the choice by the soul of gratifying the lower nature at the cost of the higher, in choosing a present pleasure knowing that it is against the law; taking anything that offers itself, conscious that in so doing it is delaying its own evolution. One of the slaughtermen, for instance, in Chicago, is not committing evil as I should be committing evil if I took the results of his action. He has not reached the point where he recognizes it as wrong. He is not degrading his soul. If I took what he provides by his murdering, I should be committing a crime, because knowing it to be wrong, recognizing it as degrading, understanding that in doing so I was sacrificing the higher to the lower, then I should be deliberately delaying the evolution of the soul and stooping to a stage out of which I have grown.

So with every other evil; so with every other form of sin; the moment a soul knows it to be wrong, that moment it becomes a degradation and an evil. Until that recognition has been made, that which is being done though against the law is a thing which the soul is experiencing by which it will learn the existence of the law.

### LESSON OF THE SOUL.

Now, if you realize that you will find it a wonderful help to you in those times of trouble that come to almost all of us when some one whom we love tenderly, some one with whom our very heartstrings are entwined, goes away from the path we know as right and plunges into sin. Take some young man, the hope, the joy of father and mother, think of the bitterness of grief that rends their hearts when their son plunges into evil, perhaps into dishonor and disgrace. What message must be brought to the broken-hearted parent in regard to that beloved son thus consumed with dishonor? The lesson of the soul. That soul is learning a terrible lesson which it refuses to learn in any other way. Brought up amid fair surroundings, taught by parent and by teacher, with the good set in front of it in all attractive colors, warned against evil and protected against it through childhood and on through youth, with the pleadings of a mother's love, with the pleadings of a father's experience, with everything to induce it to choose rightly, that soul has chosen wrongly. If that be so it needed that bitter lesson ere it would learn the evil of that course. If it would not learn by love, by pleading, by good training, by the gentlest education, by the love of father and of mother, by all the tender ties of home—if it refused to learn by those and the passion nature was so vehement that the soul was carried away as by unbroken horses attached to a car, then the meaning is that the soul needed that lesson ere it would learn to choose the right; that choosing the wrong in spite of everything, choosing the wrong in face of all good influences, then nothing but the bitter scourge of pain can teach that soul to choose the right in all lives

to come; and which is the better, that the soul should face that lesson learned, bitter as it is, or experience it come upon it, and then for all lives to come above the possibility of the fall; or that, still desiring the evil, still longing for that experience that promises delight, the soul should miss the lesson and go on the temptation comes back again with less favorable circumstances surrounding the soul, often to fall with a deeper and more terrible fall if evolution has carried it further, if it has climbed higher with that weak spot left untouched within?

Those who are able to realize the long life of the soul can take even that bitterest pain of wrong-doing by a beloved one with equanimity and with balance. They will not lose that soul; they will not in any fashion be separated from that soul. Let the lesson be learned. The soul will be the wiser and the ties will only be drawn closer in the future because the person has been learned and garnered in the experiences of the soul.

So that we say the world's evil is teaching first by experience and later by suffering the souls that will not learn in any other way. We realize it as a necessary stage and it loses its horror and its darkness.

Still further we begin to realize that the facing of evil makes us strong; that if that were not present in those temptations were not around us we could not develop, and that we should remain always children in virtue were it not for the struggles that make us gradually develop into spiritual athletes. Exercise is needed everywhere if any living thing is to grow, and the exercise which is struggling against difficulty is that which develops all that is strongest in the soul. Why, if you wanted to realize it even down on the physical plane, how great luxury, how great wealth, how having everything that the mind and heart desire, how that is submitting to those temptations in youth. It is far harder to withstand luxury than to withstand poverty. It is far harder not to be enervated by excess than it is not to grow under difficult and struggling conditions; and if you take the case of men of any nation, whether they be mentally or morally, you will find that they are encountering struggle, that by struggling they have grown strong, and that the calm serenity of a perfected manhood is the result of struggles against evil. Those have issued in the hardening of the muscles of the soul.

### FORM AND LIFE.

But I said that man must learn another principle as well as this of evolution if he was to realize the cause and the cure of sin. Remember the distinction drawn between form and life. Remember that the one is always growing and breaking; the other is eternally evolving and losing nothing it has gained. Man seeks happiness; he seeks to grasp the object he desires. He grasps the form; the form crumbles away after he has grasped it. He unites himself with the form; the form perishes; he has lost it. Follow in thought a growing soul, a soul that first seeks to satisfy itself by wealth; happiness is to be found in wealth; it follows wealth; it seeks wealth, gathers wealth, unites itself with wealth; it draws wealth in and holds it; it is to gain happiness by uniting itself with gold, it gains it. In the midst of the gold it is hungry and discontented and unsatisfied, and having given life to uniting itself with the object of its desire, it has the old age perhaps of a miser, isolated, miserable, lonely, unloved. What a lesson for the soul, that that which it did not give happiness, that that which was a mistaken union and could not bring satisfaction; and all those to-day who are seeking wealth, who think that in wealth is happiness, who toil early and late to be rich, who are struggling for it and living in the world, who are spending their lives to unite themselves with gold they will have their lesson in life after life. United with gold they will find unhappiness with the union; united with gold they will find discontent and the treasure; united with gold they will find a dwarfed manhood unable to enjoy even the wealth and the treasures they will learn the bitter experience that to join themselves to gold was a mistake, to join themselves with wealth was a blunder.

And the soul seeks pleasure, seeks to grasp the object of its pleasure, perhaps in beauty, the outer beauty of form, and seeks in man or in woman, attracted by the form, the resemblance outside, to gain possession of the form and to find happiness in the union. The union is attained; happiness is grasped; it crumbles, either by age, or sickness, or decay, or death. That beloved form disappears and he who had clung to the form finds his arms empty and misery succeeds upon the union.

And so as the soul grows it tries form after form, higher and higher it evolves, and it joins itself to every kind of emotion and the emotion wearies it and it finds weariness instead of satisfaction; and then it tries intellect and art, literature and science, and exhausts itself in uniting itself to these higher objects, yet at the end it finds dissatisfaction, weariness and restlessness and the hunger of the soul ever returning, fed on stones instead of on bread. And so by countless lessons repeated life after life the soul finally learns that union with forms brings sorrow, union with external things brings grief; and then the soul begins to seek within the forms, begins to search within the forms.

What is this keen instinct in the soul that ever sets it seeking union everywhere however mistaken in its search? It is because the Divine Life is within every form and the Divine Life is the attractive power though the soul only sees the form in which the life is clothed. The real attraction is magnet to iron is divinity within the outer object, and inasmuch as the spirit of man is divine, just as water seeks to rise to its own level and only at its own level has rest, so the spirit in man, divine and imprisoned in matter, seeks ever to rise to the divine which is of its own nature, and will never find rest until it finds its rest in God; but it is the Divine Life that is the magnet power that attracts it. It is the broken rays of the Self that are really the attractive power in everything, no matter how poor or how base the form, and the soul is blindly grasping after objects is following the impulse from within and is trying to find the Self under every form, only he clings to the form instead of piercing within it to the life.

How else should the soul learn its lesson save by the breaking of the forms? How should the form have gone forward to seek the life if the form ever remained within its grasp? How should the soul ever find its deeper, its higher joys, unless disappointment broke it away from everything that is transitory, that changes? And so in love and in compassion the divine which is alone eternal lets every form soul break within its grasp, and gradually we learn to look to the life, the life that is within the form, and joining ourselves to that we have found a place of happiness.

(To be continued)











## MRS. BESANT'S LECTURE.

(Continued from page 2.)

"Think how that helps us in face of death. I love a friend. I do not love the body; that changes but my friend remains. I do not love the mere animal nature; that will perish; my friend will last. I do not even cling with my attachment to the mind; that will break down at last; my friend will endure. I learn to love my friend himself and not the outer garment that he wears. I learn to recognize the God in him, and joining myself to that I learn to rejoice in all that in the growth of experience has given to him his individual image of Deity, and recognizing that he has taken all that into the divine with him, has grown by it, increased by it, developed by it, I embrace in my friend the Life that never perishes.

"What matters it then to me that death has stricken away the body? Death loses its sting, it loses its power, it can no longer break our hearts when we know that our loved ones are ours to all eternity, that we are bound to them by the ties of the one Self which is eternal and changeless; that which we love is the gold in the mud, that is purified in the fire and when the fire is over the pure gold will remain. Out of that we forge the chains of our love; out of that we weld the links of our affection, and loving the divinity that is our friend, the divine man that is evolved within him, we find our friend, the unending life, and fails any longer to pierce the heart which is joined to the undying, which is beyond the reach of death.

"And so with every other sorrow that life may bring. Does a misunderstanding arise between us and a friend? Has the brain given to us a misconception, and we have been misled and made misunderstanding? Never mind. What we love in our friend is the immortal man and that cannot misunderstand, that cannot be misled, that remains forever though mistakes may cloud the lower life until the end of the physical existence. We shall find our friend again when the body is stricken off and in the higher world the misunderstandings will have vanished. They belong to the transitory and not to the eternal with us. Thus realizing we find that all we can lose is the changing; all that we can lose is the impermanent; and choosing the eternal, resting ourselves on that rock, we find ourselves peaceful and immovable, above the sorrows of the world.

## ENDING OF SORROW AND EVIL.

"When shall sorrow have its ending? The moment its lessons are learned. When shall evil find its termination? The moment it has no longer power to attract. When we are pure, when Christ is pure, when we are perfect as the Father is perfect, when we have gathered up all life's experiences, when we have tried everything and know the results and remember them, when having experienced along every line we know the results of all experiences, then desire for the transitory disappears, desire for all that is evil vanishes; we are free to choose; we no longer care for the transitory and the evil; we have risen above it for all ages to come; we have reached the peaceful strength that nothing may avail to change. That is the ending of sorrow and of evil, as ignorance was the cause of sorrow and evil alike; ignorance of what lay beneath the changing form, ignorance of the results that would come from the grasped object of desire; ignorance at every stage of our growth, but experience lifting us out of ignorance into knowledge and thereby out of sorrow into joy. The lessons are so brief, the joy so eternal. The lessons are so short, having learned them the wisdom is immortal. Does it seem long? Well, you are in the school learning the lesson. So does the school hour seem long to the child and he frets against the restraint of the schoolmaster, against the discipline of the teacher, but if he were taken from it he would remain in ignorance in his manhood, useless as a citizen of the world.

## THE IMMORTAL DESTINY.

"Oh, if you could only catch a glimpse of the destiny that lies before you; if only your eyes for a moment could be opened to the unending reaches that lay above us and beyond; if you could see the proportion that exists between this life and the unending, these days of a moment and the ages of immortal existence! These lives that seem so long and burdensome are but the babyhood of your life. You are passing through the troubles of babyhood, of infancy, of childhood, and all these drop away and are forgotten when you reach your immortal youth which is yours at the end of this cycle of human evolution.

"Only in the physical lies trouble. Only in the physical comes grief. The eternal that lies beyond you when this cycle is accomplished has no trouble, no sorrow, no grief, no pain. There evolution will carry you, these lessons once learned, along ever higher and higher paths where sorrow has no place. Here it is needed for the first development of the powers of the soul. When that is done you no more know sorrow and that you would need again to learn the alphabet in your manhood. You can read without going back to the primer of the child. Sorrow and evil are the things that are the alphabet of existence. Sorrow and evil are simply the primary lessons that the soul learns while in the kindergarten of life. All the later lessons, that alphabet being learned, come without needing to recall its letters save in memory, without having to learn them again in all the ages of eternity. Here is the school of sorrow and of pain; here the school in which the lessons are learned; here, round the life where the lessons shall be utilized and where an eternal joy shall utterly out-balance the lessons of a passing pain. This is the message of all who know; that the partial realization of those who are learning now. Those who see the faces of the factories know that for them all grief is ended, all sorrow is over, all evil lies below their feet. Where they stand, you and I will stand; and some day whither they climbed, you and I are climbing now. Their triumph is the promise of ours. Their victory is the guarantee of our success; and if I have put this through it is because I know it to be true. If I have spoken positively it is because I have seen that state of bliss and know it is reachable by man in his immortal vigor. That which they are we shall be. A messenger from the future speaks to you the tidings of a day, tidings of great joy for all the nations of the world, for the day shall come when we shall be perfect as they are perfect; nay, higher than that, when they and we together shall go on towards the perfection of Deity. This is the end of the passing sorrow that is the fruit of the pain which is the seed to-day. (Great applause.)

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Bahr, M. D., L.L.D. A most excellent and very carefully worked 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.

## SHAKER SPIRITUALISM.

## Items of Interest Concerning Mother Ann Lee.

In 1844 my sister Almira, twelve years of age, passed on to the brighter beyond. She had never been ill till a week before passing on, was unusually bright and active, and a decided blonde—we called her "yellow curls." She was a child of nature, wanted to be bounding about in the open air free from all restraint. Away she would fly through field and forest, and in a short space return looking like a wood nymph—wreathed from head to foot in wild flowers and vines, her golden hair streaming in beautiful profusion and wildness around her fair young face and shoulders. She was very spiritual-minded, and enjoyed every thing of a spiritual character; was honest, truthful and unconsciously conscientious, never retreating at night with anything wrong on her mind "unconfessed." She could not understand any pains through her illness night and day, but without a murmur. She had two physicians in attendance, but did not want to take their medicines, for she said they only made her feel worse. She wanted the spiritual remedies applied, for they always eased her. The clairvoyants had told us that on the beautiful lawn in front of our dwelling was a lovely spiritual garden, where grew all manner of fruits and flowers for our benefit—also a balsam tree whose leaves were of a healing nature—a fountain of living waters and a white path.

Almira would say: "Go and gather of these; they make me feel better; I don't want the doctors to see any more." So we would do as she desired, although neither of us could see the remedies—yet they seemed above all else to give the little sufferer relief.

Her complaint was inflammation of the bowels, and from the first marked her for the grave. All through she talked of the change as one greatly desired. "I do not want to get well," she would say, "but want to go and live with the angels."

A few days before passing on, she would lie like one dead, seeming to notice nothing about her. After a while she would rouse up and tell where she had been and what she had seen. "I went to a beautiful white mansion, but one of the inmates said I must come back, for I am only a little longer—my time had not quite come."

At the same time, my oldest sister (not of our society) was with us, and Almira said: "Augusta has been with me, too; we flew right out of the open window. This seemed strange to me—why she should accompany the sick one. I see the other, for mother, two brothers and two sisters younger than myself were near by."

Augusta was eighteen, and in blooming health at the time, but in less than a year took a sudden cold and passed on with quick consumption. Almira's bed and called them by name. An aunt and a lovely young cousin of ours who had but recently passed on, were of the number. She said: "They have come for me—and more are coming. Oh! I want to go before another sister. I feel that the words of my dear one twenty minutes before breathing her last were 'pretty, pretty.' Perfectly conscious to the last, she passed on without a struggle or a groan."

At the funeral her spirit was seen by several. She was robed in shining white, had upon her head a wreath of roses and lilies, and seemed very happy and thankful for her release. A numerous company of spirits were seen, and one said through a medium: "Mourn not for the little one, for she is called from the evil to come, and will be able to do good in the courts above and be a messenger of love from the upper realms to those left behind." This same medium told us that several months previous to her illness he had seen something very peculiar about the child—a beautiful bright halo (as it is called) about her head, and the number also was that her stay on earth would be of short duration. She has been seen with me many times.

One medium in Philadelphia, a perfect stranger, said to me: "I see one with you who is very bright. She has beautiful golden hair, and is lovely being called the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva and Lilitia. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my sister, who passed on in 1844." She then said: "I see another by your side, medium size, fair hair and light skin, and I see the names, Minerva



**The Religion of Spiritualism,**  
Its Phenomena and Philosophy. By Rev. Sam.  
Watson. This work was written by a modern Sar-  
agrand and noble man. Price \$1.00.



# QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

R. B.: Q. (1) Are there any marriages in the spirit-world. In other words, do all, or any, who cross the river of death find soul or spirit companions, dearer to them than others?

(2) Does death divorce, or annul the marriage tie of this life, and will those who have not been perfectly mated here be at liberty to find a true or more congenial mate in the world to come?

A. It is true that after death "they neither marry nor are given in marriage" in the sense of marriage in this life. When all the conditions which hedge in and fetter the actions are cast aside, there is one supreme law: The attraction which by the greatest good conferred, gives the greatest happiness. As the sexes are complementary to each other, the matehood has a spiritual meaning, as well as the gross form of physical union in earth-life, and those who truly love will continue that love beyond the grave. Equally true that those who do not truly love; who are not in harmony will drift apart. The arbitrary laws of this life are for its imperfect conditions, and to enforce the bearing of duties and obligations assumed by the marriage tie, without regard to its spiritual bearing. With spiritual beings, the need and occasion have passed, and spiritual beings are only bound together by that attraction which comes from likeness, and sympathy. There is no arbitrary government from an outside source. Spiritual demands are the controlling force.

It must be borne in mind that the relations of the sexes, of husband and wife as maintained in this life, are essentially elements of that life and grow out of its demands. Freed from the passions which here form its leading motives in too great a measure, the finer attractions which rule in spirit-life are scarcely appreciated by those who have not entered the higher sphere.

They who hold that the spirit-life is exactly like that of earth, have not escaped the earthly sphere, for the passions which have their seat in the physical being, for the use of that being, are modified or lost with the separation of the spirit from its physical life, and as organic beings are modified in form by the increase or atrophy of parts and organs which are not useful to them, so there is a still greater change in the mental endowment of the spiritual being when freed from the motives of the physical. For a time these earthly conditions are reflected, and like shadows retained, but ultimately the destiny of every spirit, male and female, is to become a whole unto itself. For the characteristic of sex, are necessities of physical life, and ceasing usefulness are not of the highest spiritual being. But when such growth is attained, the spirit would cease to touch the sphere of earth, nor could be appreciated by mortal understanding.

"Spero", Buffalo, N. Y.: Q. I am pronounced by physicians as "all right" but there is an influence which keeps my strength when I am empty to do any business. I persist in thinking on business matters, I am brought up with a sudden shock not unlike electricity. What I have endured from this cause words cannot tell. Your replies to others have encouraged me to write, asking you to, if possible, to give me instructions for relief?

A. This correspondent has, by intense application to business, almost broken down under the strain. He is sensitive and under partial control, yet not so perfectly as to prevent antagonism between his own desires and those of the intelligences desiring to communicate.

He should cultivate his mediumship until able to learn through its aid what his communicating intelligences desire, before he embarks in any undertaking. Then he will be pushed forward instead of being retarded.

Elias Ensign: Q. (1) Is there an element finer than electricity, by which thought is sent, or may be sent to distant points?

(2) Twenty-five years ago I was well acquainted with A. B. French, who gave splendid lectures at Niles, Mich. I would like to know where he now is?

A. (1) If this correspondent will read the answers in preceding numbers, he will find that electricity is not accepted as an "element," but as a form of force. As such it is related to thought which is another form of force, and can be transmitted from place to place in a similar manner.

(2) A. B. French has of late somewhat withdrawn from the lecture field, giving his attention to his large nursery interests at Clyde, O. Recently he published a book containing some of his ablest efforts on the rostrum. He began speaking when a mere boy, the spiritual control resting heavily on him, and surprised and delighted vast audiences by his matchless oratory. Since that time, through all the years, Spiritualism has had no more able and conscientious advocate, nor one more ready to make sacrifices for its advancement.

Edwin Caldwell: Q. In The Progressive Thinker for August 7, I find two articles touching on the definition of soul and spirit. In one article the writer says the spirit body, like the physical body, is the temporary garb of the soul. In the other article titled "Body, Soul and Spirit," the writer says soul is the life of the outer body. Spirit is the life of the soul, and the soul becomes the body of the spirit after death. What are we to believe?

A. This confusion of thought comes from confusion of terms, and this in a great measure is the result of bringing the old metaphysical methods in explanation of the new and positive ideas of the constitution of man. In a recent number of The Progressive Thinker the meaning of these terms has been fully explained. The term soul is used synonymously with spirit, and apparently was first introduced to complete the threefold division, supposed most erroneously to pervade everything. It will simplify the subject to drop the word soul entirely. Man has a physical body, pervaded by a spiritual, or as Paul expresses "a celestial." Manifestations of mind, (by which all mental endowments are intended) during earthly life are dependant on physical and spiritual conditions, but after the separation of the spiritual body from the physical on the former. There is no ambiguity, no necessity of using high-sounding phrases, vague in meaning, and profound only because incomprehensible.

The pleasures of the palate deal with us like Egyptian thieves, who strangle those whom they embrace.—Seneca.  
Memory is the primary and fundamental power, without which there could be no other intellectual operation.—Johnson.

A cultivated reader of history is domesticated in all families; he dines with Pericles and sups with Titian.—Willmott.

## Young People's Spiritual Institutes.

A movement is finding some encouragement in the formation of young people's spiritual institutes. The desire is to encourage and organize the young and middle-aged friends of Spiritualism into a working body, auxiliary to the local, State and National associations. At least to unify this important class of Spiritualists now not very largely identified with the organized work. Local societies suffer for the need of young people to create and control the social interests. Societies are too much composed of elderly persons, and with their passing away, no one is ready to take their places and the society ceases until some other earnest soul organizes a movement to hold meetings. The children's lyceum does not flourish because the active persons between the ages of twelve and fifty are not sufficiently identified.

The Y. M. C. A. and the Christian Endeavor societies are of untold value to the orthodox church. And the Spiritual Institute promises to be of equal value to Spiritualism.

Young people who now find no interest in the cause and do not attend spiritual meetings, although their parents do, will find in the Institute a satisfactory movement to attract their interest.

Every spiritual speaker has met families of Spiritualists whose younger members almost invariably attend the orthodox churches for the social interests therein afforded. Is it not time something should be done to meet this great need? It is a vital emergency.

The organization will be thorough—will meet each Tuesday evening and be for members only. The objects are stated as follows in the rules and regulations: To assist in the development and support of Spiritualism as a philosophy, science and religion. To hold meetings for our mental, spiritual and social culture, and for our psychic development and the exercise of psychic powers, and to assist the sustenance of public societies of Spiritualists in the propaganda of Spiritualism. To meet as a fraternal body of young people for the culture of social intercourse and mutual interests not conflicted by interfering associations and public prejudices. To assist in spiritualizing the youth of both sexes and all classes, that the coming race may be continuously made better mentally, morally and spiritually.

We shall seek to control by rental or erection, rooms or buildings wherein to hold spiritual, literary, psychic and social meetings and entertainments; to have a library and reading rooms, seance-rooms, gymnasium, and other appliances that may be conducive to our interests, mental, moral and physical.

The members are to be anyone over twelve years of age—but no one older than fifty years to hold office.

All persons interested in this movement may address me at 55 Comfort street, Rochester, N. Y., and I will cheerfully give full particulars and aid in the organization.

G. W. KATES.

## Medium's Theory of a Mystery.

A few weeks ago, says a press dispatch, Henry Roy, Burlington Railroad agent at Ithaca, Neb., mysteriously disappeared. His accounts with the railroad and express companies were found to be correct. His friends began an active search, and the fraternal order to which he belonged offered a reward for his body.

While the Roy disappearance was a subject of comment a female fortune-teller living at Wahoo declared her belief that Roy had been murdered by two men and his body concealed, the purpose of his slayers being to rob the express office. The woman said on the night of Roy's disappearance, after locking the station and leaving for home, he passed some empty freight cars on the track, from the shadows of which two men sprang and struck him down. Not twenty feet away, she declared, were two employees of a local elevator firm shoveling corn into a car on a side track. Two men of reliability have since testified that they were so engaged.

Furthermore, the woman said that when the murderous blow was struck Roy, divining his assailants' purpose, threw the key to the express office, which he had in his hand, into the weeds beside the track. Search at the place designated resulted in finding the key. The fortune-teller now insists that the two men—whose identity her occult power will not permit her to disclose—after finding they had killed Roy, carried his body in a buggy twenty-two miles to the Platte River, into which they threw it, after weighting it down, and where, she says, it can be found under nine feet of water and three feet of sand.

A party has arranged to go to the Platte at the place named and renew the search.

The dispatch leaves one to guess who the medium is, but in case the body is found the identity will be made known, but for the safety of the medium it may be well not to disclose the name.



Charles J. Anderson.

Charles J. Anderson, a youth who is but 16 years of age, is attracting a great deal of attention in this city because of his remarkable ability as a public speaker and teacher. The boy in years, though a mature man in many other respects, never received even a partial education, having attended school but three years and only such as a small town afforded. Notwithstanding this, he is as polished in manners and as correct in his conversation as nine-tenths of the young men who devoted years to acquire a finished education. But more especially is he distinguished by reason of his astonishing power as a public speaker. He handles the most profound subjects with an ease and eloquence which few men ever attain to. Mr. Anderson attributes his phenomenal capabilities to a power separate and higher than himself. It certainly seems wholly impossible for one so young to give utterance to the words of wisdom which flow so freely from his lips. Mr. Anderson will speak before the First Spiritual Society next Sunday in Lafayette Hall.—The Drift, San Diego, Cal.

If the wicked flourish, and thou suffer, be not discouraged. They are fattened for destruction; thou art dieted for health.—Fuller.

Learning maketh young men temperate, is the comfort of old age, standing for wealth with poverty, and serving as an ornament to riches.—Cicero.

A fool who has a flash of wit creates astonishment and scandal, like hack horses setting out to gallop.—Chamfort.

In matter Nature allows no atom to elude its grasp; in mind, no thought or feeling to perish. It gathers up the fragments that nothing be lost.—Thomas.

## SECULAR PRESS IN LINE. "THE LIGHT OF EGYPT," OR THE SCIENCE OF THE SOUL AND THE STARS.

### AFTER DEATH.

The Abodes in the Spirit-World.

ITEMS OF INTEREST FROM THE SECULAR PRESS: FURNISHED BY A DISTINGUISHED GENTLEMAN OF WASHINGTON, D. C.

There can be no more intensely interesting subject of discussion than the abode of mankind after death. All die, and, therefore, all are partakers in this curiosity. It is a reasonable and natural interest, just as is the desire to know about any other subject which touches the future life. The future life is the point about which all religion revolves. St. Paul says if there be no resurrection, and consequently, no future life, then "we are of all men most miserable." Whither go the souls of the dead, therefore, to the abode of mankind after death, is of the utmost interest and importance. The view held for many centuries by divines has been of late years abandoned. Hell is no longer in the bowels of the earth, and the fleshly resurrection from the grave at the last day is untenable. If the future, mankind is to be everlasting, it cannot be spent in a finite world, or in a body which is subject to the same laws of decay as that world. What is said of the earth will apply to the planetary system of which it forms a part.

The sun is now undergoing the process of being cast out of the earth, and ready passed. It will ultimately cool off and become a habitable globe, while all the stars dependent upon it for heat will cease to be habitable globes. If the old meaning of heaven as a place of perpetual rest held good, the souls of men in the future would be crowded, might still find this rest in the dead planets; but, aside from many scientific objections, there remains the fact that such an idea of heaven is too near the Brahminical theory. It is very like annihilation to be compelled to dwell forever in the gloom of a cold, dark, and exhausted world. The time would inevitably come, moreover, when that home would have to be abandoned for some other. The planets, in accordance with the laws of their being, will be at some time or other overthrown by cataclysms that will split them into pieces to form other planets and solar systems. Such an idea, therefore, as a heaven within our solar system is scarcely admissible. Heaven merely as a place of perpetual rest is not in favor now, and even that of a heaven is not a possibility on a finite planet.

So far as the human mind can judge, perpetual rest would not be happiness, and happiness is promised in heaven. Work is the law of man's being on earth, and it is also his chief source of happiness. It may be different in another world, but man, having only human powers, is unable to perceive how it can be different—in other words, he is governed by his limitations; and cannot go beyond them in his speculations. But there may be many worlds and solar systems beyond those which science has discovered which are entirely different from any that are now known, and governed by different laws. Men cannot comprehend infinity; but they can understand that the universe is vastly greater than they have accustomed themselves to think, and that in this unapprehended infinity there may be bodies different from anything that has been conceived of which can never perish. Here may be found the heaven which has been promised the faithful. Some will ask, how are the souls of men to pass over these immeasurable distances? This does not seem to present serious difficulty. The soul is a mysterious essence which would offer no resistance to space. When the body dies everything of a material character goes with it, and is subject to corruption. The eyes cease to see, the ears to hear, the feet to walk, and all other faculties of the body cease to function. The soul is absolutely stripped of everything that connected it with its earthly and corrupt environment, and released at the same time. It is released to believe, from everything connecting it with a destructible world. It has no dimensions—neither length, breadth nor thickness—and, therefore, can pass through space more swiftly than the electric current. Its passage from the body to its final place of abode may be so swift as to defy measurement, and yet in doing so it may have passed over a distance which no mathematician can calculate in a lifetime. If heaven is a permanent home prepared for the maintenance of everlasting life, it cannot be located in any place or planetary system which is destructible, and all those known to mankind are such. It is reasonable, therefore, to infer that it is placed far beyond the utmost bounds of the stars now known to the earth.—Baltimore American.

### BELIEVES THERE ARE WOMEN ANGELS.

President John Whitehead, of Urbana University, Urbana, Ohio, in a recent letter on the question, "Are there no women angels in heaven?" takes the ground that there are, and brings up passages from the Prophet Zachariah as ground for his belief. He writes:

"If you will turn to the Prophet Zachariah you will find that the prophet sees in vision a number of things, among which are female angels. In the fifth chapter and the ninth verse we read: 'Then lifted I up mine eyes and looked, and behold, there came out two women; and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the rephaim between the earth and the heaven. Generally where angels are mentioned their sex is not referred to, except that when a pronoun is used it is generally masculine. This, with the above passage, shows that angels do have sex.'

Moreover," continues President Whitehead, "we have clear teaching that angels are men and women who have departed from this life and who now live in the spiritual world." Sex, argues President Whitehead, was not only a fact in creation, but it penetrates to the inmost organism of human beings. It is a mental characteristic. When a man or woman casts off the outer body at death he or she retains all the mental qualities possessed before. "Is it probable or possible," he asks, "after having developed and cultivated these sexual relationships and feelings throughout life here, that God either would or could destroy all these things from human nature? They are a part of human nature on earth; they ennoble men, render him unselfish and cause him to regard another more than himself."

"On this earth in a true marriage, the hearts, minds and lives of true partners are so united that they are not separated by death, and when one is gone the other looks forward to be reunited in the other life with the departed one."—New York Journal.

### A GERMAN WAR GHOST.

On the night before the battle of Saalfeld, Prince Louis of Prussia and his adjutant, Count Nostitz, were chatting in the Schloss Schwarzbürg-Rudolstadt. The Prince was anticipating victory

when he suddenly turned pale and rushed from the room, pursuing through the hall a shadowy, white-robed figure. The sentinel saw it also.

Near day Nostitz and the Prince saw the White Lady on a hill winging her hands in despair as the Germans fell back. A few minutes later Louis was killed and Nostitz wounded. Nostitz told the story to his son and the son to "Unser Fritz," father of the present Emperor.

The White Lady is 511 years old. Her first appearance was when she was seen in the palace at Bayreuth in 1486. She appeared eight or ten times in the next century. When the French officers were quartered in Bayreuth she frightened them in particular. On August 30, the day after he had been seen pointed to a portrait on the wall and cried: "It is she! That means my death!" He was killed soon afterwards.

The superstitious Napoleon wouldn't sleep in the castle, but the White Lady went to see him in his chamber. She was seen before the death of the beautiful Queen Louise, of Frederick William III., of Frederick William IV., of "Unser Fritz" himself, and of many other members of the reigning house of Prussia.—New York World.

### DRUGS SUMMON GHOSTS.

A strange custom described by early Spanish and Portuguese explorers still lingers in the region about the headwaters of the Amazon, a country rather less known to this day than Equatorial Africa and hardly more affected by civilization influences. It is the custom of the "payes," of certain sorcerers who profess to foresee the future by the aid of ghosts, whom they invoke by drinking toxic herb decoctions which throw them into temporary madness. In this condition the spirits of the departed come to guide them in their decisions by supernatural wisdom. Tribal feuds, migrations, the treatment of crops, and other questions are submitted to the spirits of departed sages, warriors and medicine men.

It is a weird scene, this of the paye. By night, in the gloom of the deepest forest, the rites begin, lighted by the fitful glare of open fires. The sorcerers drink the nauseous steepings of the poison plants amid a silence broken only by the beat of the drum. The drugs take immediate effect. The sorcerers sometimes froth at the mouth. Their eyes open wide and the pupils dilate. They utter unintelligible cries and yells which are taken to be words of deepest meaning. Finally they fall down in utter exhaustion to sleep off the effects of their medicine.—New York World.

### THEOSOPHY.

Chicago is devoting itself to theosophy this summer, and has now gotten to that stage of the study where the pupils are taught that when a man dies he becomes an animal. This is about as far as many people ever get in the study of Buddhist and Oriental religions. Chicago is now pondering the question what profession a certain greyhound dog belonging to a citizen of the Windy City used to have in its former life. Some of the neighbors have figured it out; that this dog was a campaign orator, and another neighbor says it must have been an auctioneer, and a third declares it was a baritone in a church choir. These speculations sufficiently indicate the character of the dog, and the whole neighborhood is now calling upon Mrs. Annie Besant to bring her astral-ray machine to bear on the dog and examine its soul and find out what is the matter with it, if possible, and what sort of a Karma it must have to make it cease to howl. But all this is in vain, and when Mrs. Besant has time she will explain it to them. The real truth of the matter is that human beings do not become dogs when they die, but that the dog, in course of time, evolves upward into the human. This being the case, it is fearful to contemplate the probable fate in store for Chicago when that dog gets born as a human being. It is probable that present neighbors to be gentle with him in the matter of bookjacks and old bricks.—Washington Times.

### SPOOK RAPS FROM A COFFIN.

Kentucky has long been famous for choice spirits. Just now the residents and summer visitors at Muldragh, a summer resort frequented by Louisville people, are interested in the manifestations of spirits of a different character from those commonly associated with the Blue Grass State. Muldragh is situated about thirty miles south of Louisville, on the line of the Illinois Central Railroad, and is in a peaceful farming community which has been without any ghost story until recent events located one there.

Thomas Gill lives in a little cottage near Muldragh. On the porch of his house, in plain view of the road, is a rough pine box which is seen to be a coffin on close examination. The coffin, which was once occupied by a corpse, now contains various trinkets of little value.

Eight or ten years ago Zach Gill, a brother of the man who keeps the coffin on his porch, had a quarrel with a widow over a cow, and as a settlement of the dispute he waylaid the woman and killed her. He was tried and sentenced to be hanged, but was afterwards sent to the insane asylum at Lakeland, where he died several years ago. His body was then placed in the rough coffin and shipped to his relatives. A few personal effects of little value were also put in the box. When the corpse reached Muldragh it was placed in another coffin and buried.

Thomas Gill claimed the rough coffin and clothing of his dead brother at the time, but the widow successfully resisted his claim, and as long as she lived the coffin and its contents occupied a place in the attic of her house. She died a few months ago and then the dead man's brother again asserted his rights to the property. A son of the deceased said that he was entitled to the stuff, but Thomas Gill refused to entertain such a suggestion, and carried the coffin and its contents to his house, where he left it on the porch.

A few nights later Mr. Gill was awakened from slumber by loud knocking on his door, which opens off the porch. He went downstairs and opened the door, but found no one there. He had hardly gone upstairs when the knocks were repeated. A second investigation had the same result as the first, and he then set about catching the person whom he imagined was playing a trick on him. He stood close behind the door, and when he heard the knocks repeated he hurriedly jerked the door open, but again he saw no one.

The knocks continued, and he finally located them as coming from the coffin. He opened the box and removed its contents, but found nothing to account for the noise. Thoroughly frightened, he closed the coffin and hurried inside the house and locked the door. Since that time the rappings have been frequent and prolonged.—New York Journal.

### "Human Culture and Cure."

First, "The Philosophy of Cure." (Including Methods and Instruments.) By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fills the promise of its title. For sale at this office. Price 75 cents.

## "THE LIGHT OF EGYPT," OR THE SCIENCE OF THE SOUL AND THE STARS.

Finely Illustrated With Eight Full-Page Engravings.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

### OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. \* \* \* It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price, Three Dollars. For Sale at This Office.

### MOST WONDERFUL BOOKS.

## The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom.

By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."—Chicago Tribune.

"The most valuable contribution that has yet been made to the history of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its hand, and follows boldly wherever truth bids him come."—Buffalo Commercial.

"The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchaind. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."—Chicago Times-Herald.

"Undoubtedly the most exhaustive treatise which has been written on this subject. It is able, scholarly, critical, and impartial in tone."—Boston Daily Advertiser.

"A literary event of prime importance is the appearance of 'A History of the Warfare of Science with Theology in Christendom.'"—Philadelphia Press.

These two large volumes, containing about 900 pages, will be sent to any address on the receipt of the price, Five Dollars.

### A UNIQUE BIBLE PICTURE-BOOK.

## OLD TESTAMENT STORIES

### COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture. 400 Pages. 200 Full-Page Pictures.

### CONTENTS.

Sustaining a Theory. Some Giants. The Adventurous Work of Noah. A Strange Ancestor. Abraham, Christ's Great Ancestor. A Queer Family. Isaac and His Sister. One of a Tribe. Jacob and Esau. A Family of Dreams. Holy Wives. Chances for Divines. Bloody Joshua. The Campaign of Deborah and Barak. Against Jabin and Sisera. Gideon's Victory. Goliath and His Human Sacrifice. Samson the Strong. Ruth and Boaz. Unstable as Water. God Shall Not Brood. David, God's Favorite. Some Stories from the Book of Kings. Adventures of the Prophets. Jonah the Unlucky Sailor.

(With gift of postage, \$1.50) Boards, illuminated covers, \$1. Address THE PROGRESSIVE THINKER.



## THAT CONVENTION

Which Convened to Destroy Spiritualism.

THE SITUATION ANALYZED BY W. H. BACH, WHO PLEADS FOR ORGANIZATION.

This morning's papers report the opening of the Anti-Spiritualist convention. Organization has been effected, and it is stated that 2,000 persons have agreed to assist the movement. \$50,000 and \$1,000 challenges have been made and a grand fake medium stands ready to expose the one who accepts them. Spiritualists! what are you going to do about it? Are you going to sit idly by and say, as has been said for years: "Oh, the angel world will take care of Spiritualism?" Nearly fifty years ago have sung that song and song without even a variation in the tune or chorus, and now the time has come when our enemies have taken the matter into their own hands and they will settle the matter for us.

Talk of organization to the average Spiritualist, and he or she turns up the nose, shrugs the shoulders and walks away. If it is not possible to get away, the greater proportion of them will remain with a weary expression of the face, as much as to say: "Well, when will you run down?" Then they go home and forget all about it until some medium is arrested, and then they will say: "Oh, that is too bad."

The note of warning has been sounded long and loud by some of us who have traveled over the country and realized the tendency of the times, and we have been condemned for it by many of the Spiritualists. I wish again to go on record.

Spiritualists of the United States, if you want any rights under the religious laws of the land you must make a decided effort to get them, and that effort should be made at once.

You are mistaken in your ideas of the religious freedom granted you under the Constitution. It simply says: "Congress shall make no laws governing or restricting religious ideas." It does not say that the States or their legislatures shall not make them. They are not in the Union, or to prevent any State in the Union, or all of the States, making a State religion. In this I have the opinion of a number of men who stand high in the legal profession.

Forty-two States in the Union make a medium for heading a common criminal by the laws that stand on their statute books. Anderson's Law Dictionary defines Spiritualism as a system of deception and chicanery, and a medium as a swindler. These are not idle words. They are plain, solid facts.

Suppose a medium is brought into court, and the prosecuting attorney says: "He will be charged with being a medium." He says: "Yes, I am a medium." I immediately turn to the court and say: "If it please the court, the prisoner acknowledges himself a medium. He refers to the term in the Law Dictionary, and he knows it. I will immediately move that he be sentenced as a common swindler. Everything will be in my favor, too. If this is not true, I will ask my friends, Hon. L. V. Moulton and Judge A. C. Richmond to correct the statement and tell me wherein I am in error."

But what should we do? asks some one. Shall we fight this association? No. Do not pay the slightest attention to it. Well, what shall we do? Organize the people who are in your city into a Spiritualist society. Let it be a society that will be able to get the best and put Spiritualism before the people as it should be.

Suppose we keep still now. What will come of it? This society with its active members scattered all over the country will be able to draw the lines tighter around our necks and in course of time strangle us.

Politicians are for but little but numbers and influence. Spiritual laws will rule the people in this materialistic age. Therefore, we must fight the devil with fire. We must fight the organization; we must defend the mediums who are arrested for violating the laws prohibiting the exercise of mediumship; we must carry one by one of these cases to the Supreme Court of the United States and establish our right to the exercise of our religion.

If our mediums are arrested for foretelling the future, we want to be in position to prosecute every preacher who says: "If you don't believe in this life, God will condemn you to eternal punishment in the future." This is foretelling the future as much as any other phase of fortune-telling is.

The watchword of the present is, Organization! Nothing else will do us any good. Talk organization, breathe organization, act organization, dream organization, until we shall have a power that we will not be the open target for a lot of self-constituted rulers of the people; and in that way, and that way only, will we ever stand on a free platform in this so-called free country.

W. H. BACH.

The child's mind can grasp with ease the delicate suggestions of flowers.—Chaplin.

Truth is hid in great depths—the way to seek it does not appear to all the world.—Goethe.

One thousand styles and sizes. For cooking and heating. Price from \$10 to \$70.



Often imitated. Never equalled.

## IMPORTANT!

DR. G. E. WATKINS,

—THE—  
FAMOUS CHRONIST,  
OF AYER, MASS.

QUICK CURES!

SMALL DOSES!

Send age, name in full and two 2-cent stamps and leading symptoms, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC MEDICINE! NO DRASTIC DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,  
AYER, MASS.

## WILL RESULT IN GOOD

But Not in the Way They Intended.

To the Editor:—After working for some time in Peoria, with Mr. and Mrs. Scovell, to prove the truth of Spiritualism to some who were anxious to investigate, Mrs. Kayner and myself took the train for Bloomington, where we arrived very early on one of the warm days of the long-continued spell of heat. We made our headquarters in the fine hall of the First Society, and made some very warm friends. Taking into consideration the extreme weather, we had a good attendance at our meetings when Mrs. Kayner spoke and gave tests. Mrs. Kayner was very happy to have been never at a Spiritualist meeting before, and were well pleased with what they received. The friends of the Society kindly furnished the music for all the meetings, and it was a helpfully appreciated by us both.

After a short rest, we went to the setting sun, and soon found ourselves in Springfield, the capital of our great State, where we held a meeting last Sunday evening, and were very agreeably surprised at the attendance, the day having been so extremely hot.

The day having been so extremely hot, the teachers gave them something to think of in the lecture, and when she came to the tests they were all attention. She will speak again here next Sunday evening, and we shall probably stay over next week, as the attendance of the Sovereign Grand Lodge of Odd Fellows. Then after that comes the State Fair. We would like to reach Jacksonville, Decatur, Macon, and some of the surrounding cities while here, and will then turn our faces toward home for a short time.

I see by the Chronicle, just before me, that one result of the organization of the "anti" society is, that at last Bro. Covert has been put in a position where he will have to stand up and defend the faith that is in him, and not fight another day. I certainly hope that when the time arrives for Bro. Hull to meet him in public debate, that the inspiration will be poured upon him with greater force and clearer vision than ever before, and that a little light from the realms of truth and wisdom may break in upon the consciousness of our poor brothers who have been walking in darkness so long.

There is one beautiful truth in Spiritualism that I always feel thankful for, and that is that every soul born into existence will at last come to the light, and that even if they are slow to perceive the great truths around and about them every day, they have an eternity in which to grow and develop.

"Anti" society grows out of any organization, and the means of doing more toward organization on the part of Spiritualists than all the appeals of the public speakers for the last few years; and it is a certain fact that until those who know of the truth of our philosophy unite for financial and numerical strength, there will not be the work accomplished toward the development, here and now, of the good and true, that should be done by those who know of a continued existence, and that each individual is responsible in the future for the life he leads now.

We, as a distinct scientific, philosophical and religious people, can only meet and overcome organized effort by organized effort on our own part, and it was necessary to awaken the masses to a consciousness of this fact, then I do not think the organization of that society has taken place any too soon. I certainly hope that all the friends will send out kindly thoughts toward Bro. Hull from now until after the debate, that he may be equipped with a spiritual and intellectual strength that will enable him to meet the champion of the opposition and prove to him the error of his ways. One of the best friends of our Cause was a minister that was convinced of the truth of Spiritualism in a debate with Father B. V. Wilson in the days gone by, and I truly believe that he is now in the body he would be one that would be in attendance at that meeting.

T. D. KAYNER.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Pamilla O. Kennedy, wife of Jere Kennedy, of Marysville, Ohio, passed to higher life, September 8, 1897. She was the daughter of Rev. Cligoh B. Hubbard, born in the city of Albany, N. Y. Was 65 years old and was for ten years our only medium. It has come to stay.

At Belvidere, N. J., on the morning of September 5, after a long and distressing illness, Mrs. Eliza L. Bush Clark, former principal of Belvidere Seminary, passed on to a higher school in "mansions not made with hands." The funeral services, which took place Tuesday morning, September 7, were conducted by the pastor of the Methodist church of Belvidere. His discourse was appropriate and highly inspirational, evincing a liberal mind and broad culture, as well as a kind and sympathetic nature.

Solomon Beebe passed from earth realm into the higher realm, in Toledo, O., September 8, aged 79 years, 8 months and 13 days. He was one of the early Spiritualists, defending truth when it cost something to stand by the spiritual philosophy and spirit return. He has been a faithful worker for the cause in every place.

In the afternoon of September 8, Jacob Ita, of Davenport, Iowa, entered upon the long and peaceful rest which after a period of long suffering was a welcome relief to him, though the suffering of ties which bound him to his family and friends was a circumstance of deep sorrow.

Mr. Ita was a firm believer in Spiritualism, and the funeral services were conducted by Mr. C. L. Lindley. Her remarks were beautifully appropriate, eloquent and pathetic, and many present who never before attended a burial with Spiritualist rites went away saying: "If those are the sentiments of a true Spiritualist, and that the life gave that peace and calmness that comes from a faith and trust that all is well."

Passed to spirit-life, September 6, 1897, at Grand Rapids, Mich., Mrs. Louisa Woodward Wheeler, aged 80 years, 2 months and 12 days. She was a devoted Spiritualist. She leaves a husband, two sons, three children, and many friends who will miss her bodily presence. She was a devoted wife and loving mother. The world is better for her having lived in it.

Fulfilling as her spirit could. Life's promise given here. Complete the rest through angelhood. In that the higher sphere.

Funeral services conducted by Mrs. Lindsey, assisted by L. V. Moulton and Mrs. Hinkley. COH.

Orrin A. Turner, aged 87 years, passed from the mortal form at the home of his daughter, Mrs. L. P. E. May, 511 Lawrence avenue, Ravenswood, on the morning of September 4, followed by burial in the Graceland cemetery.

This veteran of our faith was born days of far long-continued spell of heat. We made our headquarters in the fine hall of the First Society, and made some very warm friends. Taking into consideration the extreme weather, we had a good attendance at our meetings when Mrs. Kayner spoke and gave tests.

Mrs. Kayner was very happy to have been never at a Spiritualist meeting before, and were well pleased with what they received. The friends of the Society kindly furnished the music for all the meetings, and it was a helpfully appreciated by us both.

After a short rest, we went to the setting sun, and soon found ourselves in Springfield, the capital of our great State, where we held a meeting last Sunday evening, and were very agreeably surprised at the attendance, the day having been so extremely hot.

The day having been so extremely hot, the teachers gave them something to think of in the lecture, and when she came to the tests they were all attention. She will speak again here next Sunday evening, and we shall probably stay over next week, as the attendance of the Sovereign Grand Lodge of Odd Fellows. Then after that comes the State Fair. We would like to reach Jacksonville, Decatur, Macon, and some of the surrounding cities while here, and will then turn our faces toward home for a short time.

I see by the Chronicle, just before me, that one result of the organization of the "anti" society is, that at last Bro. Covert has been put in a position where he will have to stand up and defend the faith that is in him, and not fight another day. I certainly hope that when the time arrives for Bro. Hull to meet him in public debate, that the inspiration will be poured upon him with greater force and clearer vision than ever before, and that a little light from the realms of truth and wisdom may break in upon the consciousness of our poor brothers who have been walking in darkness so long.

There is one beautiful truth in Spiritualism that I always feel thankful for, and that is that every soul born into existence will at last come to the light, and that even if they are slow to perceive the great truths around and about them every day, they have an eternity in which to grow and develop.

"Anti" society grows out of any organization, and the means of doing more toward organization on the part of Spiritualists than all the appeals of the public speakers for the last few years; and it is a certain fact that until those who know of the truth of our philosophy unite for financial and numerical strength, there will not be the work accomplished toward the development, here and now, of the good and true, that should be done by those who know of a continued existence, and that each individual is responsible in the future for the life he leads now.

We, as a distinct scientific, philosophical and religious people, can only meet and overcome organized effort by organized effort on our own part, and it was necessary to awaken the masses to a consciousness of this fact, then I do not think the organization of that society has taken place any too soon. I certainly hope that all the friends will send out kindly thoughts toward Bro. Hull from now until after the de-



IF ILL

WRITE AT ONCE TO

DRS. PEEBLES & BURROUGHS.

Successful Specialists in all Chronic Diseases.

SEND YOUR NAME, AGE, SEX,

And One Leading Symptom and have Your Case Diagnosed Absolutely FREE.

ADDRESS

DRS. PEEBLES & BURROUGHS,

POST OFFICE BOX 177,

INDIANAPOLIS, INDIANA.

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillingdale Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritualism.

The Progressive Society of Spiritualists will hold meetings every Sunday evening at 8 p. m., at 115 South Paulina street, conducted by Mrs. N. L. Pierce and Lewis Monk.

Spiritual Culture Society. Parlor lectures by S. Well, Sunday evenings at 7:30, at No. 537 LaSalle street, 2d flat. All are welcome.

The First Spiritualist Society will hold weekly meetings at Rock's Hall, No. 11521 Michigan avenue, Kensington, every Sunday evening. Mrs. Lee Norie Claman, pastor.

The Spiritualists' Church of Students of Nature meets every Sunday evening at Mousen's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 7:15 p. m.

Bacon Hill Spiritual Church, No. 617 North Clark street, near Burton place. Services at 2:45 and 7:45 p. m. Dr. Perkins, assisted by Mrs. Perkins and other speakers, will address the meetings.

West Side Spiritual Society meets at No. 46 South Adams street at 8 p. m. Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 8 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Spirit, corner Washington Boulevard and Ogden avenue. Dr. Willis Edwards, pastor. Services at 2:45 and 7:45 p. m. Lecture, tests and spirit communications.

Please send in your place of meeting and it will appear in the above list.

Valuable Books and Pamphlets. We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophical thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the relation of the material and spiritual, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to warrant the student, who has a thought of the wisest students in spiritism.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows: The Principles of Nature, as Discovers in the Development and Structure of the Universe. Material and Spiritual Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

PAMPHLETS. The Spiritual Philosophy versus Dualism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Mediumship. A chapter of Experience. By Mrs. Maria M. King. Price 10 cents.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

What Is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Social Evil: Their Causes and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

## ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of . . .

Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, location, and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to

Mrs. Dr. Dobson-Barker,

Box 132, SAN JOSE, CAL.

SPECIAL READING NOTICES.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

PUBLICATIONS

—OF—

HUDSON TUTTLE.

A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work covers the entire field of the vast array of facts in the field of research by referring them to a common cause, and from them tries to the laws of the condition of spiritual being. Third edition. Price, 70 cents.

RELIGION OF MAN AND ETHICS OF SCIENCE.

Not service to the gods, but knowledge of the laws of the world, better in the dignity of man and his eternal progress toward perfection is the foundation of this book. Price, 70 cents.

LIFE IN TWO SPHERES.

In this story the science of the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price 50 cents.

ARCANA OF NATURE.

The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spiritualism." Price, 40 cents.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT-WORLD.

English edition. Price, 40 cents.

THE ORIGIN AND ANTIQUITY OF MAN.

Containing the latest investigations and discoveries, and a thorough presentation of this interesting subject. English edition. Price, 40 cents.

THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an object, and has been pronounced equal in its exposure of the dishonesty of Catholicism to "The Two Faces of the Coin." Price, 25 cents.

WHAT IS SPIRITUALISM?

How to investigate. How to form circles, and develop and cultivate mediumship. Names of eminent Spiritualists. Their teachings. Bilingual tract for mission work. Single copies, 5 cents; 100 for \$1.25.

FROM SOUL TO SOUL.

By Emma Hood Tuttle. This volume contains the best poetry that has ever been written on the subject of the soul. It is a collection of the most beautiful poems that have ever been written on the subject of the soul. Price, 50 cents.

THE LYGEUM GUIDE.

A manual of physical, intellectual and spiritual guidance. For the use of the Lygeum Guide. Price, 50 cents.

ANGEL PRIZE CONTEST RECITATIONS.

For Lygeum Educational with plan of the Angel Prize Contest. Recitations. By Emma Hood Tuttle. Price, 25 cents.

All Books Sent Postpaid. Address

HUDSON TUTTLE, Publisher.

Berlin Heights, Ohio.

NEW EDITION.

THE LYGEUM GUIDE.

Do you want to organize a society, for the social, intellectual and spiritual advancement of the children and adults?

THE PROGRESSIVE LYGEUM furnishes all you desire.



FORSTER, DR. W. M.

THE NOTED MEDICAL CLAIRVOYANT OF THE PACIFIC COAST.

Without a free diagnosis of your condition, no one can tell you what is wrong with you. I will send you a diagnosis of your condition, with postage stamp for reply. "The Pacific Coast Spiritualist" of Dec. 30, 1896, says of Dr. Forster: "He is a man of high respect and beloved for his benevolent work, his humanitarian ideas and practical, and his straight forward course of integrity and honor."

"Dr. W. M. Forster, California's noted clairvoyant physician, is receiving commendations from far and near for his remarkable success as a healer."—Philosophical Journal.

DR. W. M. FORSTER,

1050 Market Street - San Francisco, Cal.

A LOCK OF YOUR HAIR.

If sick or ailing, send a lock of your hair, name, age, sex, leading symptom, four cents postage, and I will diagnose your case and tell you what will cure your ailments. Address

DR. J. C. BATDORF,

Dept. F, Grand Rapids, Mich.

Occultist and Aurist,

At Joliet, Ill.

Who is creating such a sensation with his new

CURE FOR DEAFNESS.

Crowds of people from all sections of the country are going to Joliet and being cured. He is

Treating 100 People a Day,

and answering 100 letters a day. His prescription is not a secret, and will be sent to any one suffering from Deafness and Head Noises, who write him enclosing a stamp.

DR. J. S. LOUCKS.

Of Shirleyville, Mass., and his land of powerful occultic spirit are creating the most wonderful cures that have been recorded, and are acknowledged by his clear knowledge of your disease, diagnosis, treatment, given at his residence, or at his magnetic remedies, will convince the most skeptical of his wisdom and skill.

Try him. Send him sex, age, name, lock of hair, and four-cent stamp, and he will send a diagnosis of your case free. He does not want any leading symptoms. Address him at J. S. LOUCKS, Shirleyville, Massachusetts.

HOW TO BECOME A MEDIUM IN YOUR OWN HOME. With full and complete instructions, and a full and complete explanation of the spiritual laws that govern the mediumship, and a spiritual guide to the student. Address Mrs. J. A. Silva, San Diego, Cal. Care spiritual therapy.

THREE NEW BOOKLETS.

"Lectures on the Soul" by W. P. Phelps, M. D., 25c. "Lectures on the Soul" by W. P. Phelps, M. D., 25c. "Lectures on the Soul" by W. P. Phelps, M. D., 25c. These booklets are mystical and inspiring. Address: Theosophical Pub. Co., 250 Grand Street, New York, N. Y.

MRS. ELLA M. DOLE.

This medium, who is clairvoyant, clairaudient, psychometric and prophetic, can be consulted at No. 150 North Clark street. Engagements can be made by letter.

MRS. C. PARTRIDGE.

The well-known Psychometrist and Business Medium. Readings personally or by letter. Three readings questions answered by mail for 25 cents. Psychometric treatment, given at his residence, or at his home of the patient. Address 34 S. 2nd st., Chicago, Ill., Lake st. Elevated.

PSYCHOMETRY CONSULT WITH PROF. A. B. GILBERT. He is not only a medium, but a great clairvoyant, and your spirit friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for circular. Address North Chicago, Illinois.

College of Psychical Sciences and Development.

Send a stamped, addressed envelope to J. C. F. GILBERT, 241 W. 10th St., Chicago, Ill., for terms, reading, circulars, for development in psychometry, clairvoyance, inspiration, healing, etc. Spiritual teachings by correspondence. Tell us what you need. Known by hundreds of students. Send for catalogue of publications of the order of W. P. Phelps.



There is a healthy restlessness of soul  
By which a mighty purpose is augmented  
In urging men to reach a higher goal  
ELLA WHEELER WILCOX.







# CLAIRVOYANCE AND MENTAL HEALING.

## Their Relations to Theosophy and Science.

A Lecture by Mrs. Annie Besant, One of England's Most Brilliant Minds.

SHE APPEARS BEFORE A LARGE AUDIENCE OF SPIRITUALISTS, THEOSOPHISTS, AND OTHER ADVANCED THINKERS AT STEINWAY HALL, SEPTEMBER 12, 1897, AND DEEPLY INTERESTS ALL—SPECIALLY REPORTED FOR THE PROGRESSIVE THINKER, BY A. M. GRIFFIN.



When Theosophy first became proclaimed in the modern world a friendly Theosophical Society was founded in order to train people in the knowledge of theosophical truths. It came to the world as an explainer, an expounder and a harmonizer of the many opinions current, of all those various thoughts and conflicting theories which were found alike in the world of science and in the world of religion.

Somewhat misconstruing our work, we have tended rather to criticising too freely the opinions of our neighbors, instead of trying to see the truth that was in them and by bringing forth that truth to light acting as harmonizers between one cause and another. But just in so far as we have antagonized any form of thought, just so far as we have raised dissension and introduced bitterness into discussion, in so far we have really been forced to our mission, for our mission is essentially that of peace-bringer. The society does not seek to tear any man away from the opinions that he holds, but rather to show the place of those opinions in the world of thought, and to take up every school of philosophical, or religious, or scientific thought and show just the place that it occupies in relation to others, considering each expression of thought as one channel of truth, and regarding these various channels as complementary, not as being antagonistic. The position is one of course which it is often difficult to maintain because every one is fond of putting forth his own opinions in his own way and quite naturally perhaps thinks his own way the best of all possible ways. None the less it is the task of the Theosophist to check that tendency to narrowness, to watch himself so that he shall not be betrayed into what might be called a sectarian defense of truth, but recognizing to the full that we are all extremely small vessels for truth, that we are all exceedingly narrow channels of the truth, and that the truth itself is a vast ocean, always much of it remaining which does not come down our particular little channels and pipes, our true attitude is to recognize to the full value of any truth that comes to our brothers and try to recognize the unity of the source however much the different expressions may vary.

### DIFFERENT SCHOOLS OF THOUGHT.

Now, to-night I have chosen for the subject a class of ideas which give rise in our own time to a great deal of conflict—schools of thought that for the most part are in antagonism one against the other, so that if you look over this world of thought you will find different schools that are really closely allied but that are arrayed against each other as though they were enemies; and you find continually subdivisions each one a little different in its name and each one particular little body objecting as it were to the form in which the truth is presented by some other body from whom it is really divided by what is not essential but is a matter of detail. So that we have schools that are called, for instance, Mental Scientists and Christian Scientists, and others who deal with mesmeric healing, and others who speak of themselves as Scientific Clairvoyants, and others again who speak of themselves sometimes as Mesmeric Clairvoyants, and all kinds and sorts of names, each one describing a small body that holds itself apart from all others.

### THEOSOPHY AS A HARMONIZER.

Now, it is above all things necessary that the Theosophical Society give a hearty and fraternal welcome to all alike, that shall not in any fashion put itself against any one of these forms of thinking; that it shall recognize the truth that is in every one of them; that it shall sympathize with the expression of that truth, and then shall utilize any knowledge it may possess in order to harmonize one school with another and to understand the view which each school may take as to the truths of which it is the particular exponent; and that is really what I am going to try to do to-night. I am going to take up some of these views, and I am going to try to show you their place in relation to other truths, to show you how in the theosophical teaching these different views, each of them, has its place; how very often each school is an exponent of part of a law and that the recognition of the whole of the law would be healthful both to that school and to others who partially agree with it. I am going to try to show you that looking at these things from a theosophical standpoint we get an illuminating truth thrown over the whole field of thought; that we are able to explain apparently contradictory opinions; that we are able to find the place for thoughts that appear to be in antagonism to each other; that the antagonism arises because they are fragmentary, and disappears when the connecting links are shown to exist.

So that, really, looking at the thing as a whole we can see here this particular school is expressing its portion of the truth, there that school has hold of a most valuable fact in nature; here we find a group of people who are bringing out a thought that has been left out of sight by other schools, and again we find others who are taking up a most important side of a natural law and are laying stress upon it and drawing to it public attention. Looking at things in this harmonious way we find really that the tendency of the whole of modern thought is to advance to a common goal, and that divergent as the streams may appear, although sometimes they often look as though they were flowing in antagonism to each other, those little antagonistic turns are only partial and temporary. They are all flowing to a common sea, and they are carrying those who follow that course in the same final direction and toward the same ultimate goal, and that goal is a recognition of the truth that spirit is the ruling force in the universe, and that matter is only the expression taken and used in order that spiritual forces may express themselves on different planes and in different regions; that fundamentally all energy comes forth

from God; that as that energy works in one region or another it takes a different veil of matter and therefore shows a different phenomenal appearance; but we know that looking at these forces we shall find that they are all gradations of the one, and that what is essential is the recognition that the force moulds the matter, not that the matter gives birth to the force; that is, that the universe is the Divine thought in expression; that everything that exists is the Divine idea taking shape as phenomena, and that instead of looking on the universe as dead force and dead matter, instead of looking on the universe as a soulless piece of mechanism working with inflexible mechanical rigidity, we are to recognize it as the living thought of a living consciousness, as in every way flexible, and under the influx of that thought as being continually changing and modifying as the thought comes into fuller and fuller expression, and that the more we realize that and live it the swifter is the evolution of the whole, the nearer is it to the fulfilling of the Divine purpose in manifestation; that this is the goal towards which thought is tending.

### LATE TENDENCIES OF SCIENCE.

We have scientific thought which studies phenomena and gradually by a study of the phenomena is as it were compelled to a recognition of the forces underlying them. Thus we notice that in modern science all the great triumphs are now being made in a region where forces are recognized before matter was inferred. An extraordinary change of position. In the past matter was studied and from the matter the presence of force was implied. Now the forces are asserting themselves and by the action of the forces matter is argued for, inferred, from the presence of the forces. And you will realize exactly what I mean by that abstract statement if you consider that in all the later discoveries electricity has played so great a part, and that ether has been accepted as a necessary hypothesis, not because it is observed as matter, but because its existence is necessary to explain the workings of the forces; that is, that matter is inferred because the force is observed; just the reverse of the earlier tendency of science, when the force was rather grudgingly recognized as made necessary by the observations of the material forms.

Now it looks as though science were going more and more along that line, as though science were plunging more and more rapidly into the realm of forces and as though we were going to discover subdivisions of matter because of the differences of vibrations that are measured in connection with forces.

Let me recall to your memory what I have mentioned here before, the vibrations that have been classified lately by Sir William Crookes. Those are of vibrations in ether and they include all sounds, all vibrations of heat, of light, all vibrations of electricity whether slow or rapid. They include certain unknown vibrations that are mathematically argued to exist but have not yet been proved, and they include the vibrations of the Roentgen rays, enormous as is the rate of their vibration. Then again there is an inference of vibrations yet more rapid than those which have most lately been added to the knowledge of the scientific world.

The result of this is that science is beginning very, very doubtfully to admit the possibility of the varieties of ether; that is, there is no longer going to be a single thing inferred, but the varieties of ether will be wanted in order to explain the differences of the rates of vibration; thus coming exactly onto the lines of the Theosophical teaching that in the physical world matter exists in seven different conditions, the solid, the liquid, the gaseous, three kinds of ether still combining, and then protile, the original physical material out of which every physical combination is built up.

### CLAIRVOYANCE ELUCIDATED.

Now, science is very rapidly approaching that conception, and it is in connection with these varieties of ether that the questions of all the lower forms of clairvoyance arise. In order to understand clairvoyance we have to distinguish between its different stages. All of us possess normal sight, and that only means that we have certain cells which are modified so that parts of the cells vibrate in answer to etheral vibrations that fall between two limits of speed. All the vibrations by which we see are comprised within narrow limits. Those which give us the sense of red, those which give us the sense of violet—those are the extremes of our vision.

Now, the eyes of some human beings, as you probably know, are trained to such an extent that within the limits of that spectrum they can see a great many more colors than you and I can see. If, for instance, we had present a Cashmerian weaver he would take a group of wools that you and I would say are all the same color and he would divide them up, and sometimes a man will obtain twenty different shades of color where you or I could only see one. We have not yet developed the power of physical sight to that finest of vision which distinguishes these intermediate shades, merely because by physical heredity our eyes have not been trained along that line. For hundreds of generations Cashmerian weavers have been trained to distinguish the minutest shades of color, and the wonderful softness that you get in Cashmere shawls, in Cashmere carpets and curtains is simply due to the extraordinary eyesight of the Cashmerian weavers. They see differences where we see none, and the result is that they grade their colors as none of us could possibly grade them, so that color fades into color by quite imperceptible modifications.

That is the first thing to recognize in connection with sight. The next thing to recognize is that we do not all see the same even in regard to minuteness of vision in connection with the violet rays that are the limit of our sight. Some people can see further than others in this, and that only means that they can vibrate a little faster. Then you come to the ultra violet rays which the normal eye, however highly developed does not see, and the clairvoyant sees them. There is no break; there is no gap in this vision getting finer and finer. An ordinary clairvoyant of the poorest description will see the ultra violet rays, and it does not need very much to enable any one to see those rays, but it does need just a little development of a center in the brain which responds to more delicate vibrations of the ether than our eyes are able to answer to.

So we may go on grade after grade in clairvoyance until we come to those who are able to see by those vibrations that are known as the X-rays. That means, for instance, that a clairvoyant would be able to see through this board. Placing a book the other side of the board the clairvoyant would read it. Place a book or a key, anything you like, the other side of the board, say a key, and your Roentgen rays will enable you to see the key. Now, of course, we know how that is done. It is done by changing their vibrations by the instruments that are employed in order to make them slow enough for the human eye to appreciate them. The clairvoyant can see by means of those vibrations directly without any of the methods introduced by apparatus, and with the result

that you can get a class of people who with their ordinary eyes, as it is thought, but not really by their eyes—that is the fancy—really by the use of a center within the brain thrown into vibration by these rays they see an object, using those rays, as you and I see using the vibrations that we call light.

Now, anybody can do this if they are mesmerized. Any one of you mesmerized would become clairvoyant. You all possess the power, but every one has not developed it to the point where without mesmerism you are able to use it.

Now, what is it mesmerism does? It simply makes you vibrate at a little higher rate than you normally vibrate. It is nothing more than a current of magnetism which is thrown from one person to another and sets the ether in the patient's body vibrating. When that ether is made to vibrate by this external stimulus it vibrates all through the brain as well as through the rest of the body. It brings into momentary activity a center in the brain which is normally inactive, and by means of that center anybody becomes clairvoyant. So in a vast number of experiments a person mesmerized has been made to diagnose a disease, and at many of the Paris hospitals they have people who will diagnose an obscure disease; being thrown into the hypnotic trance they can see into the body of the patient and state exactly the condition of the internal organs; and there is many a doctor now who when he is puzzled by a disease will simply mesmerize a sensitive person and then utilize this clairvoyant power in order to guide him in his treatment of the disease. As science understands this more and more, clairvoyance will be brought in more and more, in order to assist medical science until after a time this will be as normal a way of looking into disease as the very clumsy methods at present employed, the greater number of which depend on inference rather than on direct observation.

Now, let me go to another form of clairvoyance which is sometimes a little puzzling. If you get out of health you will sometimes become temporarily clairvoyant. If your nerves are strained, if you are under the stress of great trouble, great anxiety; if you have lost a very dear friend and so are suffering very keenly—any of these conditions may make you clairvoyant for a time; and it is under these conditions that people sometimes see the outer form of a friend who has passed away. Sometimes clairvoyance is simply in the world of ether; sometimes it goes on to what we call the astral world or the intermediate state, the state in which the soul is for a time between leaving the physical world and entering on the heavenly existence.

Let me give you one instance of this peculiar, rather, but valuable clairvoyance because it was a materialist who saw, a person who did not believe in the soul, who did not believe that anything survived when the body perished, and for that reason was the more interesting, inasmuch as you did not get the imagination coming into play, and it was against the whole tendency of thought of my friend. This woman, as I say, was a materialist in her philosophy. She lost a friend who was very dear to her between whom and herself there existed a strong magnetic sympathy, a sympathy so strong that while the friend was still in the body anything that strongly affected her affected also the materialist. Suppose, for instance, that the friend was ill, then our materialist would feel depressed and unhappy. If the friend was in trouble, our materialist would always know by a sense of trouble in herself. When the friend died—well, our materialist was almost heartbroken and the result on the physical health was extreme. For some weeks after the death of her friend she saw the form of that friend under very peculiar conditions. She saw the decaying etheric double of the friend, not the astral form; she did not come into contact with the soul that had passed out; she simply came into touch with the etheral part of the physical body, that which is most readily seen by a very slight tension of the nervous system. She actually saw, day after day, the process of decay; one of the most painful instances that I ever came across in a very wide experience with these abnormal occurrences; for with all her disbelief in anything existing, she was literally haunted by this decaying image and seeing the etheric double decaying stage by stage with the perishing of the dense physical body. And such a phenomenon may recur over and over again in any case where the mind being fixed entirely on a friend as expressed only in a physical body—a very slight intensification of the nervous system may make visible what is normally hidden, the gradual decay of the etheral part of that body which tends very often to be drawn by magnetic sympathy towards any one who has been tenderly attached to that person during physical life.

### ASTRAL CLAIRVOYANCE.

A higher form of clairvoyance is that of the astral world. Then things may be seen at a distance; then friends may be communicated with hundreds and thousands of miles away; and most of you would be able to develop at least partial astral clairvoyance if you were in the habit of practicing what is called thought-transference, if you were in the habit of trying to bring your minds into harmony to communicate with each other from one place to another when you were at a distance. By doing that you would organize your astral vision, and you might without very much difficulty see your distant friend and so come into close magnetic relations although thousands of miles might separate you from that friend. The method of doing it probably most of you know. You begin by an active act of the imagination. You think strongly of your friend's outer appearance. The effect of that is that the thought works in thought matter and makes an image of your friend in the mental world that, animated by your thought, vibrating in answer to your thought, draws to itself astral matter which builds the astral form. The astral form being in existence, only a little magnetic action is needed to render that form visible even to a slightly developed physical sight; and that is perhaps one of the easiest of the experiments in which, without any danger, that power of astral clairvoyance may be developed; and there is one very curious way that it may be developed, that I will mention to you because science is going very soon to discover this, and it is sometimes well to realize how very closely science is on the track of these at present abnormal powers.

### ETHERAL CLAIRVOYANCE.

There is a form of clairvoyance connected with ether which is very easily to be developed and its action is exactly similar to the action of the telephone. Supposing that in your own brain you set up vibrations which enable you, as it were, to realize very strongly the face of a friend. Some of you can visualize as it is called technically. Every artist can do it. That is, by an effort of thought you can really see your friend's face. You can so clearly realize it that it becomes almost as though you were looking at a picture. How many of you, if you were to try to do this, would find that you are able to get a picture of your friend so you can really see it, although not of course with the physical eye. Now, when you have made such a picture, it has produced in your brain a likeness of that picture in ether. It is only vibrations. You have set up vibrations in the ether. Those vibrations go out from you just like a shell. Probably most of you know how sound and light vibrations go out, and if you have seen at all an account of what is now called Marconey's waves, you will notice there are some pictures representing vibrations and that they go out like a number of concentric shells, just like the ripples in water that you get if you throw a stone into it; you see the ripples go out from the center in every direction, circular ripples. Well that is exactly what happens when you set up an electric vibration in the ether; electric ripples go out in circles all around you into space, and when you make an etheric picture of a friend's face those vibrations go out into space. When they are in space in ether you cannot call them a picture; they are only vibrations; but let them be received by a similar instrument to the one

that started them and they will produce in that similar instrument the picture with which they started. Take your telephone; the voice vibrations do not go; no sound travels along the telephone wire. All that travels are the electric vibrations, and those, when they come into touch with the other disk, make the disk vibrate, and it is the vibrations of the disk that give out the words and reproduce the voice of your friend.

In the same way by electric vibrations a picture has been transmitted. I have no doubt that you have seen an electric instrument, or read about it, by which a picture could be made at the other end of an electric wire, so that a picture produced in one town could be reproduced in another simply by the electric current. If you can do that by an electric current with two machines, the generator and the receiver, if you find by Marconey's experiment that you can do the same thing without a communicating wire at all, because the vibrations go out in shell-like fashion through the ether, is it so very far to realize that, inasmuch as every thought that you think is a vibration, it causes an electric vibration in your own brain, that those electric vibrations in the brain caused by your thought can pass through ether and reaching a brain attuned to your own by sympathy reproduce the vibration in that brain, and the brain by its own action, like the disk of a telephone, gives the picture which is the thought originally produced?

Now, that is really the rationale of thought transference. It is not your thought picture, friends; it is the vibrations connected with that picture, and when those come to a sympathetic brain it is there that the picture is reproduced. It is not the picture that travels through space; it is the vibrations that travel through space, and the picture form belongs to the brains at the two ends, the brain that originates and the brain that receives.

The thought forms that I spoke of are different from these pictures. Those are again etheric vibrations expressing particular thoughts and particular emotions, but they are symbolic in their character. One of the characteristics of these thought forms and desire forms is that they are generated, and those of you who have studied dreams will understand something of the symbolism in which the brain is always working and realize the translation that occurs, the brain being a translating instrument with which every one of us is endowed.

### MENTAL HEALING.

This leads us on to the very interesting question of mental healing, for it all turns on thought vibrations. Now, the mental healer will tell you practically that he can heal a disease by thought; that he does not want drugs; that he does not even need to see the patient. You will find plenty of mental healers who are able to heal at a distance. There are hundreds and thousands of cases in this country and in other countries where a well trained mental healer, in answer sometimes to a telegram, will cure a case of disease without coming into physical contact with the patient at all. I have known a number of such cases, and certainly every mental healer will be able to mention numbers through his or her own experience. But what I want you to realize is, how it is done.

Now, the mental healer as a rule, simply asserts the power of mind over matter—a true assertion. He will say, mind is the controlling force. Make the thought right and the body will have to follow. Make the thought pure and the body will be health. Identify yourself with the mind and your body will follow suit. This is carried so far by some schools of healers that they actually assert there is no evil, there is no pain, there is no disease, there is no suffering; and some of them cure by that assertion.

In some schools, for instance, in curing disease the healer will instruct the patient to say, "I am not suffering; I am not in pain; I am well and I am not diseased," and by the reiteration of that thought produce the healthy condition. That is one form of healing that probably very many of you will be familiar with. Others do not go so far as to say there is no pain; that is, they do not deny the pain; they do not deny the disease; they do not deny the evil; but they say, "Recognize that you yourself are that which does not suffer, which is not diseased, and from yourself which cannot suffer nor be diseased, and from yourself which cannot suffer nor be diseased disturbance." By these means cures are often effected; also, too, let us be quite straightforward and recognize that very often they are not effected. Let us further recognize that sometimes the very reverse is brought about from that which is desired; that sometimes a physical disease disappears and a more subtle disease makes its appearance; that sometimes a bodily suffering vanishes and a mental suffering takes its place; that in some cases, often while the physical disease has vanished, absolute mental injury has asserted itself and partial attacks of insanity have resulted; and if we want to understand we must take the whole of these into consideration. All these things occur. I recognize the cures and understand their mode and I want, if I can, to put before you the theory rather more clearly in detail.

It is true that the mind can cure disease. It is true that the action of the mind can either kill or cure and can either wound or heal. Science justifies that statement now in the mesmeric, and hypnotic experiments that have been made, for many a wound has been produced by hypnotic suggestion; many a cure of paralysis has been made by hypnotic suggestion. Both curing and injuring have been done when the person has been entranced and the suggestion has been made. More than that, it is not necessary that any words should be used, for suggestion, mental suggestion is quite enough. Any person can produce a result on the hypnotized patient by thinking clearly what he means to effect. He can produce a wound; he can produce paralysis; he can produce absence of pain or presence of pain; he can remove a nervous affection or he can impose that nervous affection at his will. Science admits this now to the full, and the essentials of mental science are really endorsed by orthodox science at the present time, and that is a matter that ought never to be forgotten, for all these mesmeric and hypnotic investigations have confirmed to the full the basis of mental healing.

### RATIONALE OF HEALING.

Now let us take up the rationale of the healing. Suppose, for instance, that a person is suffering from a wound in the arm. The mental healer is going to heal that wound. How? Some of them would say, "Oh, he could not do that. We cannot cure a physical lesion; we can cure many forms of disease, but we cannot cure absolute lesion." That is not correct, because it can be cured if you know how to do it. Now, there are two great principles in mental healing. This is where the theosophical understanding of the underlying principle may help perhaps some of our friends who have been looking at the question rather partially than fundamentally, for there are two great lines of mental healing; one of them depends on expelling from the physical body any substance which is inharmonious with that body as a whole. That is one class of disease. Another class of disease—many separate diseases come under each—another class of disease depends on inharmonious vibrations between the astral, the etheric and the dense parts of the body. You have got your vibrations jangled instead of being rhythmic and harmonious. Under that come all nervous diseases; under that a large number of digestive troubles; under that very many diseases arise from disturbance of circulation, and so on. These all come under one great head, lack of harmony in the vibrations that go on in your body, whether in the dense or in the etheric parts, or even in the astral.

Another class altogether is a disorganization of tissues, and those as a rule are not very much dealt with by mental healers.

Now, let us take first the class that I mentioned where you have something you need to expel. You have got a

foreign body present there in the human body which does not vibrate harmoniously; you have got matter which does not build properly into that body and you have got to get rid of it. How shall you do it? First you need to recognize its presence and exactly where it is. Then you need to see what you can do by your thought which will effect first the astral and then the etheric and lastly the physical, and those vibrations being in harmony with the key-note of the vibrations of the body of your patient will throw out of that body everything inharmonious with it. Then you must know the key-note to which your patient vibrates. That is what Keely is struggling after on the physical plane. That is what Keely is really beginning to discover from the physical standpoint. The mental healer approaches this from the mental standpoint. But the difficulty is to find what we may call the key-note of the patient and you must have, in order to discover that, knowledge which goes deeper than the knowledge or the mere assertion of the power of mind over matter. You have got to develop the powers of your own mind, to weaken the soul of active you can find the vibratory note to which your patient responds, and until you do you are working haphazard; you are working without understanding exactly what you are doing, and in the mental plane you are just like the physician who experiments with his drugs—he is not quite sure of the effect but he hopes this drug will turn out all right. If it does not, and the patient dies—well, it is unfortunate, but he could not help it. If it does he has got that more knowledge to help him in treating cases; and I am afraid a good deal of the mental healer is rather of that nature and character—the healer does not know exactly how to work and he simply tries to set up good vibrations, hoping that those good vibrations will work out the effect that he desires. So that there is one class to be studied.

Now take the commoner class, where you simply have to regularize. It is in this that most of the success takes place, because all that is wanted there is to begin harmonious vibrations in the mind; get your patient to think harmoniously, peacefully, restfully and then you will gradually from the mind of your patient get the vibrations that will pass down through the astral to the physical and harmonize the whole. All that is wanted for that is the power of concentration and the power of will; but that is a good deal, and the reason why so many people fail in mental healing is because they cannot think; they cannot concentrate their mind steadily so as to send down steady vibrations. Unless you can fix your mind on that one point and steadily from that point start perfectly quiet vibrations you cannot cure disease; and the success of the mental healer depends on the power of concentration and then on the power of the patient to reproduce the vibrations set up from that quiet center. If you want to do it for yourself, take a quiet time; sit down quietly where no one disturbs you; fix your mind on a high ideal; think some great spiritual thought; shut all the world away from you; and let your mind grow quiet and still. Under those conditions, when everything is quiet, set up the vibration of health, which is harmony, and in that way you will harmonize the whole vibrations of the body and soul gradually, without any risk of danger, expel the disease, as you may say, that is bringing the whole mind and body into the rhythmic and harmonious working.

Now, let us come to that other class where actual lesion occurs and where there is lack of material present and you want to deal with that. Suppose you have got a bad sprain; suppose you have got a wound; suppose you have got a nerve which is becoming inflamed; suppose you want to heal those. Now, there is only one way of doing that effectively, and it needs pure thought and physiological knowledge. First you want to know what that tissue looks like in its healthy state, so that you can make a picture of it as it ought to be. That is the first stage of such healing. You must know how it ought to be. If, for instance, it is a wound, you must be able to know how that muscle ought to appear if it were healthy, and to know that, you require clairvoyance, for you must be able to see the corresponding muscle in a healthy part of that person's body. As all people differ in detail, what you want is to use the symmetry of nature to help you in your healing work. For this class of healing, then, clairvoyance is an absolute necessity. You must be able to see what that ought to be in the healthy state, and the way you do it is to look at the corresponding healthy body which is uninjured, or the corresponding nerve which is uninjured, and observe its exact state. You then proceed to make in your own thought a mental picture of that healthy condition. You then project that mental picture into the body of your patient, producing that healthy condition in the body of the patient. The vibrations set up by that are guided down the nervous road, as it were, the nerves cross to the place where the injury occurs and you build up first in astral matter a perfect picture of the healthy muscle or nerve. Then you build that up, and the etheric part, and then the body itself builds in the dense particles which are wanted for the restoration of the healthy muscle. You must supply the model; nature then builds into that model—and that is why so few cures of that sort are done—people do not know really how to do it. They realize these stages, the making of the healthy picture, which is like a model at first, just as though it were a model of sand shaped out in a mold and then the metal poured into the mold takes the shape of the mold. You make the matrix or mold of the healthy condition and then nature goes on working and builds up the physical parts into that matrix that you have supplied. In that way the wound is healed, or the nerve is nourished, atrophy ceases and the nerve goes on cured, or the muscle goes on cured again.

These, as I say, are the most difficult cases, but they are the ones which the reach of mental science the moment the mental scientist understands the law with which he is working and trains his own mind to that fixity and concentration without which the mental processes cannot have effected a cure. You see the importance of the theosophical study proves and illuminates what you may call this practical work, how it brings a more complete theory in order to give that knowledge which is necessary to the thorough utilizing of these higher powers.

**PURIFY OF LIFE AND THOUGHT.** Supposing any one of you desires to use those powers, the first thing that you have got to do before trying to use them is to purify your own life and your own thought. If a mental healer be not pure in life and in thought, if they are simply ordinary men and women sharing the ordinary weaknesses and frailties of common humanity, they transfer those to their patients while they are conferring the bodily healing. There is where the danger of the whole of this practice comes in. Suppose that your mental healer has thoughts that are not thoroughly pure, those thoughts will be transmitted to

(Continued on page 7.)











## ..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,  
DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

A press dispatch says: "The National Spiritualists' Association of the United States and Canada, which met at Watkins Hall at Nashville, September 28, will continue in session four days. The address of welcome was delivered by O. H. Stockel, after which L. V. Moulton, of Michigan made a speech. Testimonies were given by Mrs. Thomas, of New York, followed by addresses by Mrs. Cora L. V. Richmond, of Providence, R. I., also gave tests. The meetings Friday and Saturday will be held at the exposition grounds."

Mrs. C. J. Van Alstine, secretary, writes in praise of the climate and scenery of Long Beach, Cal., which place she designates as the future Spiritualist Head Center of our Philosophy. Under the ministrations of Miss L. M. Cummings, from Boston, Mass., a society has been organized, called "The School of Illumination." Great good is expected from this society and the further labors of Miss Cummings.

The Progressive Spiritual Church, G. V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 400, between State and Wash. (Take elevator.) Services at 2:30 and 7:30 p. m.

Dr. J. H. Rosenburgh, of Omaha, Neb., writes: "The Progressive Thinker, in my estimation, is the best on our Spiritualism, of all the papers that I ever saw; a true cross-road finger-guide to the land beyond our earth-sight, and great country of our forefathers, and home of the blessed; a weekly is sue, pure, clean, elevating of mind and suitable to be constantly upon our table for light, ready for reading to all members of our families, and neighbors; yes, a defense of our cause in the land of our birth."

During September Oscar A. Edgerly is filling an engagement at Elkhart, Ind. During October Mr. Edgerly has open dates which he will be pleased to fill in the West. After October Mr. Edgerly's engagements are as follows: November, Genoa, Ill.; December, the Ayer Temple, Boston, Mass.; January, 1898, at Springfield, Mass.; February, Berkley Hall, Boston, Mass.; March, Norwich, Conn.; first two Sundays of April, Haverhill, Mass. Mr. Edgerly desires to make engagements in New England for the last two Sundays of April, and the month of May, 1898.

C. F. Ordway, of Manchester, Iowa, is prepared to deliver a series of lectures, instructive to all, on Ancient Sex and Sun Worship; The Bible, Its Origin and What It Is; The Reason Why the Roman Catholic Church is opposed to the Zodiac; The Twelve Signs of the Zodiac; Atlantis; etc.

W. J. Colville's week-day lectures on Spiritual Science are given in Handel Hall, Tuesdays, Thursdays and Saturdays at 2:30 p. m., and at Dr. Dutton's College, 52 Dearborn street, Mondays, Wednesdays and Fridays, at 8 p. m. An evening class is also being held at 4125 Lake avenue, Tuesdays, Thursdays and Saturdays at 8 p. m.

Dr. A. S. Hudson writes from Stockton, Cal.: "In The Progressive Thinker of September 18 is the following notice of Frank Walker, of Hamburg, N. Y.: 'Those who read this, please remember that your name and address is wanted, not for publicity, but for the purpose of possible, ascertain our number in the United States, and that circulars relating to the jubilee may be sent them.' Now, if the object be to secure a record of the number of Spiritualists of this America, the above is a cheap and inconspicuous notice of so important a movement. It seems to me a most desirable thing to know the number of our fraternity in this country. But a prominent and formal plan should inaugurate it. A precise and systematic method ought to be adopted. It must take many workers to make inquiry and note the names of Spiritualists of a locality or precinct. Some plan should be devised whereby almost every member of our way of thinking could help." Virginia Barrett writes from Indianapolis, Ind.: "I received a recommendation from the president of the First Spiritual and Religious Association of Akron, Ohio, Mr. Peter Findlay, stating the honesty of Mrs. J. W. Kratz as a medium, who gave them great satisfaction. She lectured for them in G. A. R. Hall. Her letters to me are full of desire to do good. She is doing missionary work. She should be kept busy."

C. S. Tisdale writes from Joplin, Mo.: "Camp started off in good shape. We have J. M. Allen, D. W. Hull, M. Theresa Allen, Mrs. S. Augusta Armstrong, Max Hoffman, and others in attendance. Chances for a permanent camp at this point are fine, and an effort will be made to organize one, ere the week rolls by."

Moses and Mattie E. Hull speak in Muncie, Ind., October 10, in Findlay, Ohio, October 13 to 17. Address them at Anderson, Ind., or as above.

J. Walton writes from Brooklyn, N. Y.: "Perhaps you would like to know how many believers of Spiritualism there are in Brooklyn; so should I. Nothing would be more pleasing to me if I could inform your readers about this correctly. Thirty years ago we had only one place of meeting; now we have four, all well attended, with meetings in private houses too numerous to account for. I have been visiting these home meetings for some time, endeavoring to find out how we numbered. I have plenty to do ahead of me. There here there are more who do not attend public meetings than those who do; yes, fifty to one. These private circles are conducted with earnestness."

Charles Carter writes from Lancaster, Ohio: "Dr. Schermerhorn is coming to Pleasantville to organize a spiritual society, on next Wednesday evening. Greater things than I do shall you do! I am only intending for those who fulfilled the conditions which are a descent of four generations of good ancestors, and living as Jesus the Christ lived and taught. Than this there is no better recipe for becoming a great and wise medium. Great truths can be expressed in a few words."

On Sunday, September 19, W. J. Colville spoke to large audiences in Handel Hall, 4 East Randolph street. The morning session was "God Revealed in

WAR IS  
COMING.

grove meeting in the beautiful grove situated in West Pullman, on October 3, the first Sunday in October, if the weather is fair. Mrs. Clannan will be our speaker, and we send a very cordial invitation to all. If there are any good speakers or test mediums in the city who will come and help us we will be only too glad to meet them, for they can do a great deal of good here. We have a good field here for good work to be done in, and lots of good has come out of the meetings that we have held here this season. Take Calumet electric street car, and come to 119th street and Shurteff Avenue.

A. C. Priest, president of the First Spiritual Society of Spokane, Wash., writes: "The First Spiritual Society here was organized by my wife and self, and has increased its membership since its inauguration. Members are all converts to Spiritualism by my wife's mediumship. A young boy (who is developing in clairvoyance and clairaudience), son of one of our members, gave a communication by his control, which was verified by my wife's mediumship in a circle held at our hall two weeks ago, and to make the test still more convincing, verified again two weeks ago, through Dr. Schlesinger, an entire stranger to the boy and ourselves. We have engaged the services of Dr. Schlesinger for next Friday evening for a limited number of sitters as a matter of justice I wish my wife to have the credit due to her as a spiritual worker in the cause and as being the main instrument in forming this society and in awakening a fresh interest in Spiritualism in this town. We intend starting our sitters' work in about two weeks from this date, and mediums passing through the town are invited to call upon the society."

Mysterious knockings, quite similar to those at Rochester, about fifty years ago, are just now puzzling the police force and the citizens of Springfield, Mass., if the secular press can be relied upon and as the report occurs in the Republican of that city, it is presumed there is something in it. An investigation shrewdly conducted by the author, baffled and about to refer the matter to some hypnotist or psychical research society. Eleven-year-old Josie Wands is the supposed medium in whose presence they occur, and in a certain room of their house, always at night and in the presence of others, but Josie's presence is necessary to the phenomena, and is quite hysterical in their presentation, through fright. Much excitement is created by these ghostly occurrences.

G. C. Love writes: "To-morrow night, the 21st I leave Portland, Oregon, for Chicago, stopping over Sunday in Baker City, they having sent for me on two former occasions. I expect to be in Chicago by Friday, October 1. Societies and others wishing to make engagements with me can address me in care of your paper. I was ordained by Moses A. Noyes, of the First Spiritual Religious Association, on the 10th day of July, 1893. Best of references to those wishing to secure my services."

Dr. J. A. Hall writes from Palatka, Florida: "A correspondent writing from Deland Florida, says they have organized a spiritual society there. He thinks it the first one organized in the State. He is mistaken. George P. Colby, of Lake Helen, organized a society in Palatka some years ago, with nine or ten members, and we kept up the meetings, with local talent, for some time, but they were finally allowed to run down. But last winter he had quite a revival in Spiritualism. Mr. and Mrs. Upsall, from Illinois, came here and spent part of the winter, waiting for the camp at Lake Helen to open. They were developing the phase of state-writing and trumpet, and held circles in our parlor twice a week, and much interest was manifested in the phenomena, and some mediums were developed. Now we would like to have some good medium come here or stop here on their way to Lake Helen, Florida, and hold some circles. This is a good healthy place to spend the winter. Mr. Helen Palmer Resseguie will speak for the First Spiritual Society the first three Sundays in October. The Church of the Spirit will resume meetings some time in October with Carrie E. S. Twining as lecturer. The interest in Spiritualism appears to be growing here."

M. W. Lyman writes from Springfield, Mass.: "Spiritualists are alive here. The Ladies' Aid Society is holding its usual socials Thursday afternoons and evenings, with supper at the hall. Mr. Helen Palmer Resseguie will speak for the First Spiritual Society the first three Sundays in October. The Church of the Spirit will resume meetings some time in October with Carrie E. S. Twining as lecturer. The interest in Spiritualism appears to be growing here."

Dr. Dean Clarke did yeoman service at the Maine Convention, and has been requested to continue his labors in the "Pine Tree State" for an indefinite period. This he is willing to do at reasonable rates, and he will be pleased to accept of the same. He is a man of Maine, and regards to missionary engagements. He is a scholarly speaker, and a credit to the platform of Spiritualism. His address is 56 Bedford street, Boston—Banner of Light.

M. W. Lyman writes from Springfield, Mass.: "Spiritualists are alive here. The Ladies' Aid Society is holding its usual socials Thursday afternoons and evenings, with supper at the hall. Mr. Helen Palmer Resseguie will speak for the First Spiritual Society the first three Sundays in October. The Church of the Spirit will resume meetings some time in October with Carrie E. S. Twining as lecturer. The interest in Spiritualism appears to be growing here."

George H. Brooks commences his work for the Unit Society of Milwaukee, Wis., on Wednesday, September 22, and continues through October. C. Harrington writes from Topeka, Kansas: "On the evening of September 22, at the home of Miss L. Benson, 214 Harrison street, a farewell surprise party was given in honor of Charles Brockway, the main spoke in the wheel during our camp. He leaves many thanks to the friends who have assisted him in the return of the Brockway family, who go Sunday to St. Louis, Mo."

J. M. White writes: "My address during October will be La Mollie, Marshall Co., Iowa. I am arranging my route for the winter and all parties desiring my services as a lecturer, test medium, or to hold parlor meetings, had better let me know before October 18. I expect to go north and northwest from here and will pay no attention to calls from south or east. All parties having bedding or toilet articles to give to the camp at this place, are requested to let me know and when I visit their towns I will call on them."

Mrs. Laura Hemenway writes from Cottage Grove, Ore.: "Our best of spiritual papers is a welcome weekly visitor to us in this far away corner of the earth, and always brings good news of so many earnest workers in the field, but I have searched its columns for the past few months for some word from a couple of grand mediums who were among us a few days last spring. They are Mrs. Jennie Dorel and her nephew, Harry Shagren. They gave good satisfaction while here under strict test conditions, the lady as a materializing medium and the boy as an independent state-writer. Their many friends here would like to hear from them, and also to remind them of their promise to visit us again at some future time."

Church of Spirit Communion, 144-146 22nd street, old Masonic hall, between Wash and Michigan avenues. This society will hold meetings every Sunday evening at 8 o'clock. Lecture by Rev. Lucile DeLoux. Tests and spirit messages by Mrs. Della Marotte and Stella Marotte, the wonderful child trance medium, only eleven years old; also by Lucile DeLoux and others. Good music and singing, plenty of tests and spirit messages.

Geo. A. Wood writes from West Pullman, Ill.: "The First Spiritual Society of Kensington will hold one more

## SPIRITUALISTIC EXCHANGES.

## Items Suggested by or Gleaned Therefrom.

No power on earth  
Can stay the birth  
Of truths once understood,  
Nor doom to death  
The honest breath  
Of justice, kindness, good.

Nothing really worth while is worth money.  
The mind intent on the study of the laws governing nature and the progress of man is the religious mind.

No wages can pay for good work.  
What, for instance, would you call good wages for the "blind" or the sayings of Socrates.

Art and literature, as well as science, are intent on discussing nature's laws and reproducing life as it is.

Many spend their labor gathering life's waste and throw away life's jewel.

The modern age is marked above everything else by its love of the fact.

The greatest men are quickest to acknowledge their debt to that providence which fools call luck.

Man needs to place his assurance in matters spiritual less in things outside himself and more upon the nature and leadings of his own soul.

The most appalling poverty is to have nothing but money.

Religion has its natural basis. Its essential principles deeper than any creed or dogma.

Natural religion presents the two aspects of universality and practicality. It teaches the moral likeness and unity of man, and it proclaims the gospel of good deeds.

The world accepts the claims of the latent on faith; then why not the claims of Spiritualism?

As to Spiritualism, the whole truth is its domain, righteousness its aim, reason its guide, the increasing worth and happiness of man its reward.

The conditions for proving the spiritual science are the science-room and the instrument needed is the medium. Both may be found, but not in our text-books or newspapers.

Spiritualists are believers in the continuity of life, the perpetuity of individual intelligence, the communication between the mortal and immortal worlds, and the reunion of friends beyond the grave.

Pale religion is distinguished from true by this: The false speaks always of get, get, get; the true speaks always of give.

That materialists cannot conceive of a spiritual science is not our fault, but their own.

To abandon phenomena to credulity is to commit treason against human reason.

The human creature is born hungry; the world cannot sate him; worlds upon worlds cannot.

Spiritualism has no theories outside of facts in the lives of its research.

There is no real difference between the spiritualist and the miser.

The strict duty of men and women of science is to test all phenomena—to verify and distinguish.

The art of spending is greater than the art of making money.

Materialists deny without investigation, and deny on hypothesis only.

As knowledge expands the unknown recedes, and the realm of the apparently unreal becomes the realm of palpable facts.

It is hard for a slave to passion to spiritualize himself before learning how to control that function of his organism.

Immortal life has always been a boon to mortal man.

A prize that he has sought to win through time and living span.

There was a time when the medium was a person much loathed by the world of prejudice. The world hasn't yet outgrown this condition, but there is a hope near to the mediums' home and the world wears a veil.

Not every doctor that examines a pulse can diagnose a disease. The science may be all right, but the professor may be thinking of the depth of the pulse more than the tenacity of the spirit.

"Never sit down with a tear or a frown," but take old fate by the hand and grasp it as the hand of a welcome friend.

Every sparrow may be noticed, but what of the bats that are adorned with the feathers and the wings with slugs that do its deadly work.

Man without a conscience is a mere automaton, to be moved about by passion and greed.

The look that is fixed on immortality wears not a perpetual smile; and eyes through which shine the light of other worlds are often dimmed with tears.

Those who think they can grasp the whole subject by a superficial inquiry, and then come out unconvinced, are themselves to blame. Either they have misinterpreted it wilfully or through ignorance, or they are too full of matter to perceive the spiritual.

You can tell a poet from an ignoble passion by the fact that the noble passions flow outward and the ignoble inward.

The unexpected should always be expected by science, and the circumstance that the false mingles with the true is no excuse for rejecting the whole.

A true scientist will take cognizance of the smallest fact and follow it until he demonstrates by careful, impartial exhaustive investigation whether it rests on the bedrock of truth or not.

Spiritualists observe facts and record them, and then construct hypotheses which will best explain and coordinate the facts; and in so doing they are pursuing a truly scientific course.

Science may be defined as knowledge of the universe in which we live; full and systematic, leading to the discovery of laws and comprehension of causes.

Investigation, experience, ethical culture, are all needed as adjuncts to the human intellect to enable man to comprehend the spiritual as well as the material of life; and vice without the other is naught.

Modern Spiritualism rests solely on the observance and comparison of facts in a domain of nature which has been hitherto little explored; and it is a contradiction in terms to say that such an investigation is opposed to science.

Many scientists would leave all psychological and spiritual phenomena in the realm of the unknown, but all known scientific truths occupied the realm of the unknown.

There has been no movement in the history of the world which has ever made such wonderful progress in the short space of less than half a century as Spiritualism has done.

A burglar steals your purse of gold, The Devil steals your soul, There's nothing lost from nature's mold In evolution's roll.

From Borderland, London,  
England.

## PICTURES OF THOUGHT FORMS.

If such things exist as those thought-forms which Mrs. Besant speaks of, it is of course, very important that they should be duly observed, and that those who know nothing of such mystery, should be allowed to form some idea as to the color and shape of these mysterious entities, which they are continually throwing off into space. Recognizing this need, Mrs. Besant offers us her pictures, which she tells us were thus obtained.

"The pictures of thought-forms here presented were obtained as follows: Two clairvoyant 'Theosophists' observed the forms caused by definite thoughts thrown out by one of them, and also watched the forms projected by others under the influence of various emotions. They described these as fully and accurately as they could to an artist who sat with them, and he made sketches and mixed colors, till some approximation to the objects was made."

Before describing them in detail, she lays down three general principles. First, that the quality of thought determines its color; the nature of thought determines its form, and the definiteness of thought determines clearness of outline. The rest of the paper I quote as it appears in Lucifer, merely adding crossheads for convenience of reference.

## THE COLOR OF OUR EMOTIONS.

Color.—Colors depend on the number of vibrations that take place in a second, and this is true in the astral and mental worlds as well as in the physical. If the astral and mental bodies are vibrating under the influence of devotion, the aura will be suffused with blue, more or less intense, beautiful, and pure according to the depth, elevation and purity of the feeling.

## DEVOTION, BLUE.

In a church such thought-forms may be seen rising, for the most part not very well defined, but rolling masses of blue clouds. Too often the color is dulled by the intermixture of selfish feelings, when the blue is mixed with browns and thus loses its pure brilliancy. But the devotional thought of an unselfish heart is very lovely in color, like the deep blue of a summer sky. Though such clouds of blue will often shine out golden stars of great brilliancy, darting upwards like a shower of sparks.

## ANGER, RED.

Anger gives rise to red, of all shades, from lurid brick-red to brilliant scarlet; but anger will show its flashes of lurid dull red from dark-brown clouds, while the anger of "noble indignation" is a vivid scarlet, by no means unpleasant to look at, though it gives an unpleasant thrill.

## LOVE, ROSE-PINK.

Affection, love, sends out clouds of rosy hue varying to dull crimson, where the love is animal in its nature.

## JEALOUSY, GREEN.

Or with dull green when jealous to the most exquisite shades of delicate rose, like the exquisite flashes of the dawn, as the soul becomes purified from all selfish elements, and flows out in wider and wider circles of generous impersonal tenderness and compassion to all who are in need.

## INTELLECT, YELLOW.

Intellect produces yellow thought-forms, the pure reason directed to spiritual ends giving rise to a very beautiful delicate yellow, while, used for more selfish ends or mingled with ambition, it yields deep shades of orange, clear and intense.

## THE SHAPE OF THOUGHTS.

Form.—According to the nature of the thought will be the form it generates.

## DEVOTION, A FLOWER.

In the thought-forms of devotion the flower which is figured was a thought of pure devotion offered to one worshiped by the thinker, a thought of self-sacrifice.

Such thought-forms constantly assume flower-like forms, exceedingly beautiful, varying much in outline, but characterized by curved upward-pointing petals like azure flames. It is this flower-like characteristic of devotion that may have led to the direction, by those who sow, of offering flowers as part of religious worship, figuring in suggestive material forms that which is visible in the astral world, hinting at things unseen by things seen, and influencing the mind by an appropriate symbolism. A beam of blue light, like a pencil of rays, shot upwards towards the sky, was a thought of loving devotion to the Christ from the mind of a Christian.

METAPHYSICS, GEOMETRICAL FORMS.

The five-pointed star was a thought directed towards the Logos, a devotional aspiration to be in harmony with cosmic law, as the expression of His nature, and it was these latter elements which gave it its geometrical form, while the mental constituents added the yellow rays. Thoughts which assume geometrical shapes; such as the circle, cube, pyramid, triangle, pentacle, double triangle, and the like, are thoughts concerned with cosmic order, or they are metaphysical concepts.

Thus, if this star were yellow, it would be a thought of devotion, usually to the working of law, in connection with the Logos or with rational man.

## ANGER, AS A FLASH OR A STILL-LETT.

The lurid flash from dark clouds was taken from the aura of a rough and partially intoxicated man in the East End of London as he struck down a woman; the flash darted out at her moment before he raised his hand to strike, and caused a shuddering feeling of horror, as though it might slay. The keen-pointed stiletto-like dart was a thought of steady anger, intense and very terrible, of the quality of the murder sustained through years, directed against a person who had inflicted a deep injury on the one who sent it forth; had the latter been possessed of a strong and trained will, such a thought-form would slay, and the one nourishing it is running a very serious danger of becoming a murderer in act as well as in thought in a future incarnation. Fig. 6 is a thought of anger of an explosive kind, with elements of mentality mixed with it, rendering it far more dangerous than it would have been if merely passionate.

## LOVE.

Among the thought-forms of affection Fig. 8 is very good—a thought of love, clearly defined and definitely directed towards its object. Fig. 9 is a thought which is loving but appropriate, seeking to draw to itself and to hold. In Fig. 10 love has become quite morbid in jealousy, and we have here a type of thought which comes rolling out, enflaming the whole aura, and setting up troubled, irregular, vibrant motions of a character most distressing to the creator of them, and unpleasant to all whom he approaches.

## AMBITION.

Fig. 12 is a characteristic form of a strong and ambitious thought; it was taken from the aura of a man of keen intellect and noble character, who was ambitious (and worthy) to wield power, and whose thoughts were turned to the public good. The ambitious element contributes the hooked extensions, just as the grasping love in Fig. 9 causes similar protrusions.

## LACK OF PRECISION IN THOUGHT.

Clearness of Outline.—This depends entirely on the definiteness of the thought, and is a comparatively rare thing. Contrast Figs. 1, 2 and 3. Vague, dreamy devotion yields the cloudy mass of Fig. 1, and comparatively few worshippers show anything but this. So the great majority of people when thinking send out such clouds as Fig. 11. The creator of Fig. 2 knew just what he meant, and so did the creator of Fig. 3. There was no drifting, no "wobbling," clear, pure and strong were the thoughts of these devotees. The sharpness of outline is very noticeable in Figs. 4 and 5; there is no indecision, no hesitation, and this is often the case with angry thoughts, for they are caused by a definite object, and strike directly at that object with passion and force. So again the person who generated the form represented by Fig. 8 had a very clear and definite love directed towards a specific object, and the maker of Fig. 12 meant to carry out the thought there outlined.

## AN EXPLANATION OF THE DOUBLE.

A thought-form may assume the shape of its projector; if a person wills strongly to be present at a particular place, to visit a particular person, and be seen, such a thought-form may take his own shape, and a clairvoyant present at the desired spot would see what he would probably mistake for a friend in the astral body. Such a thought-form might convey a message, if that formed part of its content, setting up in the astral body of the person reached vibrations like its own, and these being passed on by that astral body to the brain, where they would be translated into a thought or a sensation. Such a thought-form, again, might convey to its projector a magnetic relation between them vibrations impressed on itself.

## THE CREATION OF GUARDIAN ANGELS.

A thought of love and of desire to protect directed strongly towards some beloved object creates a form which goes to the person thought of and remains in his aura as a shielding and protecting agent; it will seek all opportunities to serve, and all opportunities to defend, not by a conscious and deliberate action, but by a blind following out of the impulse impressed upon it, and it will strengthen friendly forces and it will weaken hostile forces, and that impinge on the aura and weaken unfriendly ones. Thus we may create and maintain veritable guardian angels round those we love, and many a teacher's prayer for a distant child thus circles round him, though she knows not the method by which her "prayer is answered."

## A WARNING TO THE KILLER.

## WILLERS.

In cases in which good or evil thoughts are projected at individuals, those thoughts, if they are directly fulfilled, must find in the aura of the object to whom they are sent, materials capable of responding sympathetically to their vibrations. Any combination of matter can only vibrate within certain definite limits, and if the thought-form be outside all the limits within which the aura is capable of vibrating, it cannot affect that aura at all. It consequently rebounds from it, and that with a force proportionate to the energy with which it impinged upon it. This is why we said that a pure heart and mind are the best protectors against any inimical assaults, for such a pure heart and mind will construct an astral and a mental body of fine and subtle materials, and these bodies cannot respond to vibrations that demand coarse and dense matter. If a evil thought, projected with malefic intent, strikes such a body, it can only rebound from it, and it flung back with all its own energy; it then flies backward along the magnetic line of least resistance, that which it has just traversed, and strikes its projector; he, having matter in his astral and mental bodies similar to that of the thought-form he generated, is thrown into responsive vibrations, and suffers the destructive effects of his intended to cause to another. Thus "curses (and blessings) come home to roost."

From this arise also the very serious effects of hating or suspecting a good and highly-advanced man; the thought-forms sent against him cannot injure him, and they rebound against their projectors, shattering them mentally, morally or physically. Several such instances are well known to members of the Theosophical Society, having come under their direct observation.

## Married.

At Lily Dale, N. Y., Wednesday evening, September 15, Judge G. W. Baillet and Estelle F. Howes. The groom was for years a prominent figure in the development of South Dakota and had recently come from the State of South Dakota to Lily Dale, N. Y., to be part of the country and has been a diom and public worker for Spiritualism in the State of New York for a number of years. All friends join in wishing them God speed in their journey through life. They will make their home at Lily Dale.

## XXX.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; cloth, 50 cents. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly. Compact. Price 25 cents. For sale at this office.

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

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject of the Vedas and the Upanishads, and the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Price, 25c.

"After the Sex Struck." By George N. Miller. Price 25 cents.

## THE WORLD BEAUTIFUL.

## SERIES ONE AND TWO.

## BY LILIAN WHITING.

Two choice volumes, each complete in itself, in which spiritualism is related to everyday life in such a way as to make the world beautiful. Each \$1.00. For sale at this office.

## AFTER HER DEATH.

## THE STORY OF A SUMMER.

## BY LILIAN WHITING.

Penned with pure and beautiful spirituality of thought, instructive and helpful to all who love and seek the higher and finer way of spiritual experience. Price, \$1.00. For sale at this office.

OLD AND NEW  
PSYCHOLOGY.

## BY W. J. COLVILLE.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume. The chief aim throughout the volume has been to present a clear and accurate picture of the scientific basis of a theory of human nature, thoroughly optimistic and based on the latest scientific knowledge. Several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and students will find in this volume, or who are called upon to exercise supervision over the morally and mentally afflicted, will derive some help from the doctrines here set forth.



## QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

**NOTICE.**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Harry L. Bullinger: Q. I have just been reading Blavatsky's "Key to Theosophy," in which she makes the assertion that all the best and most powerful mediums have suffered in health of body and mind. As examples she cites a few—Chas. Foster, Slade, Englington, D. D. Home, Washington Irving Bishop, and of the Fox Sisters she says: "After more than forty years of intercourse with the 'angels' the latter have led them to become incurable sots, who are now (1889) denouncing in public lectures, their own life-long work and philosophy as a fraud. Is this true?"

A. It cannot be denied with truthfulness that excessive use of mediumship does impair the health. It rapidly exhausts the nervous force, just as excessive study or physical labor would do, only more rapidly. But this does not testify against its use any more than illness often brought on by physical fatigue would show that labor is harmful. Professional men break down in their vocation and those who delve with their hands grow rapidly old. The demands made on those who have been able to give reliable manifestations have been such that they could resist with difficulty, and they have been overworked. The sweeping assertion, however, that "all the best" mediums suffer in health or become dissolute, is unsupported by facts. Many of the best have had health and attained length of days. The most remarkable, A. J. Davis, has for more than half a century been practicing his rare gifts, and to-day is a type of health.

Judge Edmunds, who possessed wonderful sensitiveness, lived to a ripe old age. Mansfield must exceed the three score and ten.

Dr. F. L. H. Willis was broken in health in his youth, and has never fully recovered, yet his forty odd years of labor as a medium, physician and lecturer, have preserved rather than detracted from his strength. Luther Colby, one of the most sensitive, and who did not spare himself, remained at his editorial post till past four score years.

D. D. Home, the most marvelous sensitive, suffered from causes entirely distinct from his mediumship, and was supported, rather than oppressed, by his spirit friends.

Of the Fox Sisters, Leah, who became Mrs. Underhill, and while retaining her remarkable gift, did not give it publicly, lived past the average length of life. Margaret, whose attractive personality was sufficient to win the love of Dr. Kane, the eminent Arctic explorer, and Kate, who married Mr. Jencken, of England, were both compelled by adverse circumstances to support themselves by their mediumship. In consequence they were overworked, and constantly suffered on the verge of nervous prostration. The so-called "confession" was made by a Catholic priest gaining hypnotic control of Margaret, and with a manager, scheming to give a money-making show. They gave only one, for after explaining just how the raps were produced by the medium, the sounds began and were so distant from her, and peculiar, that deception was shown to the most skeptical to be impossible. The show was not repeated and some leading Spiritualists of New York City, becoming acquainted with the facts, and that her failing health demanded that they should assist her, gave her home and care until her departure to the spirit land—the existence of which she had done so much to prove to others. Yet to the last the rappings came to her bedside, and those in attendance were cheered by the answers received.

J. J. Fly, M. D.: Q. In the matter of thought transference, I see you would imply that a thought in its transference from one mind to another consists only of so many vibrations; and I suppose by this you infer that they are read by the receiving mind, in the same manner that the "pulses and sounds" of the telegraph line are read. If this solution explains all there is of telepathy, then the often-quoted thought, that "thoughts are things," is a mistake. Now with your permission, I wish to state, that I believe your vibration theory is only partly true. I do so, for this reason: In some of my experiments in this line I have assuredly found the thoughts of those whose minds I have been trying to read, when I have been blindfolded, to assume and take on the form of the object thought of, and stand out in bold relief in the psychic light that surrounded me. I have tried this experiment until I am satisfied that there can be no mistake about it, and my conclusion has been that thoughts are truly "things." It is true when the thought comes only as an impression, or a word sensation, they may be so formulated by the vibratory ether taking on certain conditions that they become transformed into a sensation that the receiving mind interprets, or comprehends. Will you please tell me why I see an image of the thought, if a thought is not a thing, and only a motion of the finer ether?

A. Dr. Fly is a profound student of spiritual phenomena, and I am glad to find that no greater difference of opinion exists between his conclusions and those of the Question column. Really there is no difference of fact, only of inference. With the most careful consideration, I fail to see wherein "thoughts are things" because they take form and image in the mind. The great number of instances of appearances, which were purely subjective, shows clearly our own thoughts may become so vivid that the mind mistakes them for reality. In childhood this is frequently the case, and the images of animals and monsters which float before the vision are mistaken for living beings, and frighten children by their horrible aspect.

In vision certain nerve cells are agitated by light, and the mind through the brain makes interpretation. A certain appearance sets a certain set of nerve cells in motion. But these cells are not wholly dependent on light for their activity. The mind by intense thought may set up a similar activity which will receive back as the impress of an objective reality. The thought has become a concrete thing to such a mind, although it has no existence beyond his conception.

This principle is the basis of nearly all the popular experiments in hypnotism; wherein the operator causes the subject to see whatever he desires him to see—for instance, gives him a cane, telling him it is a serpent, and at once it becomes one in the subject's mind. The thought of the operator is so vividly pictured in that of the subject that the mind loses the distinction between it and one called up through the nerves of vision by an object.

Again, while thoughts go out as vibrations (waves) in the spirit ether, they set in vibration the objects they strike, and such objects continue to vibrate for indefinite time. When a mind rightly attuned comes near such object, it at once becomes cognizant of thought which originated the vibrations. This is psychometric reading.

Or the vividness of impression may be so strong, that the person from whom the thoughts come may seem to stand in objective reality in place of the thought. Thus Mrs. Denton records, that she went into a car and saw a person sitting in a seat in front of her, while really no one was there. But the person whose image she saw, had been sitting there. As thought is vibration, a vibration or vibratory condition cannot be called a thing.

Dr. Fly admits the theory as true of thoughts which come as "impressions." His objection rests with those whose images appear. But we must consider that there is only one method of thought communication aside from speech, and the extremes of impression and image-seeing are graded inseparably into each other, in such an inextricable manner that one explanation must include both.

C. W. Batimore has been holding seances regularly for eight months, and has only heard voices in his ears like the "chirping of a chicken." Some occultists have told him that it was his "higher self." He asks: "Is it my 'higher self,' or will it after a time become a spirit voice?"

A. "Subconsciousness," "inner self," "higher self," are, to us, terms misleading and meaningless. Were we to accept them we should receive, as highly appropriate, this theory explaining the voice like the "chirping of a chicken," for no sound or manifestation could be more appropriate for the utterance of this subliminal consciousness. After so long a trial, success may be considered hopeless, if the essential conditions have been furnished.

## BABE WILL CASE.

Eight Thousand Dollars Willed to N. S. A. in Danger.

Once more do I appeal to the Spiritualists of America in the interests of the Babe Will case.

This case may be called at any time. Shall it be said that Spiritualists have not enough interest in their religion to defend this will? Can we expect people to make wills in aid of Spiritualistic institutions if we do not defend the one soon to be contested?

When the National Association Convention assembles October 19, at Washington, may those who have labored so incessantly to sustain it, be encouraged by the news that the money necessary to defend Mrs. Babe's will has been contributed by the Spiritualists of America.

One gentleman will give \$300 if \$1,200 more are raised by October 19. Now let us hear from every Spiritualist at once. Send in your contribution quick.

FRANCIS B. WOODBURY, Sec'y.

## MOTHER.

Mother, how long it's been since last I felt  
Your tender kiss, from the old arm-chair,  
Where oft besides your knee I've knelt  
And learned to lip my evening prayer.

Mother, I seem to see you even now  
Though many weary years have fled,  
I almost feel your hand upon my brow  
Though long ago that hand was cold and dead.

Mother, could I again unto your bosom flee  
When sorrow comes and pour out my complaint,  
What bliss and comfort it would surely be  
To meet the one esteemed almost a saint.

Mother, sometimes I feel your presence near,  
As guardian angel, watching o'er your child;  
Again we think that we can almost hear  
That voice so sweet in accents clear and mild.

Mother, oh, could I always thus have been  
A sinless child upon your bosom fair,  
And when my little childish faults were seen  
You chased away or closely hid them there.

Mother, only a little while and then the veil  
That hangs between us shall be torn away;  
Then in the glory of that world we'll hail  
The joyful morning of eternal day.

Mother, we'll meet and see each other then  
And linger in one fast and long embrace;  
How sweet it is to know we'll meet again  
And recognize each other face to face.

Mother, till then I pray you may draw near  
And be our guardian angel to the end,  
And chase away our griefs and every fear,  
Our darling mother, loving angel friend.  
Oldtown, Me. G. E. NEWCOMB, M. D.

## THE LIBERTY OF LOVE.

Oh! could our souls but rise above the din  
Of the world's discord, lose its greed of gain,  
Then might we turn to the great world within  
And dwell where order, peace and beauty reign.

Then should we trace in everything we see  
The love that gives us whatsoever we need,  
And feel our souls grow large in liberty,  
The liberty that makes us free indeed.

The liberty of love, fraternal, deep,  
The conqueror of envy, fear and scorn,  
The love that feels with sorrow's child to weep,  
And in God's kingdom knows no lowly born.

Such love would bring to us the fruits of peace,  
The golden harvest waited for so long,  
When wars and rumors of them all shall cease  
And freedom be our universal song.

Ah! holy love, God speed the blessed day,  
When thou shalt reign o'er all the realms of earth,  
And hold o'er human hearts thy gentle sway,  
Till they look up and own their heavenly birth.

Then will they speed, as angels do, to trace  
The mysteries of life in all things here,  
And wear its beauty and the nameless grace  
Of the high soul that knows no doubt or fear.

Seminary, Belvidere, N. J. BELLE BUSH.

## EARTH'S SECRETS.

No secret, Earth, thine ample breast  
In summer's prime canst hold;  
Thy dreams of peace, thy vague unrest,  
To the wide world are told;

For each small traitorous flower  
Thou nursed and gav'st life-power,  
And even now foldest into thy bosom kind,  
Doth breathe to arching trees

Thy closest secrets,  
And the trees whisper them to the all-telling wind.  
Not till grim winter's ice and snow  
Lock drop-boughs rigid-tight,  
And lay those tiny traitors low  
Beneath the prisoning white—

O Earth, canst thy proud dreaming,  
Thy planning, and thy scheming  
How to array the spring, to crown and garland her,  
Be safe in thy deep heart;  
And no wind may st. impart  
To the cold world thy thoughts, nor guess their quick-  
ening stir.

HENRY D. MUIR.

## MRS. BESANT'S LECTURE.

(Continued from page 3.)

you while you are being cured of your physical disease, and your mind will be demoralized while your body is being cured. The result is that poison is poured into the causes while you are being cured of the effects; you will be continually sowing fresh seeds of disease at the very time that you are removing those which have grown up on that plant.

If, then, you are going to resort to a mental healer, choose your healer. Be careful whom you admit to that close relationship to your inner life. For you are no longer dealing with the physical; you are dealing with the mental plane and you must be very very careful who influences you on the mental plane, and that you do not buy the health of the body by the injury or the poison of the mind.

You will realize then why it is that Theosophists speak so much about care, why they so insist that before any one develops these powers they shall develop purity of character, nobility of life, compassion and tenderness of thought; why they put the development of the soul before the development of powers; why they try to lead their students to develop these inner forces before they use them on the outer plane, before they employ them in connection with their fellow-man. It is not that we do not realize the powers, but we also realize their far-reaching effect, and we know that to be a mental healer in the real sense a man should be a saint at the same time, and the higher the power is that he utilizes, the cleaner should be the hands he brings to the divine work. All that were called the miracles of the saints were but the workings of spiritual power down to the physical plane, still loftier powers than the mental powers, more potent, more tremendous in their scope. Therefore, side by side with the healing of physical disease by the adept there is always the reference to the sin which is in touch with the physical disease. Only as sins disappear can physical health be secured; only as the inner self is purified can the outer self be thoroughly healthy and secure in health.

We are going onwards to a humanity where disease shall be unknown, where pure bodies shall be the tabernacles of the living God. The pure body, the pure mind, the manifested presence of the deity—these are the stages of human evolution of that ideal humanity towards which we are evolving at the present day.

How vital, then, that we understand and realize that are coming more and more into manifestation. How vital that by careful study we should realize the presence of these forces and understand the methods of their working. But above all let the spirit of love, of compassion, of sympathy, of brotherhood be the motive power that shall underlie the utilization of all these forces in the world. As we become possessed of them let us use them for human good. As we find that they come into our hands, let us utilize them in order to lift up humanity, to raise it spiritually, intellectually and physically at the same time. Let us realize that the raising power is from above, not from below; that pure minds are the things that we should search after; pure bodies will come as a necessary result. Therefore let us keep the proportion, let us keep the balance—have more of the mind than the body, more of moral evolution than physical, more of purity than of physical health. To put it in the words of a divine teacher, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." But if you seek first the lower things, forgetting the higher, then you will often stumble and fall even in the grasping after the lower. Seek the highest; the lower will inevitably come into your hands, and your joy should be in the realization of your oneness with the Divine rather than in your power over the manifestations of physical nature.

## Franklin (Neb.) Camp.

To the Editor:—The Southwest Nebraska and Northwest Kansas camp is pleasantly located a half mile from the village of Franklin and a quarter from the station. It is the result of the self-sacrificing efforts of a very few devoted souls, among them the ex-Quaker "nobleman," Bro. D. L. Haines, and his estimable companion.

We have had an exceptionally agreeable and harmonious meeting, and much good has been done. The attendance was large on Saturdays and Sundays. We held a public circle each day at 9 a. m., a conference at 10:30, devoting the afternoon and evening to addresses, music, etc. No physical mediums—except healers. Excellent work in healing was done by Dr. Lewis Dunton, of Lebanon, Kansas, and others.

The regular speakers comprised D. W. Hull, of Norton, Kan., editor of the Liberator; Prof. J. H. Dunton, of Lebanon, Kas.; Capt. H. B. Brown, Charles H. Moody, J. Madison Allen.

Psychometric test readings, descriptions, etc., were given each day from the rostrum and in private by Profs. Brown and Allen, Dr. Dunton, Capt. Brown, Mr. Burrows, Charles Davis, D. W. Hull and others.

Judge H. B. Benson, of Alma, Neb.; Mrs. Dickson, A. W. Pratt, of Edgar, Neb.; a spicy and genial Campbellite preacher (name not remembered), and Mr. Kruger, a vineyard Methodist clergyman, of Franklin, were among those who gave animation to the conference meetings.

The musical side of the programme was chiefly rendered by the writer with voice, organ and violin.

The gastronomic feature was admirably attended to by Sister Haines and her efficient aids, one noticeable peculiarity being the agreeable absence of flesh food. How can Spiritualists anywhere enjoy the thought of building their bodies out of the substance of the dead bodies of their fellow creatures, murdered to gratify an unnatural, cruel and unspiritual appetite? Read my little text-book, "Figs or Pigs," and continue to practice cannibalism, if you can then feel like it.

At the annual meeting of the association D. W. Hull was elected president; H. D. Benson, vice-president; D. L. Lewis, secretary; H. B. Haines, treasurer, with an executive committee of five.

I go from here to Lebanon, Kas., thence to Topeka, thence to Lakeside, Park camp, between Carthage and Joplin, Mo., which opens on the 18th and closes October 3. Will report further from there.

JAMES MADISON ALLEN.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little book he presents in 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 recommended to all who love to study and think. For sale at this office. Price 25 cents.

## ONSET BAY CAMP.

Retrospective and Prospective View.

Onset has passed its twenty-first birthday, nineteen years of which your correspondent has been connected with it in some capacity, ten of the latter as reporter for the camp to the local and Spiritual press. The Harvest Moon Festival originated in 1889, and each year has rivaled the one previous in the charm of its decorations and attractiveness, the present year being no exception.

At such times perfect harmony prevails, and all work with a will, regardless of any personal feeling or disagreement. For several days previous to the event, the woods are invaded for autumn leaves and berries, the farmers adjacent contribute of the best and finest of their fruit and vegetables, while potted plants, bouquets and floral emblems are brought in profusion. Express wagons are freely offered for use, and there is a real enjoyment in getting ready, as well as the personal interest each one feels in the success of their work.

This year Mrs. Wyman, of Onset, was chosen chairman of committee on decorations, and the prompt acquiescence to the suggestions of their leader verified her reputation as an artist of taste and judgment. We deem it unnecessary to enter into details of description, suffice it to say the floral decorations were indeed charming and unique. Mrs. E. S. Loring, chairman of all committees, was seemingly omnipresent, with a quick eye to the details of every branch of the work. To her is due much of the success of the festival.

Mrs. Vienna Whitwell presided over the ice cream and cake tables in her usual pleasant and agreeable manner, assisted by Mrs. M. E. Waters. Mr. Charles Waters, whose reputation for the cream and sherberts is wide-spread, furnished the cream.

Saturday afternoon seats were arranged in a large circle in the center of the floor of the Temple, five tiers deep, where mediums were expected to take part with their controls in impromptu speeches and song. Our beloved president in charge, Dr. Geo. A. Fuller, acted as chairman on this occasion and conducted the ceremonies throughout the two days celebration.

Sunday morning the sun shone bright and beautiful. There was a large gathering of people to listen and enjoy the services, which opened with singing by the quartette, "The Lord Is My Shepherd."

Sunday evening, address by Dr. Geo. A. Fuller; text, "Strengthen the Things That Remain." After paying tribute to the Harvest Moon Festival, the doctor earnestly and impressively emphasized the importance of weeding out the true from the false in Spiritualism, that we may have a grander and nobler type in the future than in the past, whereby Spiritualism may be acceptable to those outside the ranks to-day; in fact, to all humanity.

Dr. H. F. Tripp followed with remarkable tests to strangers in the audience; also psychometric readings, that were pronounced correct in every particular. Benediction by Mrs. Loring closed a two days' festival that has been harmonious and successful in every particular.

The following notices were given for the coming year: The Onset Improvement Society will hold a fair of one week in the temple the first week in August, the proceeds to be used for the improvement of the acoustic properties of the Temple; also to improve the rink. The camp-meeting session of the coming year will commence the first Sunday in July and end the first Sunday in September, thereby continuing the camp-meeting one week longer than this year.

The Onset Bay Grove Association take this opportunity to thank all those who participated in making this Harvest Moon Festival a success, the committee and aids on decorations, and all who contributed.

AUGUSTA FRANCES TRIPP.  
Onset, Sept. 20, 1897.

**Detroit Spiritualists Happy.**  
It is not often that an event like that which stirred Spiritual circles in this city on last Tuesday evening at the residence of the bride's father, Mr. Kennell, at 400 East Congress street, takes place, the event being the marriage of Miss Lillian Kennell to Mr. Joseph Macdonald, all of Detroit.

The Rev. Mr. Sweet, rector of Christ Church (Episcopal) officiating. Promptly at the appointed hour the bridal party stepped lightly through the hall into the front parlor, where the clergyman awaited them. The soul-stirring strains of Mendelssohn's wedding march (played by Mrs. Macdonald) floated on the perfumed air. Soon the beautiful words of the church ritual were heard and the music died away, and Elmore and Joseph became one. After the ceremony the large company of guests sat down to a bountiful repast.

The ample justice had been done to the feast of good things, the remainder of the evening was devoted to vocal and instrumental music. Many happy exchanges of thought made the hours speed by. The bridal presents were many and costly.

Mrs. Macdonald has been long and favorably known in this city as one of our most highly gifted mediums, her platform and circle work being much sought after, while Mr. Macdonald has undoubted inspirational powers as a platform speaker. Their combined power for usefulness in the cause of humanity will yet be largely felt.

Among the invited guests were relatives and friends from New York, and Dr. C. W. Burrows and wife, conductor of the Central Spiritual Union, of which Mr. and Mrs. Macdonald are prominent members.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thoughts, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

## RELIGION. As Revealed by the Material and Spiritual Universe, Including the Wonders and Beauties of the Diviner Life.

By E. D. Babbitt, LL. D., M. D., Author of Principles of Light and Color, Human Culture and Cure, etc., and Dean of the College of Fine Forces.

- CHAPTER I. Existence and General Character of God.
1. God as a Spirit.
  2. The Deific Location and Mode of Working.
  3. The Nature of God.
  4. The Deific Greatness and Glory.
  5. Moral Evil and Deific Perfection.
  6. Deific Law and Human Intercession.
  7. How Man Helps Govern the Universe.
  8. Creeds and Practices of Christianity.
  9. The Dangers of Infallible Standards.
  10. The Christian Bible Tested.
  11. Religions Tested by Their Fruits.
  12. The Ethics and Religion of Nature.
  13. Life under the Old Religions.
  14. Life under a Spiritual Religion.
  15. Death under the Old Religions.
  16. Death under a Spiritual Religion.
  17. The Future Life.

FINAL REMARKS—The Basic Principles of Universal Philosophy and a Universal Religion.

It is scholarly, philosophic, humanitarian and permeated with high spirituality in tone and teachings. A most excellent work on the subject—the work of a deep thinking and truth-loving mind.

SECOND EDITION, elegantly illustrated, containing 378 pp., 12mo., English muslin, stamped in black and gold; price reduced to \$1.00, or if postpaid, \$1.11; price in paper covers, 50c., or 60c. if postpaid.

For sale at this office.

## A Remarkable Doctor Book

HAS JUST BEEN ISSUED, ENTITLED

## THE NATURE CURE

BY PHYSICAL AND MENTAL METHODS, ILLUSTRATED.

A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice. A Clear, Short-Cut Treatise on the Cause and Cure of Disease.

By MARVIN E. CONGER, M. D.  
Assisted by ROSA C. CONGER, M. D.



The light is turned on to objectionable medical mysteries, latin prescriptions, dogmatic theories and dangerous experiments of the present expensive medical practice.

Every pains has been taken to make the leading points so plain that all, young and old, may easily understand. Condensed facts, short, clear paragraphs are some of the attractive features of THE NATURE CURE.

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English for the plain people, as in NATURE CURE.

Our Definition of Medicine.—Any method or remedy that will remove, alleviate or modify pain and restore the sick to normal condition, is practical medicine.

Stripped of mystery and deception, the study and practice of medicine can be carried to success in every intelligent home. NATURE CURE will lead the way to certain success.

The best medical practice is the one that will cure in the least time with the least risk and expense.

Nature Cure is a true exponent of the practice of medicine as defined, and stands squarely upon truth and demonstration, rejecting theories and experiments wherever health and life are endangered.

The book contains 375 pages, and is fully illustrated; the mechanical and artistic work are the very best. Bound in fine English cloth, marbled edges, \$2.00.

For Sale at The Progressive Thinker Office, 40 Loomis St., Chicago.

## "THE LANGUAGE OF THE STARS."

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro-Magnetic Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price, Fifty Cents.

## CELESTIAL DYNAMICS,

Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

BY THE AUTHOR OF "THE LIGHT OF EGYPT," "THE LANGUAGE OF THE STARS," ETC.

A magnificent and complete course of Astro-metaphysical study, embodying Vital Principles of Life, Mental Force, Sickness and Disease. With the only true and really scientific method of treating the sick successfully. Mental Healers, Meta-physicians, and all who practice the Healing Art Divine should give "Celestial Dynamics" a thorough and impartial study, and thus learn the real cause of their frequent failures.

No Astro-Student can afford to be without this work, if he would understand the Meta-physics of Astrology.

This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

The Price is One Dollar Only, and is within reach of all who seek light. For sale at this office.

## THE EVERLASTING GOSPEL.

A COMPILATION OF THE LECTURES GIVEN BY THE SPIRIT BAND THROUGH THE MEDIUMSHIP OF MRS. MAGDALENA KLINE.

This volume contains a series of lectures, messages and communications written and delivered in public through the mediumship of Mrs. Magdalena Kline, a trance, clairvoyant and inspirational medium. Their tone is entirely new and their spirit good, and even though one may find some ideas that differ from those he holds, yet he will find much to please, benefit and instruct. The work contains all the old-time lectures, the substance of which is mentioned with pleasure and interest, although the ideas advanced concerning Jesus and Christianity are not after the orthodox standard. The book contains 300 pages, and will be sent postpaid for \$1.00. For sale at this office.

## RELIGION OF THE STARS

By O. B. RICHMOND.

G. M. of the Order of the Magi, Chicago.

BOUND IN CLOTH WITH GOLD LETTERS. This volume contains a series of lectures, messages and communications written and delivered in public through the mediumship of Mrs. Magdalena Kline, a trance, clairvoyant and inspirational medium. Their tone is entirely new and their spirit good, and even though one may find some ideas that differ from those he holds, yet he will find much to please, benefit and instruct. The work contains all the old-time lectures, the substance of which is mentioned with pleasure and interest, although the ideas advanced concerning Jesus and Christianity are not after the orthodox standard. The book contains 300 pages, and will be sent postpaid for \$1.00. For sale at this office.











# Proofs of the Existence of the Soul.

## IMMORTALITY ESTABLISHED.

A Lecture by Mrs. Annie Besant, One of England's Most Brilliant Minds.

SHE APPEARS BEFORE A LARGE AUDIENCE OF SPIRITUALISTS, THEOSOPHISTS, AND OTHER ADVANCED THINKERS AT STEINWAY HALL, SEPTEMBER 14, 1897, AND DEEPLY INTERESTS ALL—SPECIALLY REPORTED FOR THE PROGRESSIVE THINKER, BY A. M. GRIFFIN.

In all ages of the world, among all civilizations and all peoples there has existed that ineradicable tendency of man which we find expressed in the words of a Roman, "Not all of me shall die." But that conviction is not in the ordinary sense of the word in itself a proof. It might be argued from it as found everywhere and at all times as apparently being part of human nature; but when I use the word "proof or proofs of the existence of the soul," I do not mean to appeal to that intuition nor to base my argument on that often expressed conviction.

I intend to try to lead you step by step along a line of thought which the materialist might begin upon although he would lose his materialism as he advanced very far, and I want to show you that in dealing with the soul we can proceed from step to step of clear and logical argument, so that the most reasonable and logical of people may be led gradually to admit the existence of a soul, or, at least, we can carry them at first to this point, that the balance of argument is in favor of such an existence and that undoubtedly something exists beyond the mind. What that something is, is to be investigated by a different method of study. And this is much when we can take a materialist and show him that a line of thought and of experiment is open to him which will land him in a position which almost compels him to advance—places him at a point where he can hardly logically stop, and so makes at least a prima facie ground which he may take as a platform from which to go further, as offering a sufficiently reasonable hypothesis to encourage a still deeper investigation.

### THE MATERIALISTIC ARGUMENT.

Let us for a moment consider the basis of the materialistic argument with regard to thought and brain. It is an argument that now is falling entirely out of scientific favor, but it held a very high ground in scientific favor some five and twenty years ago; and at that time you could take up writer after writer amongst the respected scientists of the world, and you would be led by the whole tenor of their argument to conclude that, although they did not say so in so many words, thought was really the production, the result, of matter. Professor Tyndall in that famous Belfast address, when he was dealing with matter and mind, said, as you may remember, that science would probably have entirely to re-cast its conceptions of matter; and that is most certainly a true prophecy. Since the Belfast address was delivered, science has changed its conception of matter. It no longer gives to it the very narrow definition that it used to give in the days, say, of the youth of many of us. We find that nowadays matter is recognized as existing under conditions that five and twenty years ago would have been regarded as excluding the word "material," or as making it inapplicable.

Now, the old argument used to run, if I may just hastily go over it—for it was very familiar to me in the earlier days of my own thinking—the old argument used to run, that thought was directly produced by the action of the gray matter of the brain; that wherever such matter was found, thought was found in connection with it; that wherever it was not found, thought was absent; and that it was even possible to trace a quantitative relation between the amount of gray matter and the power of the thought. Not only was this put in a general way, but it was worked out with extreme care. You remember the old line along which the development of thought was traced in the growing child; how it was said that if you took a child's brain, the thought it could produce was infantile in its character; that as the brain developed into boyhood thought grew stronger; that as the boy grew into a man thought grew more powerful, more subtle; that as the man reached maturity the thought ripened with the growing maturity of the man; that if at any stage of that man's life the brain was injured, then the thought was changed in its character; that if the supply of blood were injured, say as by any intoxicating liquor, then thought became confused with the confused state of the brain; that if you found fever so that the blood was in a bad condition, you had delirium affecting your thought; that if a bit of the skull-pan went in on the brain, at once thought was entirely either changed or disappeared, whereas when you again lifted that piece of broken bone thought returned. As the man grew old, thought weakened. When the brain began to decay, thought entirely vanished. If one little piece of the brain was eaten away, the faculty of the mind that expressed itself through that part of the brain disappeared. And then the argument was triumphantly summed up: If thought grows and increases and ripens with the growth and the increase and the ripening of the brain, if it varies with brain conditions, if it vanishes when the brain is seriously injured, if it grows weaker with the weakening of the brain, if as the brain decays thought power disappears, can we venture to say that when the brain falls to pieces after death thought rises triumphant from its ruins and exists in strength and in majesty?

And the argument was a very strong argument, exceedingly strong to any one who was accustomed to reason from point to point and to follow wherever the process of reasoning led. But the whole of that argument was based on induction. A magnificent kind of conclusion can be reached by inductive logic, but there is always one difficulty in connection with any such argument. You must be sure that in any induction the whole of the facts are before you, for one fact omitted from your basis vitiates the whole of your conclusion. If one thing is left out the whole superstructure falls; and always the weakness of the inductive argument is the possibility of some one fact having been overlooked. Unless you are sure that you know everything in the universe of discourse, inductive logic does not lead you to a certain and final conclusion.

### MATERIALISTIC ARGUMENT FALLACIOUS.

Now, it was by the discovery of facts which were not included in that famous inductive argument that the whole superstructure fell to pieces. One fact alone would have been enough, but instead of one hundred have come to the front. In my argument which is based on the constant relation between two things that constant relation must be shown to exist, and if you can get those same two things moving in an opposite direction, varying inversely, then what becomes of your argument? Now, that is exactly what has happened in connection with the argument based on brain and thought and their constant varying together. It has been found that they do not constantly vary together, and still more that they sometimes vary inversely; that is, that you may get a condition where the brain is partially paralyzed but where the thought is very much more active than when it was working in the brain.

Now, in these first steps of my argument I am not going to prove the soul, but I am going to prove that consciousness may exist apart from a physical organism, for it is that which needs to be proved first before a material-

ist will listen to you at all. There is no good talking about the soul as long as any person is in the position that thought is only the product of the brain—to use Carl Vogt's expression—as bile is the product of the liver. So long as a person holds that position, as some people do, you must shake him out of that by facts that he will recognize before you can begin to talk about the soul, and as every one agrees that the soul is connected with consciousness, if we can show that consciousness exists apart from your constant relation between brain and thought we shall have made our first step out of materialism, and then we shall feel free to go further on in tracing the nature of this consciousness.

Now, speaking generally, a mass of mesmeric and hypnotic experiments put it beyond the possibility of challenge that intelligence can work when the brain is paralyzed.

### SCIENTIFIC EXPERIMENTS.

I prefer in dealing with this question not to take experiments which rest on the evidence of people who might be regarded as people to be challenged because they are looked on more or less as "cranks," like Theosophists. I had rather take some good scientific man, a materialist, to begin with, because his evidence is so much more satisfactory. Always if you can get your opponent to prove your case you do very well, I believe, according to legal maxims, and to prove your own case out of the mouth of your opponent's witness is supposed to be a triumph, I understand, in legal procedure. I shall therefore summon into my witness box some of the doctors in Paris who are materialists—call themselves so; I am not calling them names—but who are utterly unable to account for the results that they have themselves obtained. Quite honestly they say that they do not put forward a theory; they simply record the facts that they have observed—a perfectly sound and proper position and a very useful one to us.

Now, amongst their observations—for I haven't time to dwell on them long—we find this: They have invented some apparatus which tests the physical condition of the beating of the brain while the patient is in the hypnotic state. They have some admirable instruments by which they can measure exactly the beating of the heart, the movement of the lungs, contraction of the muscles, and so on. So that by means of these apparatus they can get a perfectly accurate record of the physical conditions of the person under observation, a quite necessary thing when you want to proceed slowly from step to step. The instrument that they generally use is one in which a revolving cylinder, covered with black-lead paper, is set going with a pencil attached to some part of the patient's body, according to the nature of the observation—attached to a lever and the lever in turn attached to the body, so that any motion in that part of the patient's body is reproduced by the pencil pressing against the cylinder, and as the cylinder revolves the pencil would draw a straight line if there were no motion, but any motion will produce a curve.

Now, suppose you had such a machine attached to your heart, you would get then a series of curves traced on this black-lead paper showing the beating of the heart, and the slightest irregularity in the heart would at once be marked in a very magnified form in the curves traced by the pencil on this cylinder. So again, with any movement of the lungs. There is a definite movement of the lungs and the curve would be recognized by any doctor. So again, if you are dealing with muscular contractions. If you stretch out your arm straight, and you have a weight in the hand, there is action takes place in the muscular vibrations, and that increases tremendously in activity as the arm is held out longer and longer, the effort increasing with the length of the extension of the muscle.

Now, all these precautions are taken in order to eliminate every possibility of fraud or cheating, so as to get an absolutely accurate physical record of the state of the patient's body; and they have thus shown that when a person is in a hypnotic trance the beating of the heart is entirely changed and finally reaches a point so slight that although the movement is thus shown on the revolving cylinder no instrument less delicate would show it was beating at all. The same with the lungs; the movement of the lungs is so slight that no breath can be found as coming from the lips. So also in regard to muscles. There is a distinct trace which enables them to say whether or not the man with the outstretched arm heavily weighted is or is not in a hypnotic state.

Now, what is the condition of the brain when the body is like that? In the first place the blood supply is checked. The blood moves very sluggishly through the vessels of the brain, and in the tiny vessels, the capillary vessels, its movement is stopped. Not only is the supply of blood in this way entirely changed in its motion but the blood is very bad of its kind, for as it is not properly aired in traveling in the arms of the lungs it is very much overcharged with all the products of decomposition, and you have quantities of carbonic acid. The result of that is very well known. It brings about a state of coma, a state in which no thought is possible as far as the brain is concerned. So that we get a person who cannot think with the brain; the brain is stopped. It is placed in a state where anyone twenty-five years ago would have said thought is impossible. You have brought about a physical condition where thought must vanish, and so it does as far as that physical body is concerned. The creature lies there as though he were dead; but you are able to reach him without altering these physical conditions, and you are able to obtain from him mental results, and when a person is in that state you can show that his mental faculties are immensely stimulated, that his memory has quite changed his character; that he can tell you incidents of his childhood which in his normal state he has entirely forgotten; that he will sometimes speak a language which he heard as a tiny child and has since entirely forgotten so that if it is spoken in his presence he is not able to understand it. You will find that the memory is so intensified in its immediate action, leaving the past out of sight, that if you take up a Greek book and the man is ignorant of Greek, and you read over a page from that book he will repeat it word for word without a blunder. Wake him up and he cannot say it, cannot pronounce a single syllable. Throw him back into the hypnotic state and he will repeat it over again and again. Not only have you thus got a very different kind of memory, but you also can obtain a far higher grade of intelligence. A person who is stupid in his waking consciousness is often clever when he is under hypnotic control; not that he reproduces the thought of the hypnotizer, as indeed he will do if he is made, but he will dwell on things where the hypnotizer is thinking on other lines and will argue with him. Cases are on record where a man abnormally stupid has shown acuteness in his argument when he is in the state when the brain cannot work. And so over and over again you get placed on record these observations of abnormal knowledge manifested when the brain is rendered incapable of sane and healthy thought.

The next thing that you remark in dealing with such a person is that you can entirely deceive the senses and make them give reports which are entirely erroneous; that you can make him see what is not visible, and you can equally easily make him not see what is visible; that, for instance, you could make yourself invisible, and if

you like you can leave yourself tangible but invisible, so that he may walk right up against you as though you were not there and start when coming against you he finds an obstacle that he cannot see. So you can alter the sense of hearing; you can make him hear or not hear as you please. So you can, if you like, destroy the sense of touch so that he shall not feel, or you can do the opposite and you can make him feel a solid body by simply stating that it lies between his hands. You can make him smell a sweet odor when you present to him some repulsive article. You can play with the senses as you can stimulate the mind, and prove still more than this by taking an ordinary person and thus hypnotizing and holding him.

And I now pass from the Paris hospitals to statements made by doctors in care of the insane asylums. If you take an ordinary lunatic and throw him into the hypnotic state you can obtain from him intelligence and reasoning power. The moment he is out of that condition he is again a lunatic, but under hypnotism he becomes an intelligent thinker.

Now, these things are done over and over again. Suppose you prove that instead of thought varying with the state of the brain it varies against it; that when the brain is in a state of coma, thought is exceptionally active; that when the brain is paralyzed memory is exceptionally acute and brings back events that are long forgotten, what is the inevitable inference? That although thought may continually be expressed through the brain it is also possible to express it without the brain; that although it is true that many events remain in the normal memory and others are forgotten, that those forgotten events are not really forgotten; that they remain in consciousness although out of sight; that they can be brought up by consciousness although normally they have vanished. So that you are led inevitably, by these observations that can be repeated indefinitely, to realize that human consciousness is something more than is expressed through the physical brain.

I am not going to press the argument one bit beyond that for the moment, but you do prove to demonstration that there is more consciousness in a man than comes out in his waking moments when the brain is in its normal state of activity; that he has a consciousness wider than the waking; that under abnormal conditions this consciousness emerges; that it contains the record of events that the waking consciousness has forgotten; that it is able to exercise powers keener and subtler than the powers of the waking consciousness. So that you finally come to the conclusion that whatever human consciousness may be—and on that at present we will not dogmatize—that whatever human consciousness may be it is something more than that which we know in our healthy waking moments, and that there is more of us than is expressed through the brain; that we are able to produce more in consciousness than our brain allows us to express; and so we arrive at the rather startling conclusion that the brain is a limitation imposed on our consciousness, a partial instrument, instead of the producer, of thought.

### MATERIALISTIC POSITION REVERSED.

That is, we have entirely reversed the materialistic position. Instead of the brain producing thought, thought expresses itself partially through the brain. As much of it as can get through comes through and the rest remains for the time unexpressed but not non-existent. This is so much recognized now that all these French schools will divide consciousness and tell you about the waking consciousness and the dream consciousness, that which is called the subliminal consciousness, and all sorts of wonderful terms that I sometimes think do more to cover ignorance than to express knowledge, and we constantly find the most wonderfully complicated expressions which are intended to convey the idea that I have put into rather rough phrase, that there is more of us in consciousness than comes through the brain.

Now, all these discoveries have very much intensified scientific investigation along the lines of this consciousness which does not work in the physical brain, and you have men like James Sully, men like Sidgwick, and you have leading English writers on psychology, giving a very large part of their time to the state of the consciousness which is outside the waking. Why, some years ago if people had studied dreams they would have been thought as foolish as Theosophists are thought now, but to-day the study of dreams is highly scientific. You need not be the least afraid of losing your character as sane and rational people by the study of dreams. On the contrary you will only be advanced people, going along the lines of the most advanced science, rather in fact beyond your neighbors than below them in intelligence; and this has been the result of finding out how much is to be learned by studies of the dream state, and that is our next step.

Now, there have been certain very interesting physiological measurements made, and if science is good at anything it is good at measuring. It is extraordinary the way modern science measures, the accuracy, the delicacy of it, the way in which by its balances it will weigh, I am afraid to say how tiny a fraction of a grain; and there is nothing in which science has made more remarkable advance than in the exquisite delicacy of its instruments whereby it measures what would seem immeasurably minute results. And another thing that is admirable is the wonderful patience of these scientific investigators. Clifford once spoke of the sublime patience of the investigator, and the term is not misapplied. Their patience really is sublime. They will do the same minute experiment over a hundred, or a couple or three hundred times, in order to be sure that they are right; and I hold that to be a most admirable quality, both mentally and morally; morally because it implies that love of the truth which will take unending pains before it will make an assertion or accept the record of a fact; and I say this all the more strongly because it is sometimes thought that Theosophy is against science. That is not so. We give the fullest admiration and reverence to the patience and the care, the reverence for truth, shown by the modern scientific man. All we object to is when they make inferences too hastily and then assert their inferences as definitely as they assert their facts. Then we get rather into quarrels, sometimes, with them, because we cannot take all the inferences they make, knowing as we do, that the inferences are based on incomplete knowledge of the facts.

Now, one of the things that science has been measuring is the rate of the nervous wave in the physical organization, and how long it takes for a wave to pass along nervous matter, to be transmitted from cells to cells—a fairly difficult thing to observe; I mean with the accuracy with which it has been done; but some of our German friends especially, who are nothing if not accurate, have gone very carefully into these measurements. They have found out the fraction of a second which it takes for a wave or vibration in nervous matter to occur, so that they are able to tell us exactly just how long it takes for such a wave of nervous motion to travel, and that means how many such waves can occur in any given track of nerve within a second of time. They can tell how many such vibrations can be received in a second. Let us suppose for the moment—for the number does not matter for our purpose—let us suppose that they found that nervous matter could receive a hundred vibrations per second. You know that the nervous matter of the eye, for instance, if it receives vibrations more than at the rate of one-tenth of a second the impression is continuous; no longer successive. If your impressions come more than at that rate you get then a continuous line. If you get an impression less than one-tenth of a second you see that impression by itself. Now apply that to the states of consciousness of the later investigations, and you find that a certain number of impressions can be made on the nerve representing states of consciousness or succession of thoughts. Let us suppose that a hundred of those can take place. Now go to sleep and dream and within one second of physical time you may have thoughts experienced by the intelligence at the rate comparatively of four or five thousand or more in the second. You may live in the dream consciousness through a year and ex-

perience successive events; you may live through troubles and joys; all these intellectual results may be experienced and when you are awake one second of physical time only has passed, and yet you have gone through states of consciousness that the nervous system would demand a year to accomplish. Nevertheless you have thought; those states of consciousness have existed; you are able to recall them and they have gone at this immense rate; your intelligence has been working at a hundred times the rate. What does that mean? It means that it has been working in a finer kind of matter. The finer the matter the more rapid the vibrations; the finer the matter the more vibrations you can get in that second. If you are dealing with living matter it moves comparatively slowly. If you are dealing with ether it moves at a tremendous rate, and if you are dealing with matter finer than ether, then inferentially the rate would be proportionately increased to the fineness of the matter in which the vibrations were set up.

If, then, you are able to think at a rate beyond your power of thinking in the brain, it means that your intelligence is functioning in something finer than the brain. I do not want to press it one bit further than it goes, but it does prove to demonstration that your intelligence is working in a medium finer than nervous matter. Whatever that medium is it is very different from the nervous matter of the brain. It may be super-etherial, as a matter of fact it is, but we are content to take up with the position whatever it is. It vibrates hundreds of times faster than any nervous matter can vibrate, and therefore the intelligence has some form of expression which is not an expression by the brain. This is the point to which you are led by an argument in which no flaw can be picked. It is the first time that science has given an argument, clear and definite and impregnable, which proves beyond possibility of challenge that intelligence in man does work at a rate which the brain is unable to satisfy, and therefore whatever intelligence is and does the medium in which it is able to function is something other than brain.

### INTELLIGENCE SURVIVES DEATH.

Well, so far we have gone on ground that no materialist can deny. Our next step is to show that this intelligence which is not dependent on the brain, which is able to work without it, which works better without it than it does with it, more swiftly without it than it does with it—more keenly and acutely without it than it does with it—to show that that intelligence survives death; and see how carefully we are going step by step. We are not hurrying in any way; we are not rushing over it; we are only taking the next very quiet little step. We have got intelligence working without the brain while the brain is still, as you may say, in touch with that intelligence possible; and now we are going to kill our physical brain altogether and see whether the intelligence that functioned in it during physical life can be found functioning without it after physical death. And here, of course, people who believe in immortality have put themselves at a great disadvantage with the logical materialist, by making the life of the soul to begin at birth, because it is obvious that if the soul cannot manifest at birth without a body, then it seems as though it were likely that it could not get on without a body and so death would very much paralyze its action. That is due to a lack of philosophy which has been allowed to paralyze much of our religious thought; and the giving up of the reasonable philosophy of reincarnation or pre-existence of the soul has struck the most deadly blow at all belief in the soul's immortality. Making it dependent on the body for its manifestation, we imply its dependence on a body for its further manifestation. However, leaving that point out, because it need not necessarily come into our argument, we shall get the next definite proof from the experiments of our Spiritualistic brethren, or by such men as Prof. Crookes, who, although he has always refused to exactly identify himself with the Spiritualistic body, has yet convinced himself by his own careful experiments of the truth of many of their assertions. He is a very cautious man and he does not use the word "spirit," but he does show that intelligent entities, after they have been living in a body, they again function out of the body. Of course it is not necessary that the body should have perished by death, but in most of these cases as a matter of fact it has. If any of you will take the trouble to turn up Prof. Crookes's investigations in which he had the medium and what is called a materialization—materialized soul it is called, but that is a very silly expression—a materialized form present under his eyes at the same time, and if you read them carefully—I don't mind how prejudiced you are—when you have read over that account you will be obliged to admit that there is evidence there worthy further consideration. Of course if you have not read anything of the kind nor looked into it yourself, you will probably deny the possibility off-hand, because that is one characteristic of people, that the less they know about a thing the more emphatically they deny it. It is a great advantage to know nothing when you want to be what an English school-boy would call "cock-sure." I don't know whether you have the phrase over here, but it is quite a bit of school-boy's slang, and it always goes hand in hand with ignorance, but I never find it in the scientific man. He is always cautious. He says, "Well, I don't believe it; I don't think your evidence is enough." He won't deny it, whereas the ignorant person will deny with a vigor proportioned to the depth of his ignorance. Now I am supposing that somebody is willing to read; does not think he knows everything in nature; does not believe that everything within the universe is within the limit of his knowledge. If a person has reached that not very advanced position, he may condescend to look into the evidence afforded by a man like Crookes, who has, as you know, invented a convenient little lamp which catches fire as soon as it is opened. The reason why he used that particular kind of light was that it is very difficult to produce a materialization under the light-waves coming either from gas or electric light and so on. It is far easier to produce it in the dark. Now, of course, many people begin to laugh the moment that is said, and they say, "Oh, yes, because it is fraudulent." That is not so; but exactly for the same reason that an electrician cannot produce an electric spark from his machine in a very damp atmosphere; and if you said, "Oh, that is only because you want to commit fraud," he would laugh at you. So it is true that there are certain combinations of matter which do not hold together under the vibrations of ether set up by certain kinds of light. That is all it is. It is merely certain wave motions breaking up these aggregations of etherial matter.

Now, Crookes, being a chemist and an electrician, was too much instructed to take it for granted that the only reason why darkness was demanded was fraud. He thought there might be some other reason, and he invented a particular kind of lamp—some preparation of phosphorus it was—that the materialization might take place in the dark and that then just opening the door of his lamp the air would touch the preparation of phosphorus and it would burn up and give light so that all in the room would be clearly visible. He did this and under these conditions he was able to see the medium lying on the sofa and touch the medium with one hand, the medium being dressed in black, while in front of him within his reach, and he allowed to touch it, there stood the materialized form in white; so that he had the two under his eyes at the same time; no curtains or dark cupboards or anything else, but the two there in full sight at the same time and he allowed to handle both of them together.

Now, that is evidence good enough for any reasonable person if you can trust the accuracy and the honesty of the investigator, and I venture to say William Crookes's name is beyond all challenge for honesty and beyond all challenge for accuracy of observation amongst scientific people who know the kind of experiments that he has made.

Well, in addition to a number of experiments like that, he weighed some of these forms, and he made other ma-

chines which enabled him to test the force that could be exercised without any visible form being used, and so on; so that he was able to show definitely, an intelligent entity able to recall the events of the past life, holding long conversation with him after death had been passed through.

And that experience—not always with such care, to make it scientifically certain—has been repeated over and over again latterly by thousands of Spiritualists. It is foolish to deny those facts. They are on record and if you choose may be re-verified if you are doubtful because fraudulent occurrences have also taken place. You may as well deny that there is any such thing as good money because colored circles have been used. Such events do occur and anyone who goes into it knows that they occur, and I say that although I do not approve of that line of investigations, although I think it dangerous and mischievous; none the less if the person be a materialist and has been led up to the point that we take by the study of hypnotism and by the study of dreams, and that every day when they clinch, as it were, his growing convictions by getting, or much better, by himself trying some experiments along those lines. He need not go to a medium, as three or four people of the same family sitting together will very easily be able to convince themselves that intelligence does exist, and function on the other side of death. That is a very simple experiment can be proved over and over and over again, and it is not necessary to go to any professional medium; any three or four of you who know each other as honorable men and women, may, if you choose, prove it for yourselves. I do not advise you to do this unless you are prepared to do it, if you are, it is worth the risk for the certainty. If you are not, if already you believe in the existence of the soul, then you won't gain very much as to the nature of its existence in that way, and it is foolish to run into danger where there is no equivalent gain, but none the less we are led up here step after step to the point where we find ourselves entangled in the web of materialism, and may know out of the body.

Another line of investigation here, unaccompanied by danger, is the fact that the soul of a person connected with a living body can pass out of that body by training and asserting itself independently of the body, both as regards itself and if it chooses as regards others.

### SOUL EXISTENCE PROVED.

Now, I am going a step outside the line which science would recognize or which can be verified by any one easily. I am coming now into the more difficult experiments in regard to the existence of the soul. These that I have dealt with hitherto anybody can repeat. They are the a b c of the study. If you are materialists begin with those and when you have gone through them you will have convinced yourself that a living intelligence can function without the assistance of the brain, in or out of the physical body. You will have got so far, and when you have reached that you may be willing to take the trouble for the more difficult experiments that follow, those which alone prove the existence of the soul, though the others prove the existence of intelligence outside the physical organism.

I am now going further. I mean by the soul a living, self-conscious intelligence, showing forth mental attributes at will, and able to show forth attributes higher than mental as it grows and develops and asserts itself on higher planes than the physical and the astral. As I say the experiments now are very difficult and training is wanted. The beginning of training along this line of thought, which leads us really into what is called the practice of Yoga, is first to use your mind to control your body and your senses so as to convince yourself that the mind is something other than the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses and against the desire of the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have been particularly addicted. I do not mean give "voluntary abstinence," but give it up for a time, to show that there is something in you,











## THE INTENSE PRESENT.

### A Plea for Searching, Critical Thinking.

All actions are consequent upon certain motive causes, these being the result of thought, the working of the mind of the individual. These results are modified by circumstances, by environment, and principally by the habit of life and the type of mind of the person so surrounded, so influenced. All direction of action is controlled by the will power, if not of the man of whom we are speaking, then the stronger mind, the keener will of some one under whose influence he is, and under whose dominant mind he moves.

If you will carefully study any person you will find that his work, all his achievements are due to what he has seen fit to enshrine within himself as the rule or guide of his mind, and the results of his life are in direct conformity to the character of his ideal. If that be lofty, pure, then the life and its products will partake of these elements; but if egotism and self-satisfaction have worked out an enormously elongated I, then that individual will be groveling, debased, without ambition and perhaps will find his sole pleasure in living a sensual, sordid, selfish life.

This is just exactly the condition of the whole Christian church of to-day. The average member is content to throw all responsibility, all consequences upon that individual who has undertaken to "save him" and is quite content to confess, to pray, but he keeps right on doing about as he has done, and a moral lethargy has fallen upon all Christendom, until the upholders of religious life in all our churches are typical Ivan Winkles, contented to take regular naps of twenty years, feeling severely confident that their "Savior" will attend to all the business for them, and they need not even awake to "change cars for Kalamazoo."

This slothful condition of the "body religious" is but the natural result of a doctrine carried on to its natural conclusion, and one which might be expected from a class of minds that would figure out such a solution to the problem of destiny. When these sleepers are awakened as to why, and what, they always point to the very patent fact that they are "saved," with no necessity for further exertion. Even the old Roman church, with its teachings, and although claiming salvation by virtue of Christ, they are willing to work for it a life time, right faithfully, too.

We say that mental leprosy, a moral

life, multiple madness of such supreme moment that, while we revel in that past, we realize that the full development of a race, now in the prime of its manhood and its womanhood, and the development of a country as a home for this race, is the all-absorbing question of the age.

Then the training of the children who are rapidly coming up, take our place, we must continue our work, so well begun, will occupy the remainder of the short days. The type of men and women who are the sons and daughters of a nation should be the highest concern of any country whose institutions, whose prosperity depend so largely upon the wise administration of just laws and the wisdom and patriotism of her law-abiding citizens. America of the future must contain a race of people so fully rounded out, so manly, so honest and so intelligent, that "to be an American" will be greater than to be a king. While we should study history's pages faithfully, thus to follow those ancient people from their incipience, we must realize their mistakes caused by selfishness, by avarice of the leaders, and while we certainly shall find a rich store to reflect upon, while we garner the past for the sake of the future, we must apply these to our advantage. Then America of the coming time will be the home of a people so intelligent, so peaceful and so true, that they will catch the sunset glow of the past and the benediction of those who before us wrought with patience so fine a nation, all fabric.

Reformers that appear from time to time upon the historical panorama of the world, are most numerous. Many have learned well from the teachers preceding them, and then have incorporated thereon something new, perhaps better, bringing into the lives of those that come after, something higher than those before had known. Many myths are thus relegated to the upper shelf of fancy or legend, and something better taught in place. Since history's page commenced to be written, this same process has been repeated, till the whole life of man can now be viewed from the plane of advanced life, as you would look down upon a valley from the hilltop. We find that heroes are not confined to any race or time, but are always those who have risen superior to their surroundings to teach and live a higher life from better motives.

It is strange that a prophet should have come out of Israel. These people who wandered forty years in a wilderness of such small expanse must have been traveled in a circle, even forgetting to blaze the trees enroute.

Follow these ancient childish people,

lived! When did he die? What were the principal events of his life, and what he himself had said? What circumstances called out such thoughts? Would you call the child wicked or irreverent, or punish her for her most natural queries?

We may quite as well decide now that whatever is too sacred to learn all of it, is quite too holy for man's use, and had better be labeled "hands off," to protect the fragile thing.

So the truth surrounding man, his life and destiny is of no such delicate texture, and since time this course began a truth must stand this test or it cannot be called a truth, and must fall into the realm of fiction. Beauty of allegory is not fact! Ancient legends are only such, and all truth and all beauty are not too sacred to be looked fully in the face. And the time is fully come when no man shall say to another, "Thou shalt thou investigate, and no farther."

A PROGRESSIVE THINKER.

### Young People's Spiritual Union

I believe it will be of benefit as well as interest to the Spiritualists of our country to know of the workings of the Young People's Spiritual Union of the Lily Dale Camp.

A temporary society was organized last year through the ardent efforts of Mr. George H. Brooks. At that time the question of the necessity of a society of National character was discussed, the needs being seen and felt, at the camp.

The first year the efforts resulted in holding several public sessions as "Young People's Meetings," in the auditorium. These were conducted wholly by the young people, and proved to be very successful.

Our president, C. W. Taylor, who is now secretary of the Ohio State Association, delivered a very able address, the closing session, which was published in one of our Spiritualist papers. This year we labored under difficulties on account of the absence of our president and secretary; but through the untiring efforts of Mr. Brooks, who met daily with us, drilling us in physical culture, our work went on. This season we held only one public meeting, our work being more in the social line.

On August 6 we tendered all the speakers on the grounds, about twenty in number, a public reception in the auditorium. After the informal reception of about an hour, address was made by Miss Maud Balcock, Mr. Simon Kittel and Mrs. Lou Moore, representing the Y. P. S. U., and responses were made by Hon. L. V. Moulton, Mrs. Mary Webb Baker and the Rev. W. W. Hicks.

On August 12 a similar reception was given the mediums. Mr. A. Gaston, president of the camp, and Miss Alice Evans represented the Union and the responses were made by F. Corden White, Mrs. Jennie Schofield and Mrs. Maggie Waite. These programmes were interspersed with musical selections. Both receptions were well attended and everyone declared they were well conducted and added much to the social side of camp life.

On August 26 the society gave a pink social, the special features being a short programme, concluded by presenting Mr. Brooks with a Spiritualist badge. A gypsy camp in which several of our well known mediums peered into the mysteries surrounding those who visited them. A museum of natural curiosities, planning the eye on the owl and last but not least, icecream and cake served by a corps of bright young lycium girls adorned with pink caps, aprons and white ribbons, tables delicately decorated with pink crepe paper ruffles, pink dainties and flowers.

The general decorations were pink, flowers were in profusion, everybody seemed happy and the young people went home feeling well pleased with the result of their labors.

On August 28 the society gave a pink social, the special features being a short programme, concluded by presenting Mr. Brooks with a Spiritualist badge. A gypsy camp in which several of our well known mediums peered into the mysteries surrounding those who visited them. A museum of natural curiosities, planning the eye on the owl and last but not least, icecream and cake served by a corps of bright young lycium girls adorned with pink caps, aprons and white ribbons, tables delicately decorated with pink crepe paper ruffles, pink dainties and flowers.

The general decorations were pink, flowers were in profusion, everybody seemed happy and the young people went home feeling well pleased with the result of their labors.

At the annual meeting the organization was made permanent and the following officers were elected: President, Mrs. Lou Moore, 102 East Perry street, Buffalo, N. Y.; vice-president, Miss Susie Hayes, Titusville, Penn.; secretary, Mrs. W. H. Bach, Lily Dale, N. Y.; treasurer, Miss Alice Evans, Bolivar, N. Y.

It was decided that it would be advisable to make an effort to organize a Young People's Union of a National character at the Rochester Jubilee; Frank Walker, general manager of the Jubilee, approved of the plan and invited the Union to be present in a body. A committee was appointed whose duty it was to write interesting articles for the young people's department of the Cassadaga paper, published in the interests of the camp, to the camp attendants will hear from us during the year.

The aims of the Union are to promote the physical, intellectual, spiritual and social development of its members, and another year it has been proposed that we make arrangements to study patriotic laws, and practice music as well as our physical culture exercises. We hope in time to establish permanent quarters to be used as a clubhouse, where we may have a gymnasium, reading room, etc., as well as a place for meetings.

We hope in time to hear that similar societies have been organized at all our camps and in every city in the land. At the present time I know of but three societies: One in Chicago, another in Washington and the corresponding society lately mentioned in one of the papers. The officers of the Union would be pleased to correspond with the officers of these or any other societies or persons interested in the movement of the young people among the Spiritualists.

MRS. W. H. BACH.

Lily Dale, N. Y.

### "Ghost Land."

To the Editor:—I have read with great interest "Ghost Land." The subject which it treats and the wonderful personal experiences that are detailed render every page of absorbing interest. This seeker after the occult will find in "Ghost Land" a mine of incidents, graphically related, that will richly repay the study. No thoughtful person can peruse "Ghost Land" without being deeply impressed with the thought that we are constantly enveloped by mysterious subtle spiritual forces, the influence upon human life. The public should feel grateful to you for the republication of this marvelous book, and every person who has any desire to procure knowledge of the unseen forces that are constantly fashioning material expression, should not fail to read it. I am sincerely yours,

Chicago, Ill. E. SPRAGUE.

## OUR FALL CAMPAIGN.

### The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It is the largest and most varied amount of reading matter. It has the best thoughts of the age. It is sentilates throughout. It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

### One Subscriber.

The Progressive Thinker one year and Ghost Land, \$1.30. Ghost Land alone is worth far more than that. It contains nearly 400 pages, is elegantly bound, and printed in the highest style of the printer's art. Heretofore it has sold for \$2. As high as \$15 has been paid for a single copy. We greatly prefer, however, that you induce some one to join with you—a new subscriber if possible. Help us in making the Divine Plan a success, so that we can give each subscriber a valuable book each year. We make this offer to single subscribers where it is impossible to get another to join. But try hard to get someone to join with you.

After carefully looking over this paper please forward it to some Spiritualist, who certainly will be enough interested in it to subscribe.

### Two or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber. In renewing your subscription always send an additional subscriber, if possible, as that will aid us in making permanent our Divine Plan of giving a book each year to our subscribers. If you know a good thing you will certainly join this club. How any Spiritualist can fail to do so, is more than we can tell. With this offer we certainly should have one hundred thousand subscribers. The 16 cents only pays the expense of postage and mailing. The book is given to you outright.

See it, please, that your Spiritualist friends subscribe for The Progressive Thinker, the largest Spiritualist paper published.

### Five or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber, and an extra Ghost Land to the one who gets up the club. There should be hundreds of clubs sent in. Any Spiritualist who has the least conception of a good thing will join the club. With 10,000,000 Spiritualists in the United States, as claimed, there should be no difficulty in swelling our list to one hundred thousand on these terms. When we attain that number we can give you a book as large as Ghost Land each year; yes, more than give it to you—pay the postage on it also. We are now giving you the book, you only paying the postage and expense of mailing.

### Ten or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.10 each subscriber, and the paper and Ghost Land free to the one who gets up the club. Just think of this offer—a valuable book and The Progressive Thinker one year for \$1.10. Who will fail to bite at one of the many offers presented? Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? The extra ten cents will not pay the expense of postage and mailing. On these terms you are getting the book as an absolute gift. The 10 cents will not pay the expense of mailing.

### Twenty or More Subscribers.

The paper one year and Ghost Land, One Dollar, and a copy of the paper and Ghost Land free to the one who gets up the club. In any community where there are any Spiritualists, Liberals, Free Thinkers and Theosophists, it will be an easy matter to get up a club. At a circle, seance or meeting you will always find some who are ready to subscribe. Any lecturer who tries can often get up a club at a single meeting. In every community there should be some one to get up a club of twenty or more. Just think of it, only one dollar for the paper one year, and that remarkable book, Ghost Land. We pay the postage and the expense of mailing the book.

When you look over this paper, invest in a stamp and send it to a Spiritualist, who in turn, should subscribe for it, and then forward it to some other Spiritualist, thus keeping it in circulation until worn out.

### A Package of Papers.—Clubs.

Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

### We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain as an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

### Enlarging Your Library.

Commence at once to enlarge your library. Subscribe for The Progressive Thinker, and thus obtain Ghost Land on the terms above mentioned. Everyone should have an occult and spiritual library. Begin now to lay the foundation for one by subscribing for The Progressive Thinker. Nothing speaks so well for a house or family as a well stocked library. Such liberal terms as we are offering were never before presented to the people.

### What We Are Trying To Do.

We are trying to reach you who take no spiritual paper. We want to bring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a first-class Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your programme.

### Leading Minds.

Leading minds everywhere are now studying spiritual and occult subjects. You can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to advance subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week, while in Ghost Land you will find food for thought for years to come.

### Stumbling Blocks.

There are stumbling blocks in the way of every earnest investigator or skeptic who is investigating spiritual and occult subjects. There are dangers, too, if not directed aright. The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult subjects in a manner with which everyone should be familiar.

### The Divine Law Illustrated.

The Divine Plan as presented by The Progressive Thinker, is the only one that can possibly place the world on a higher spiritual plane. When those who are prosperous, like the Vanderbilts, Goulds, Astors, and thousands of others, allow their vast accumulations of wealth to be used in a measure for the benefit of those less fortunate than themselves—poor struggling mortals—then they will be carrying out the Divine Plan. Any one, in any considerable degree prosperous, should assist those less fortunate.

With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennial era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.

## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

### RELIGIOUS FRENZY.

Religious frenzy carried people away at Beulah Park, near Cleveland, August 19 and 20, where Miss Leonie McDowell was alleged to have been cured of an illness which had prevented her from walking for sixteen years. When Walter Malone, of the Friends' church, called on those who wished to commune, fully 400 people arose. Nervous excitement, we are told, agitated every person in the audience. A tall, handsome girl suddenly began laughing in the air, clapping her hands till her strength gave out and she dropped on the floor. Men and women were piled over each other in paroxysms of fervor. While this was going on, Rev. A. B. Simpson was announcing a party of suffering people in a distant corner. A young missionary from Arabia was relating his experiences, when a shower of gold, silver and paper money fell at the man's feet. A gold watch and jewelry of all kinds began falling on the platform. Gradually the excitement became more intense and men and women broke out into impassioned prayer. It is such doings as these that drives people crazy and fills our asylums. It is not Spiritualism, but orthodox Christianity that makes lunatics.

### ENTERED THE SWINE.

A religious sect near Cushing, southeast of Perry, Okla., claims to cast out devils. One woman says she has been relieved of nine pestiferous imps. Rev. Mr. Fry, the leader, it is alleged, is healing all sorts of ailments. More than 8000 people died in and around Clayton, Mo., during the last year. The cause of the deaths of the revival have entered the swine. All this in the long month of August, about the 15th. Trouble is anticipated.

### FOR HIS STOMACH'S SAKE.

The Cincinnati Commercial Tribune says, that the genial Bishop Potter, of New York, who has returned from his trip to London, was asked to pay into Uncle Sam's depleted treasury the proper duties on two cases of "the best Scotch" whisky, a present from a friend. The C. C. T. then proceeds very considerably to instruct the good bishop how to "brew hot Scotch," from a formula of one of the Argyle family, printed 100 or more years ago in a little book titled "The Ways of a Goodly People." If the bishop is made of the same clay as English bishops are, he will probably act on the timely suggestion, "for the stomach's sake."

### RELIGIOUS SLAVES.

"Religious slaves" who have no longer followers who will follow them, said General Rufus R. Hixson, on his stretcher at San Christobal. "I expect to be shot. Well, it may help the cause. Other considerations are not important." Here is religious fanaticism. Cuba may be politically free, but she will still be under the domination of the corrupt Catholic priesthood. "Out of the frying-pan into the fire."

### A BLESSED BELL.

On the afternoon of August 13, with elaborate and solemn ceremonies, the new chimes of St. Patrick's cathedral, New York, were blessed by Archbishop Corrigan, in the presence of fully 50,000 people. The bells, which are nineteen in number, were made in Savoy and cost \$50,000; and said to be the finest in the United States. Whether the tone of the bells has been improved by the papal blessing is a matter (like some other religious numerals) I will not pass upon.

### IS A SCORCHER.

The Rev. J. Ward Gamble, of the Central M. E. Church, of Salem, an enthusiastic wheelman, was gambling enough to beat his way through the toll-gate where the cyclists are asked to pay three cents toll. The toll-gate keeper, says the Philadelphia Record, dropped the gates on the reverend gentleman, who, without saying a word, dismounted, pushed his wheel over the gate, crawled under himself, and sped away to camp-meeting, where the pious man and his family are having a good time. He won't be able to beat his way through the heavenly gates, for good St. Peter will be on the lookout for all such pious frauds.

### HOW TO DODGE SUNDAY.

The Salt Lake Tribune tells of an incident that occurred during the Christian Endeavor travel that aptly illustrates straining at a gnat and swallowing a camel: A devout Endeavorer objected to leaving his wife and child on the ground that he did not travel on Sunday. Geo. Heintz, of the Rio Grande Western, showed him the way out. He said: "My friend, you go down to the train and go to bed. It is not wicked to go to bed on Sunday night. Do that, and if the bed moves away and you wake up with it before Monday morning, that will be due to causes over which you have no control, and it will be the bed that was wicked and not you. The pious gentleman took the sinful railroad man's advice, and now George says he is going to take out a patent on his device of how not to break the Sabbath when traveling."

### LET US PREY!

At New Haven, Conn., Sunday, August 15, in the very heart of our boasted Christian civilization, Rev. Wm. Dixon, late pastor of the Congregational church, rose in the pulpit, pale, hollow-eyed man, and in a tremulous voice, said: "Brethren, you expect me to preach to you, but I cannot. I am hungry; I am starving. I have not a thing in the house to eat and no money wherewith to buy food." So saying, he left the pulpit and hurried away, while the pious congregation went to their homes and laughed at the queer antics of the parson, over their beautifully spread Sunday dinner tables. This, says Rev. D., was the experience of one of his predecessors. For a year and a half he had no salary, except \$125, raised by the women at church festivals. He has resigned; literally starved out; and to add to his troubles, his wife is sick in bed. I can add nothing to the picture, unless it be a gold frame. There can be no "silver lining" to such a picture. Let us prey!

### ON A STRIKE.

Rev. I. A. Shanton, of Grace Congregational church, Cleveland, O., Sunday, August 15, preached his farrowest sermon. There is about \$30 due me," said he, "and I owe \$25 for rent and groceries." It is said that the trustees are willing to compromise by paying the debts and letting it go at that. The

Capt. Benjamin Hammond passed to spirit-life, from his home in Davenport, Iowa, September 4, aged 65 years. He was a great sufferer from Bright's disease, and having a knowledge of the grand truth of Spiritualism, anxiously awaited the transition that he might be relieved.

He was for many years a well-known mariner on the lakes, having brought out and mastered several of the finest schooners in the "sixties," that sailed the lakes; he was well informed on all the leading topics of the day, and his high sense of honor and integrity and strict adherence to principle won him many friends. He was identified with Clinton Camp for the past seven years and was an active worker there while his health permitted.

Funeral services, conducted by Mr. Louis Brock, were held at his daughter's residence, and by his request, his body was incinerated.

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

"Social Upbuilding, Including Co-operative Systems of Happiness and Ennoblement of Humanity." By E. B. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper price 25c.







## QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

**NOTICE.**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

C. C. Van Buren: Q. When I began writing it seemed to be automatic, but now my mind recognizes what I am writing. I perceive the writing is not entirely independent of my mind. Should it not be?

A. This correspondent appears to doubt the genuineness of the manifestations, because his mind is sensitive to the thought being written. This cognizance of the thoughts as they are written, is common to all mediums in a greater or less degree, and reflection on the method of communication will show anyone that such must be the fact. The spirit does not take directly hold of the arm and use it as a writer would a pen. The influence must be exerted through the brain of the medium, and hence his mind, however passive, will be cognizant in greater or less degree of the thoughts of the controlling intelligence.

A. C. Priest: Q. (1) Do the spirit teachers regard animal food as morally or spiritually degrading, as a diet, and do they prefer vegetarianism?

(2) What is one of the best German Spiritual papers, price, and where obtainable?

A. (1) This question has been recently answered at length. The consensus of teachings incline to vegetarianism, and as man becomes refined and sensitive, the horrors and cruelty attending the slaughter of animals becomes appalling. Fruits, grains, nuts and vegetables furnish a diet, even excluding milk and eggs, quite complete in the essential food elements, for perfect health, and free from the ptomaines, which flesh often contains, the result of fright, fatigue or disease of the animal before being killed, or change in the juices by the beginning of decay.

(2) The Studien, for many years published at Leipzig, under the direction of Alexander Aksakof, of Russia, has been a dignified and scientific exponent of Spiritualism. Several German papers have been established in Germany. Dr. C. G. B. believed himself called to a mission, and left a lucrative practice in Cleveland, Ohio, to go to the Fatherland and publish such a paper. He succeeded admirably. There have been several started in this country, but all failed. One has been published at Milwaukee, Wis., for the past two years. Emil Neuhaus is editor and proprietor. It is an able paper, and an honor to the devotion of the editor. There are so few Germans interested that the subscription cannot be large, and it is a wonder how so intrinsically good a paper can be maintained. Those who wish a German spiritual paper will do well to send their subscriptions. They will be not only securing the paper for themselves, but strengthening the hands of the editor.

M. F. Smith: Q. Can a medium when he desires, throw off the control, and have some mediums the power to drive away evil spirits, and send them to hell?

A. The lingering superstition in the mind of the questioner is the motive of these questions. The story of Jesus casting out devils, and their entering swine, has borne fruit. How difficult to escape the bondage of the ignorance of the past, and understand that the old ways of thought are obsolete! A sensitive need not fear in passing into the independent state against his wishes. Yet having entered it, his will is in partial abeyance to a dominant mind and he might find it impractical to free himself from such control.

But if what many times has been repeated in these columns on the nature and culture of mediumship be observed, there is not the slightest danger in yielding to such control. Evil or undeveloped spirits will not by their presence disturb those who are their opposites, but will be repelled, and hence if one thinks himself "obsessed" by such, his first attention should be given to himself, to find out wherein he is in error. If his own spirit is in the ways of righteousness he need have no fear. As eagles seek the mountain heights, leaving darkness, carnage for noisome reptiles, bats and owls, spirit intelligences who are good seek those who reach upward to the heights, and those who have not outgrown their animal propensities attract intelligences of a lower order.

C. Pariseau, Montreal: Q. Will you be kind enough to let me know through The Progressive Thinker how many Spiritualists there are in different civilized countries and in the principal cities of the world?

A. The number depends on the definition of Spiritualism. If simply to believe in immortality, then all church members are Spiritualists. The enumeration published long ago of something like 11,000,000, was of Catholic origin, and included all those outside the church, and although repeatedly published, is an unwarranted overestimate. In the absence of data, for there has been no census returns as to the number, nothing definite can be given.

David Cross: Q. At a place of amusement I saw a lady perform wonderful feats, as when a boy sat in a chair, strong men from the audience could lift him with ease. When, however, she placed her fingers on him, three of the strongest could not lift him. What is the cause?

A. Such instances of greatly increased weight, or the opposite, levitation, are frequently observed by those pursuing investigation of spirit phenomena, and in this instance spirit aid may be introduced as a sufficient cause. The manifestation may be adroitly imitated and the expert show great power by the exercise of very little force. Stage feats must be always looked upon with suspicion, and explained by mundane causes, if possible.

Frank I. Bliss: Q. If I can get these questions truthfully answered I shall be fully convinced: Where was I born? My father's name and occupation? My wife's maiden name? Where born?

A. This is a sample of a great number of letters which have been received. Having only personal interest they are not adapted to this department, and are here introduced to show the slender basis on which the questioners agree to found their belief. While mediums are able to answer such test questions, and the genuine platform tests are a series of such exhibitions of spirit intelligence, it is possible for a sensitive to answer by mind-reading when the questioner is acquainted with the facts.

In truth such questioners would not be satisfied if their questions were fully answered. They would desire others, for the test seeker is constantly seeking new forms of what he thinks will be demonstrations, which constantly recede.

It is not one such test which proves Spiritualism, but a cumulation, each making the probability greater.

—H—

Love is more pleasing than marriage, because romances are more pleasing than history.—Chamfort.

## IS STILL A MEDIUM.

Martha Hardy's Power Over the Spirits Remains Unshaken.

Something more than a year ago there were frequent notices in the press of the city concerning the marvelous powers of Martha Hardy, of Ravenswood. This little girl of but 16 years, uneducated and unlearned in science and art, was reputed to have spirits by the score at her beck and call. Columns were written of her singular performances under the influence of the familiar ghosts which responded to her cry for assistance. She had no natural musical talents, yet when she so desired the spook of some dead but once famed cantatrice would come to her aid and she warbled classic arias of the most difficult composition with consummate ease and skill. She knew no language but her own, English, but these spirits enabled her to discourse in French, Spanish and German at will. True, she did not know what she said, but the words impelled to her were in good grammatical and syntactical form. Where is Martha Hardy now?

She was spoken of as the new Tully, but she had no visible Svengali. She went into trances, during which she sang songs and other compositions as difficult as those which made the hypnotized Parisian of Du Maurier's romance famous on two continents, but no human form was seen to aid her in her rendition. She seized a pencil when the spirits so directed and wrote rapidly and without knowledge of what she wrote. She inscribed poems by Bryant, Eugene Field and others in script which was said to be strongly like the writing of those writers, but until what she had written was read to her by a third person—if a spirit can be called a person—she never knew what the paper contained. Then she dropped out of sight. Her performances were lost to mind. Where is she now?

### REMARKABLE MANIFESTATIONS.

Shortly after her exploits were fully written up, Miss Hardy, young as she was, assumed the duties of widowhood. Her parents were living at 1894 East Ravenswood park at the time she gave her heart and hand to Herman V. Higgins. A short time before her marriage she gave a writer for The Chronicle an opportunity to observe her work. She was a mere girl. She made no extravagant claims of supernatural powers. She did not pretend to know what it was that she did. But she seemingly could summon the shade of a favorite sister, dead several years, and hold conversations with her. She did so many things out of the accepted lines of the spiritual science that occult powers of some kind were freely ascribed to her. Yet undeveloped as a medium she was lost to sight so far as the public is concerned.

Mrs. Higgins is still in Ravenswood. She lives four doors south of the home she lived in while with her father. She is busy with the accumulating cares which come to the wife. She has lost none of her power, but as was the case before her marriage is loath to demonstrate it. She has her household duties to look after, she says, and has little time for other things. She is the same care-free girl she was a year ago, with the added maturity and repose of widowhood and maternity. She can do the same things she did a year ago, but as was the case then has little inclination to perform them. She is busy with her home and cares nothing for the fame which her alleged doings might well bring her.

### DOESN'T LIKE TRANCES.

"Oh, yes," she said yesterday. "I sometimes sing and sometimes I write. I do not know that anything has changed since a year ago. Not of any importance. I can't tell what it is any more than then, but it is something. It may be the spirits of the dead for all I know. All I am certain about is that trances are not good for my health, and I don't like to try them. No, I never had any idea of becoming a medium. I have all I can do at home, am happy here and want nothing else."

"We don't have to sit around a table now," broke in her sister, Miss Higgins. "We see things in the room without the sitting about the table with all our hands on it. Martha does not do so much as she did before she was married, but she can do as much or more. If she wants to she can fill the room with queer shapes. I don't know what they are, but I see them."

"Do you mean that they are material objects?" "That, I don't know. But I have seen heads ghostly in appearance in the room. I have seen articles of furniture moved about when nobody was near them. How they moved, I can't say, but they moved whenever she wanted them to or whenever the powers called up willed. She doesn't know any more about it than I do, but there is something more than natural, I am sure."

The young woman who has such powers, as it is claimed, stood by and smiled while Miss Higgins talked. She is not at all reserved about the matter. She seemingly places little importance on it, and is content to look after her family duties and let the spiritualistic portion of her endowments go without challenge. But she will have to come out as a medium, say the spiritualistic folk. She will not be able to resist the influence of making her powers useful any more than she will be able or have been able to throw off those powers.

It was suggested that marriage on the part of female mediums would determine their powers. But this is not regarded by believers in the faith as of any influence whatever. They assert that when a person has such powers as are attributed to Mrs. Higgins they cannot lose them by any human agency. They pay no attention to the regulation of the life of a medium, male or female. This is a personal matter and nobody of the faith ever thinks of suggesting the advisability of celibacy as a means of increasing power. They are to be permitted to marry or remain single as their inclinations dictate. They will be just as successful as mediums in either state.

### WHAT MR. FRANCIS SAYS.

John R. Francis is perhaps the leader just now of the Chicago branch of the Spiritualists. He is the editor of a paper devoted to the propagation of mystic lore and mediumistic manifestations. He is in close touch with all that goes on in the Spiritualistic world. He has not met Mrs. Higgins, but is of the belief that she must some day come out as a medium, no matter what may be her personal feelings on the matter.

"I cannot see," said Mr. Francis, "what difference it could possibly make in Mrs. Higgins' case whether she remained single or married. Her youth might be figured as an obstacle, but if her parents were willing, and she wanted to, she and they were the best judges of her marrying or not. We never pay the slightest attention to such matters. A medium is an ordinary human being outside of his or her power to call up the spirits of the dead. Their lives are not necessarily set apart from the habits and relations of the rest of humanity. So that each is left to decide all questions for him or herself. I can see no phase of a case wherein anybody but the interested persons could or would have any right to suggest a change in a proposed course."

"But there is one thing which I believe to be true. A woman with the power ascribed to Mrs. Higgins will eventually become a medium. She may not want to, but she will not be able to prevent this. She may not know now what it is that impels her to these manifestations, but the time will come when she will be forced to come out. When, is one of the secrets that only time can reveal. We do not know why she was chosen to do these things, so we cannot tell when she will be impelled to make them public and aid us in our work. But that she will do so is one of the things which she cannot prevent."

Mrs. Higgins herself is not yet of this belief. She is of a kindly disposition, and if her friends wish her to go through her performances she is always willing. But she says she cares little or nothing for them herself. She is living at 1888 East Ravenswood park, and is content with her husband and home.—Chicago Chronicle.

## THE MASS CONVENTION

Held at Nashville, Tenn., Under the Auspices of the N. S. A.

It is well known to most Spiritualists, and especially to the members of The Progressive Thinker, that very early in the preparations for a Centennial Exposition in Nashville, Tenn., the authorities of the State, city and the Commissioners of the Exposition, extended an invitation to the N. S. A. to hold a series of meetings or convention in Nashville during the Centennial Exposition. President Barrett visited Nashville early last spring and made the preliminary arrangements, the management extending to the N. S. A. the same courtesies extended to other religious and educational bodies.

Notwithstanding the long camp-meeting season in the North, and the yellow fever scare and quarantine in the South, the results of the convention have been most satisfactory. The influence of Col. C. H. Stockell and the indefatigable labors of Mrs. Loe F. Prior resulted in working up an interest in the Cause and in the convention. For months Mrs. Prior has worked, holding meetings, interviewing influential people, and gathering the various elements of the Cause. The ground-work of the convention was well laid out when the officers, speakers and mediums representing the N. S. A. arrived.

The programme announced two afternoon and four evening meetings in Watkins' Hall, in Nashville, and the morning sessions in the Auditorium at the Exposition. Among the speakers and mediums present were Mrs. C. A. L. Richmond, vice-president N. S. A., Francis B. Woodbury, secretary N. S. A., Hon. L. V. Moulton, trustee N. S. A., and president Michigan State Association, N. S. A., and the president of the State association and special agent of the N. S. A. for the International Semi-Centennial Jubilee to be held next year at Rochester, N. Y.: Mrs. Loe F. Prior, Mrs. Maggie Waite, and Mrs. Annie E. Thomas, of Newport, Ky. Besides these workers employed especially to represent the N. S. A. will be present a number of Spiritualists from different parts of the country. Nearly one-half the States in the Union were represented in the convention, and added to the above, the local workers and Spiritualists made a representation that Spiritism will be proud to boast.

Mrs. Richmond was the guest of Dr. Henry Sheffield, 141 Vine street, one of the ablest and most respected physicians of Nashville, and a long-time Spiritualist. Other resident Spiritualists entertained some of the visiting speakers and mediums, and in every way the Spiritualists and citizens of Nashville have proven the old time reputation of the South for hospitality to be more than well founded.

Owing to the illness of President Barrett, he was not able to be present, and Mrs. Richmond, vice-president, presided at the meetings except those at the Auditorium, when Col. Stockell kindly took the chair as Mrs. Richmond had other duties. In fact, she was announced to give an address at each session, and this, with her other duties as presiding officer, kept her busy. Secretary Woodbury had not expected to attend more than a few hours before the time for the convention to assemble, but on receiving a telegram that he was wanted, he resigned to the scene of action, and there, as everywhere that he is needed, proved that he was "the right man in the right place."

Not entering into the details of the programme, I will simply give the results, so far as observation can give them, of the convention. Mr. Moulton seemed especially chosen to present the scientific side of Spiritualism, as deduced from the phenomena, and no one who has heard him at the exposition of the facts connected with the material basis of this philosophy can doubt that he is the ablest exponent of this branch of the subject that we have in our ranks. His addresses at each session were masterly, and he took up the line indicated above, making a most apt argument, and that the logical listener could not fail to be deeply interested in, and that would most surely lead to further thought and investigation.

Secretary Woodbury gave most interesting and in one instance a very poetic address. Whenever he spoke he was listened to with marked attention and appreciation. He took the chair whenever Mrs. Richmond was to address the meeting, and introduced that lady in most glowing terms, always closing with, "and the Pastor of the First Society of Spiritualists of Washington, D. C."

The work, addresses and tests of Mrs. Loe F. Prior formed a marked feature of the convention, and she was always received with great favor by the audience. Her recent work in Nashville has been a great aid in awakening interest in this convention and in the general subject of Spiritualism. Mrs. Maggie Waite did some of her very best work as a platform test medium at this convention—all the more convincing because she was a total stranger in Nashville at the commencement of its sessions. I believe many were convinced by these tests.

Mrs. Annie E. Thomas, of Kentucky, is a lovely woman and a fine medium. She gave some most satisfactory and startling tests, and I understand that she writes beautiful addresses under spirit inspiration that she sometimes reads from the platform.

Frank Walker, of New York State, was present, and in a few well-chosen remarks urged the people not to forget the Semi-Centennial Jubilee to be held in Rochester next year. Mr. Walker is an able and earnest worker and very enthusiastic about the Jubilee.

There have been many representative Spiritualists from different States, including Col. Jerry Robinson, of Look-out Mountain, Tenn. Nashville is a beautiful city, situated on the Cumberland River, and is surrounded by hills that give the landscape a most picturesque appearance. The Capitol is on a commanding eminence, and the post office court and new city hall are fine buildings. Several colleges and institutions of learning combine to make Nashville the center of enlightenment and culture.

The Exposition grounds, about two miles from the city, are well chosen and the buildings are certainly beautiful and tasteful. There were two morning sessions of the convention at the Auditorium in the Exposition grounds. After each of these sessions the visiting speakers and mediums, as well as the audience, had an opportunity to visit the places of interest and see the very fine display of exhibits.

I will not enter into details, but I venture to say that no State Exposition has surpassed—if any has equalled—that of Tennessee.

The management are encouraged by the attendance during the hot weather, notwithstanding the quarantine of the Gulf States. They think there will be

an increasing tide of visitors throughout the month of October.

There were fourteen in the party of merry sight-seers—speakers, mediums, etc.—who sat down to lunch at one of the pleasant restaurants on the grounds. Needless to say they did ample justice to the viands, as they had to the more ethereal diet of thought a few moments previously.

Time and space will not admit of a lengthened account of what the party saw and heard at the "Exposition," nor will the writer mention that after the ladies grew weary and returned to the city, the grown-up boys remained, whether to ride the camel in the "streets of Cairo," to try the height of the gigantic "see-saw," or to see the magnificent fireworks that ended in a blaze of glory around "the kidding mule," dependant not; but most likely these and more were witnessed, could the story be told.

The two afternoon and four evening sessions of the convention held in Watkins' Hall in the city were splendid meetings, and from the reception on Wednesday evening (in K. of P. hall) to the closing meeting in Watkins' Hall on Sunday evening there was an ever increasing attendance and enthusiasm.

It is conceded by old residents and Spiritualists of Nashville that Spiritualism never had so fine and complete a representation in the city—and, perhaps, all things considered, in the whole South. Many of the intellectual and socially prominent people were in attendance at several of the sessions, and the number of ladies of good education and of refined tastes, who came there accompanied by their friends from the other side.

The press notices have been uniformly good and tolerably full, considering the crowded state of the columns in connection with the Exposition. Too much praise cannot be given to the liberal spirit of the management of the Exposition in thus opening the way for an interchange of thought between religious and educational bodies. This is one of the first on the list; later come other denominations, including the Liberal Congress of Religion, W. C. T. U., and others.

On Sunday night the speakers and mediums were at their best, and it was a quarter to eleven when the meeting was dismissed. Still the audience showed no signs of fatigue. Mr. Moulton left early in the evening for his home in Michigan, after delivering a very fine address. Mr. Woodbury left at 11:30 for Washington. Mrs. Richmond left on Monday for her new field of labor as Pastor of the First Society in Washington. Mrs. Prior will remain a few days and then go South. Mrs. Waite also expects to work in the South. Mrs. Thomas remains until Wednesday.

A telegram was received from Mr. Barrett during the convention:

"Greetings to the convention. May success crown all efforts. An injury keeps me at home."

"HARRISON D. BARRETT.  
Boston, Mass., Sept. 25."

With kindest and most fraternal feelings, shared alike by resident and visiting Spiritualists, with the ties of Spiritual appreciation closely drawn, and with mutual congratulations that the convention proved such a grand success, the convention adjourned. May its light long remain.

OBSERVER.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"Human Culture and Cure. Part First: The Philosophy of Life. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. His title denotes that it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

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

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, herewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"The Prophets of Israel." By Prof. C. H. Cornall, of the University of Königsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

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

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

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

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquet, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

## "THE LIGHT OF EGYPT,"

OR THE SCIENCE OF THE SOUL AND THE STARS.

Finely Illustrated With Eight Full-Page Engravings.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the Spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

### OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. \* \* \* It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price, Three Dollars. For Sale at This Office.

### MOST WONDERFUL BOOKS.

## The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom.

By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."—Chicago Tribune.

"The most valuable contribution that has yet been made to the history of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes his stand, and follows boldly wherever truth bids him come."—Buffalo Commercial.

"The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchained. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."—Chicago Times-Herald.

"Undoubtedly the most exhaustive treatise which has been written on this subject. It is able, scholarly, critical, and impartial in tone."—Boston Daily Advertiser.

"A literary event of prime importance is the appearance of 'A History of the Warfare of Science with Theology in Christendom.'"—Philadelphia Press.

These two large volumes, containing about 900 pages, will be sent to any address on the receipt of the price, Five Dollars.

### A UNIQUE BIBLE PICTURE-BOOK.

## OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.



By WATSON HESTON.

The Stories Numerous—Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

400 Pages 200 Full-Page Pictures.

### CONTENTS.

Sustaining a Theory, Some Glances, The Adventures and Work of Noah, A Hunting Adventure, Abraham, Charles's Great Ancestor, Samuel the Saint, Queen Esther, Isaac and His "Sister," Jacob and Esau, Joseph the Man of Dreams, Solomon the Wise, Jonah the Fisherman, The Omphalos of Debris and Bones, General Gideon, Jephthah, and His Human Sacrifice, Ruth and Boaz, Unstable as Water, God Shall Not Mock, David, God's Favorite, Some Stories from the Book of Kings, Adventures of Prophets, Jonah the Truthful Sailor.

(Cloth, gilt side stamp, \$1.50) Boards, illuminated covers, \$1. Address THE PROGRESSIVE THINKER.







## ANCIENT TIMES.

AUTOBIOGRAPHICAL SKETCH BY  
A SPIRIT WHO LIVED ON THIS  
EARTH 8,000 YEARS AGO—HE  
CLAIMS TO HAVE BEEN TWEN-  
TY FEET IN HEIGHT.

I was born in Tibet, being the fifth son of my father, who was then about eighty years old, but the first-born of my mother, whose age was seventy-two years, in the year 4800 from the creation of man on the earth.

My father possessed many cattle, and our life was nomadic. The climate was constant spring, and our dwelling was a camp of six tents. Each of my father's wives had her own tent, and I lived in my mother's until I was fifteen years old.

By that time she had taught me our alphabet, consisting of eighty letters, twenty-five vowels and fifty-five consonants; to read and write, and to cipher on the decimal system. She had also taught me the simple elements of our religion, to adore the Only True God, and to do my duty to my fellowmen.

Three times a day, at sunrise, noon, and sunset, were devotions, for which the entire family assembled, where my father invoked the Almighty Lord of the Universe to bless and preserve his creatures. The prayer was preceded and followed by singing, in which we all joined.

Our garments consisted of a shirt of linen reaching to the knee, with a girdle, and over that a length of linen or woolen cloth wrapped in various ways round the body; a linen turban for the head and sandals for the feet. Women dressed the same, but the ends of their turbans were so arranged that they could cover the lower part of their face when outside the tent.

After I was fifteen, I studied with a tutor who lived with us and taught the family.

I studied the history of our race, as astronomy, mathematics, and geometry. I learned the properties of the circle and the sphere, and the uses of the lever and the pulley, and the practical application of the lever and the wedge, that the earth was a globe, revolving daily on its axis, traveling in fixed orbit around the sun. I studied with him until I was thirty-five years of age, when he died. He would assist my elder brothers in taking care of the cattle.

Our cattle were about twice the height of those of the present day, and were very wild. My brothers and I were divided into two bands, and the herds were all brought together in the evening, and the night watch had to keep away the predatory animals. In this occupation I remained until I was twenty years of age, when I obtained the full strength and stature of a man, my full height being about twenty feet tall by your measure, and there being now enough younger brothers to take care of the cattle, my father, mother and I considered it best that we should go to Babylon, and assist in the city guard, which was composed entirely of men of our race.

With the blessing of my parents, I started for Babylon, reaching there safely without other mishap than being once attacked by six marauders with slings and stones. They were of the BabyIonian race, about half my height, so that although somewhat injured by the stones, I put them to flight and captured two.

I found several relatives, and by them was kindly received and taken to the chief captain of the city guard, who enrolled me on the list, and sent me to

tear in my new address. I suppose, much the same as those of your police of this present day. At first my pay was in silver coins, about the size and weight of your dollars, per month. We were also well lodged and fed. As I increased in usefulness, the pay was likewise increased.

The Babylonians were not more than half our height, but were an able and ingenious people. They worked in iron, steel and copper; they had machinery for weaving flax into linen, and wool into cloth. They had also discovered and utilized a power to drive their machinery. Heat produced vibration and from that vibrating motion the rotary motion was obtained.

The Babylonians worshiped the sun, moon and stars. They had five temples for the sun, one for the moon and one for the stars. The priests of the temples were all members of one tribe. They had no priests and no sacrifices, but offered no sacrifices. The king did not interfere with our religion, nor we with theirs.

In those days the sea was much nearer Babylon than now. The river carried far more water and entered the sea without joining the other river, as now.

North of Babylon the country was I  
rigrated from the two rivers, where I  
practicable; it brought forth abundant  
ly, and was thickly populated.

When I had been some years on the  
city guard, I was selected to take  
charge of the rowers on a trading gal  
ley, and was sent to the Persian Gulf.  
I laid in a stock of Babylonish goods for  
a trading venture. We followed down  
the coast, calling at various places, and  
I was very successful in disposing of  
my goods, and brought back gold, pre  
cious stones and spices.

The trip lasted for about two months,  
and my trading success had been such  
as to induce me to go again, whenever  
I had an opportunity.

I thus continued till I was eighty years of age, and had become comparatively wealthy. I then took a vacation and went home to get married. My mother selected three wives for me and when my race was due to be closed I returned to Babylon with my wife whom I installed in a house that I purchased.

My wives were all fruitful, and bore me eight sons and fifteen daughters. We lived happily, and I rose in the world, and my race was closed when I was thirty-six years old I became chief captain. I held that office till I was seven hundred and twenty-four, when I retired. I led a peaceful old age until I became eight hundred and fifteen years of age, when I passed out from my life.

(Continued on page 5.)





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

VOL. 16

CHICAGO, ILL., SATURDAY, OCTOBER 16, 1897.

NO. 412

## WHAT A HEAVEN!

Orthodox Teachings of the Not Distant Past.

To the Editor:—Having had quite an interesting talk with a prominent member of the M. E. Church, the question was asked by myself, why the churches of today varied so far from the teachings of the past thirty years; and he argued it was the same as viewed from the Bible teachings in past years. I have taken pains to copy from "The Seers of the Ages" the views of several divines, which, if taught in our churches of to-day, in a short time they would reduce to empty pews. I remember from 1840 to 1857 it was the common doctrine of the Methodist and Presbyterian churches in that time.

Rev. Joseph Benson, Methodist commentator, says: "Infinite justice arrests their guilty souls and confines them in the dark prisons of hell, till they have satisfied all its demands by their personal sufferings, which alas! they can never do. . . . He will exert all his divine attributes to make as wretched as the capacity of their nature will admit. . . . Number the stars in the firmament, the drops of rain, said on the seashore; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every grain of sand represent one million of tormenting ages, and know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

Rev. Ambrose, in a discourse entitled "Doomsday," pictures the torments of lost souls thus: "When the damned have drunk down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with hideous yellings and outcries of the damned in flames, the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, and every part, shall fry in flames."

Rev. Mr. Emmons wrote in his series of sermons (sermon 19): "The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell; among these may be their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation, while the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, amen! hallelujah! praise God!"

"When they (the saints) shall see how great the misery is from which God hath saved them, and how great a difference He hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they. It will give them more a sense of wonderfulness of God's grace to them. Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will be the happiness of the saints forever."

Rev. Jonathan Edwards, in his "Practical Sermons," says: "The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned, it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praise."

Rev. Thomas Boston, in his "Fourfold State," informs us that "The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say amen to the damnation of her who lay in his bosom! The godly parent say hallelujah! at the passing of the sentence of their unruly child, and the godly child from the heart approve the damnation of his wicked parents who begot him and the mother who bare him." p. 336.

Rev. Thomas Vincent, a Calvinistic clergyman of the past, indulges in the following pleasant thoughts: "This will fill them (the saints) with astonishing admiration and wondering joy, when they see some of their near relatives going to hell, their fathers, their mothers, their children, their husbands, their wives, their intimate friends and companions, why they themselves are saved. These affections they now have for relatives out of Christ will cease, and they will not have the least trouble to see them sentenced to hell and thrust into the fiery furnace."

Such are the views of some of the teachers of the past.

These sketches are copied from "Seers of the Ages," from the pen of Dr. J. M. Peebles, one of the ablest writers of to-day. It should be read by every Spiritualist. It glows with the grandest thoughts from such men as Wm. Lloyd Garrison, Victor Hugo, Bayard Rustin, Rev. Theodore Parker, W. E. Channing, G. H. Heyworth, A. D. Mayo, G. W. Skinner, G. S. Gove, Dr. Eli and Adin Ballou, J. P. Sanford, H. A. Reid, Dr. Fisk, Dr. Townsend, Dr. Barnes, Tuttle, Kerr, H. E. Elkin, Washington Irving, Horace Greeley, William Howitt, Gerrit Smith, and Harriet Beecher Stowe. Such a list of writers should amply recommend the work to all Spiritualists, which can be had by addressing the editor of The Progressive Thinker.

D. L. CARPENTER.

Fort Wayne, Ind.

Education is the apprenticeship of life.—Willmott.

The sure way to miss success is to miss the opportunity.—Chasles.

Beauty in the heart writes its name on the face.

He shall be immortal who liveth till he be stoned by one without fault.—Piller.

## IMPORTANT ANNOUNCEMENT

### The War We Referred to Has Commenced.

We take great pleasure in announcing that we have made arrangements to have full reports made of the Debate that took place at Anderson, Ind., last week between the veteran Moses Hull and Elder Covert. Mr. Hull affirmed: "That Modern Spiritualism is in harmony with the teachings of history, reason and the Bible." Elder Covert contended for this: "That Modern Spiritualism, as a so-called religion or science, is a delusion, a fraud, a lie, and that its honest believers are deluded the same as sincere Mormons."

This report, made at great expense, will appear soon in The Progressive Thinker. It will be invaluable to every Spiritualist. Now is the time to send in additional subscriptions. The paper will be sent three months for 25 cents. Every Spiritualist who has the good of the Cause at heart should subscribe at once.

## TRUTH WILL CONQUER.

Views of a Very Prominent Worker.

To the Editor:—Owing to the severe illness of our secretary, Mrs. Barry, no report has been sent in of the Philosophical Society, and in answer to the question of all interested parties I would say that from October 1 until July 18, I, as pastor of this society, held regular meetings twice each Sunday. Since then I have spoken at Minnesota Station Camp, O., for nearly three weeks; Newton Falls, Cleveland and Island Lake. The month of September was to have spoken in Ohio, but sickness and the transition of my only sister, Mrs. S. S. Brooker, who passed to the higher life September 8, 1897, called me back to Michigan, where I shall remain until October 1, when I go to St. Louis, Mo., to minister to the Self Culture Society. November 1 I shall resume meetings for the Philosophical Society of Detroit, this being my sixth year of regular speaking (twice each Sabbath) for them.

There are several meetings in progress in this city, conducted by home talent and one at Prismatic Hall, conducted by the Potters and Donovans. The National Society, chartered by the State Association, is not holding meetings at present. I do not know whether it will resume meetings or not this winter. It seems a great pity that the so-called Spiritualists in our large cities do not stand together as one, each one aiding and assisting the other, but a half-dozen people will band themselves together, organize a society of their own, will not affiliate with either State or National organization, run them to suit themselves, engage people to lecture and give tests for them, regardless of reputation or character, only so the sensationalist draws the crowd. After a time the investigator becomes disgusted and calls Spiritualism the greatest humbug of the nineteenth century.

At one of our camps this summer a lady told me that in their city one medium gave two hundred names correct, and it was just wonderful, and those were the kind of mediums that Spiritualist societies should engage if they wished to succeed. Well, while we know some test mediums are enabled to give names at times, we also know that some of these noted test mediums have them all prepared before they go upon the rostrum. I know whereof I speak, for upon two different occasions two of these noted test mediums offered to furnish me with all the names desired. Upon one occasion I opened the door and invited them to leave; the other I treated with silent contempt. These people were strangers to me and they seemed greatly surprised that I did not accept of their offer. Being dishonest tricksters, they seemed to imagine all others the same; and by observation and knowledge of the facts in the case, I do not see how honest mediums can possibly compete with the fraudulent ones. Every one knows that at times conditions will affect mediums so that it is almost impossible to either see clairvoyantly or hear clairvoyantly, and but little can be given at other times we can both see and hear clearly. But the truth of the matter is, Spiritualists demand more of their mediums than can be given; then the fakes put on their appearance, to the ruin of the good and true, and generally speaking, if mediums who have the good of Spiritualism at heart speak

one word against fraud they are called jealous and envious, and for that reason many of them remain silent. Our daily papers are filled with advertisements, telling of what the Prof. and Mme. can do, and several who have been duped in this manner have called upon me, saying that they have spent as much as \$500 for development of mediumship, and before they received any benefit the developer had shipped for parts unknown. This is an every-day experience in our large cities, and this class of so-called Spiritualist mediums and clairvoyants are tearing down nearly as fast as can be built up.

Prof. Barrett, in some of his articles, has given me truths to the world that many Spiritualists are willing to accept, but with such as he at the helm of the Banner of Light, and with the earnest and honest workers in our ranks, aided by the Progressive Thinker, we hope to see Spiritualism take its proper place.

I hope to see the dross separated from the gold, and true Spiritualism and Spirituality, which brings that knowledge to the world of the immortality of the soul, that cannot be taken away from us, become the heritage of the whole human race. Believing that the whole human race. Believing that

Truth crushed to earth shall rise again; The eternal years of God are hers; While error, wounded, writhes in pain, And dies amid her worshippers—sincerely believing this, let us band our forces together as one, working and co-operating with our angel helpers to bring about a better and more spiritual condition of things.

N. S. BAABE.

## WHEN AUTUMN DRAWETH NIGH.

Where the vines on upland hedges lie  
Crimsoned with a golden hue,  
And a flood of mellow mistreels  
Mantles earth as with dew  
And the myriad insects, flute-like,  
In rivalry make reply  
And tree and shrub and grass alike  
Tell that autumn draweth nigh.

Where a perfume rare in leaves  
On saphyrling floats,  
Rich with incense from golden sheaves,  
Mingle with the insects' notes,  
And from the arching blue-lit dome  
Swing the censers of the sky,  
Hushed in dreamful monotone  
As autumn draweth nigh.

Where the slumberous evening steals  
Over sky and land and sea,  
And the pulsing of earth reveals  
The mysteries of Divinity!  
Deep and solemn, grave and fair,  
Moves a presence in the sky—  
All her wonders to lay bare  
As autumn draweth nigh.

Where strange secretaries come rolling up  
And work a haunting spell,  
As again we drain life's bitter cup  
That memory keeps so well;  
And from the heavens one lonely star  
Comes forth to mourn on high  
And beameth o'er our path afar  
As autumn draweth nigh.

Earth's fairest dreams of life will fade,  
The sweetest songs will cease;  
The dearest friends whose love hath made  
Our lives a rich increase  
With time and change combine their art  
To dull the ear and eye,  
But faithful memory still warms the heart  
As autumn draweth nigh.

BISHOP A. BEALS.  
Summerland, Cal.

The wicked have no possessions that are fire-proof.

## GOD IS LOVE.

Love, Contrasted With the Devilishness of Romanism.

Associated Press dispatches give out the information that the young French Canadian priest, Abbe Richer, who fell in love with Josephine Cote, had submitted to a term of three years' imprisonment of his offense in one of the monasteries of the Monks of Oka, and that Josephine Cote was now imprisoned in the Convent Valdes Bois.

Later dispatches give out the information that the man in the case has merely been transferred to another parish and is a free man.

But, alas! the woman, as usual, is caught and thrown into prison. The offense (so-called) committed by these mortal beings was that they had been guilty of exercising one of the noblest, most divine and grandest of all God-given functions of the human heart.

THEY LOVE EACH OTHER.

Love is the human heart is God permeating the soul of mortal man. What would become of society to-day if the power that incitebrates these young people could succeed in driving from the human breast this earthly expression of God in man? Yes, what would become of civilization itself? Love driven from the soul of man would cover the earth with the darkness of selfishness, superstition, bigotry and despotism.

Fill the soul to overflowing with love and this world will be a heaven.

Love is the foundation of the hearthstone of homes, destroy our homes, and the foundation of the greatest nation on earth will crumble and fall.

HEAVEN BECOMES A HELL WITHOUT LOVE.

Our Elder Brother's command was that we should love one another; however, he was a heretic in his day, therefore he was crucified.

Some one says, "God is love," but the power that savagely tears apart these souls and places the weaker in the hands of a prison wall, says, "You shall not love one another."

It is an offense—'tis for a pure-minded priest to love a pure and virtuous woman? God created man male and female; they were endowed with a faculty to love each other. Is it, then, an offense against God to use these faculties? No.

It is an offense against the despotic tyranny of a powerful organization that is selling under the name of a church, but in fact is a powerful organization trying to control by any cost church and state, school and home.

Let us have no more of these things, no creeds; freedom, not confinement; and an influx of light and love into the world that every soul may be permeated with a desire to be good and to do good for the good there is in the act of doing good, which is true religion, the love of man and the fatherhood of God.

Under the laws of a State or nation an individual cannot be confined in a prison without due process of law; why, then, should a civilized people surrender this right, (a privilege the State dare not exercise) to an organization that would control us on under the name of religion or not?

In the city of St. Paul there stands a mammoth structure with beautiful grounds that nature seems to smile upon, which is known under the benevolent name of "The House of the Good Shepherd." Instead, this building which is a prison for young women, girls have been placed and kept in confinement in this jail without the sanction of law. Within the last few days six young girls have escaped from this prison by breaking the bars.

The most fearless of these girls tells a story that should be to the ears of these young girls, every honest mother who believes in the virtue and purity of womanhood.

Strange as it may seem, this young girl's name is Emma Cote. Can it be that Providence has selected Josephine Cote, of Montreal, with whom the young priest fell in love, and Emma Cote, of Brainerd, Minn., to be martyrs in the cause of humanity, to give a glimmer of light to mankind, to warn him that the true God is permeating the souls of each and every one of God's children on earth; that creed-made gods are of man's making, and that ignorance or trickery, and that we all belong to one great family of human beings?

EMMA COTE IS A MARTYR.

Two years ago her father married a woman whom Emma did not like, and she told her father she would not live at home. Up to this time Emma and her little sister had kept house for their father. Her father, a benevolent man, placed both the children with the Franciscan Nuns at Little Falls, and as Emma says, there were no bolts and bars there and in a few days she got out, but as her sister was too little to accompany her, she left her there.

Emma was then taken by her father and placed in the House of the Good Shepherd, in February, 1896, and she was 18 years of age in the following March, and there was an understanding between the father and the Mother Superior that she should be let out when she was of age (18 years), the father saying, after that he would have nothing to do with her.

Did the Mother Superior let her out? No! Emma Cote had been confined in this prison by bars of iron, not ties of love, until last week, when she broke out, taking five other girls with her. Her father, a benevolent man, placed both the children with the Franciscan Nuns at Little Falls, and as Emma says, there were no bolts and bars there and in a few days she got out, but as her sister was too little to accompany her, she left her there.

When pleading for her rights before the magistrate, she said: "Anything is better than being behind bolts and bars," and that she hoped to secure employment, that she might make enough to take care of her little sister, who is now 11 years old and still at Little Falls.

N. C. WESTERFIELD.  
St. Paul, Minn.

## DR. A. VOISIN

On the Cure of Insanity by Suggestion.

Dr. August Voisin, who has charge of the insane patients' wards at the Salpêtrière Hospital, in Paris, is vice-president of the Paris Psychological Society, has introduced the application there of therapeutic suggestion, during hypnotically induced sleep, into the treatment of nervous-mental diseases. Asked as to the success obtained by this mode of treatment, Dr. Voisin claimed to have obtained a most valuable resource.

The fact that insane patients who are hypnotizable may be cured with relative facility, would make us wish, said he, that all these unfortunate might be hypnotizable. Suggestion, however, has only effect in cases of insanity caused by nervous disorder. It has no influence in cases caused by functional lesions, paralysis, epilepsy or softening of the brain. But in all cases of hysterical mania, cataplexy, moral perversion, dipsomania, morphomania, hallucinations, mania of persecution, suicidal, homicidal and hypochondriacal ideas, curative effects can be produced. He had succeeded in hypnotizing patients even who were in acute states of mania and stopped their crises.

INTERMITTENT HYSTERICAL MANIA.

pertains to insanity, said the Doctor. Many patients are under the spell of a fixed idea. Occasionally strong mental or emotional shocks leave a deep mental scar which deranges the normal course of the mind and entails a state of mono-idealism, in which the patient is "possessed" by the idea, instead of possessing the idea and regulating it. Such cases are usually of a chronic nature, and really haunt and obsess the subject. Yet outside of these states of mono-idealism such patients may be normally healthy, and even responsible in other matters. The fixed idea possessing and haunting them in this manner may be combatted, repelled and suppressed by suggestion, and in no other manner.

But these nervous cases were very complex and far from being understood. For instance, he had had a servant girl among his patients, who had accused her master of forcibly entering her bed-chamber, and who was found on investigation, however, that she was hysterical and had hallucinations before she entered that situation. The scene in question, in which she accused her master of having participated, was a hallucination produced by auto-suggestion, probably. She had been almost certainly accused of incest, and the hallucination persisted when she was thrown into the sleep state.

Another of his patients had lost her sensibility for five or six months back, showing a hysterical derangement. But he could not tell whether she was living or dead, or whether she was in a secondary state had emerged permanently. In fact, more patients live in their secondary state than is generally supposed.

Professor Boirac had treated this patient magnetically and restored her sensibility.

Insanity may, however, be caused by strong emotional or moral shocks, or by epilepsy, apart from hysteria. An epileptic soldier became insane by the shock entailed on seeing a girl's head carried away by a shell. Strong moral shocks may render women insane. He knew of several cases in which women who had been forcibly isolated became insane by the shock. In one case the scene became a fixed idea and repetition itself in the girl's mind, thus haunting her.

He had effected many cures by stimulating or regulating their deranged psychical functions by the suggestion. He assisted their deranged or enfeebled minds by suggestions implanted during hypnotic sleep, thus making them regulate their lives, to regular work, etc., in a manner which their own wills were too weak to effect, and by effecting the fixed ideas that obsessed them, by other suggested ideas.

He had read a paper on this subject at the Psychological Congress at Munich in 1896, in which he described forty-two cases of insanity he had cured by suggestion. This had been published as "The Use of Hypnotic Suggestion in Certain Forms of Insanity," at Baillière and Tils, Paris.

DR. LUYE, DR. BERILLON, ETC.

It may be remembered in this connection that Dr. Luyé, another French authority on insanity, showing that hysteria, insanity and epilepsy are accompanied by a derangement in the normal colors of the magnetic (or psychical) aura, which would confirm Dr. Voisin's statement that these affections are derangements in physical functioning. Dr. Berillon (inspector of asylums) defined hysteria as a psycho-physiological disorganization. It is probable that such derangement may exist in a minor degree in people of weak character and feeble will. Professor Janet and Dr. Charcot, Jr., have affirmed that all hypnotizable people are hysterical, though they may not know it. Several other leading authorities maintain that sixty or seventy per cent. of the general public are hypnotizable. If that be correct, then most people would be hysterical in some degree, or, in other words, psychically disorganized. If that be the case, then it would indeed entail charity in our judgment of the weak and the feeble. And in this respect Dr. Berillon has said that the influence of strong people, i. e., people of strong vitality, over weaker ones, is a sort of bewitchment and natural sorcery.

This is further confirmed by the fact that animal magnetism or psychic aura, or sensibility, as it has been variously termed, is identical with vitality. The influence of the physically strong over weaker men is but a minor phase of magnetization (mesmerism), or suggestion, therefore, and as Baron Du Potet says, it is magnetism that is the agent of magic, or magical agent, of which fact he gives most curious illustrations in his "Magic Unveiled."

(Continued on page 5.)

## SPIRITUAL GROWTH.

Thoughts on Esoteric Evolution and Soul Unfoldment.

We are all members of the great Universal Brotherhood of Man, as yet, so few, as compared with the many, fully realize this great basic truth. The great changes that come to us in our family relations through the death of the physical are in all cases the result of causes; given the causes they are inevitable results, and are in no case attributable to an overt or specific act of a Deity or Oversoul. They are results of causes operating through forces in nature, under fixed and immutable laws, that emanate from the Infinite Creator of all that was, is, and ever shall be that are applicable to all living persons, and living and apparently inanimate things. In most instances we are ignorant of the immediate or remote causes, and also of the forces and laws, hence we are so prone to conclude, in our ignorance, that we are buffeted by the capricious whims of a creation of the minds of men they call God. This is one of the greatest errors of this bygone ages, and an error out of which, through evolution of thought, many, many people of our present era are progressing, and cannot but reach the goal of their life, of which each man and woman possess aspirations for truth and absolute knowledge, will progress, when he or she shall learn to think and meditate in solitude and silence, and to go within, where will be found the great fountain or reservoir of all knowledge and a complete realization of the truth. There is One, Absolute, Invisible, All-knowing, All-conscious, All-loving, All-being Creator of all that is; of all there is of Being, of all there is of cause, of all there is of Law, of all there is of Force, of all there is of Effect. All that is, from the lowest forms of matter, the atom, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God.

On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God.

On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God.

On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God.

On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God.

On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God.

On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God.

On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God.

On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God, and all that exists in the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God.

(Continued on page 5.)

## ANCIENT TIMES.

AUTOBIOGRAPHICAL SKETCH BY A SPIRIT WHO LIVED ON THIS EARTH 8,000 YEARS AGO—HE CLAIMS TO HAVE BEEN TWENTY FEET IN HEIGHT.

I was born in 12bet, being the fifth son of my father, who was then about eighty years old, but the first-born of my mother, whose age was seventy-two years, in the year 4800 from the creation of man on the earth.

My father possessed many cattle, and our life was nomadic. The climate was constant spring, and our dwelling was a camp of six tents. Each of my father's wives had her own tent, and I lived in my mother's until I was fifteen years old.

By that time she had taught me our alphabet, consisting of eighty letters, twenty-five vowels and fifty-five consonants; to read and write, and to cipher on the decimal system. She had also taught me the simple elements of our religion, to adore the Only True God, and to do my duty to my fellowmen.

Three times a day, at sunrise, noon and sunset, were devotions, for which the entire family assembled, when my father invoked the Almighty Lord of the Universe to bless and preserve his creatures. The prayer was preceded and followed by singing, in which we all joined.

Our garments consisted of a shirt of linen reaching to the knee, with a girdle, and over the shirt of linen or woolen cloth wrapped in various ways round the body; a linen turban for the head and sandals for the feet. Women dressed the same, but the ends of their turbans were so arranged that they could cover the lower part of their face when desired.

After I was fifteen, I studied with a tutor who lived with us and taught the family.

I studied the history of our race, astronomy, mathematics, and geometry. I learned the properties of the circle and other curves, the principle and practical application of the lever and wedge, that the earth was a globe, revolving daily on its axis, traveling in a fixed orbit around the sun. I studied with him until I was thirty-five years of age, when my father sent me to assist my elder brothers in taking care of the cattle.

Our cattle were about twice the height of those of the present day, and were not wild. My brothers and I were divided into day and night watches, the herds were all brought together in the evening, and the night watch had to keep away the predatory animals. In this occupation I remained until I was sixty years old; I had then attained to my full strength and stature, over twenty feet tall by your measure, and there being now enough younger brothers to take care of the cattle, my father mother and I considered it best that I should go to Babylon, and enlist in the city guard, which was composed entirely of men of our race.

With the blessing of my parents, I started for Babylon, reaching there safely without other mishap than being once attacked by six marauders with slings and stones. They were of the Babylonian race, and I was right, so that although somewhat injured, the stones, I put them to flight and captured two.

I found several relatives, and by them was kindly received and taken to the chief captain of the city guard, who enrolled me in a list, and sent me to learn my new duties.

These were, I suppose, much the same as those of your police of the present day. At first my pay was six silver coins, about the size and weight of your dollars, per month. We were well lodged and fed. As I increased in usefulness, the pay was likewise increased.

The men of Babylon were not more than half our height, but were an able and ingenious people. They worked in iron, steel and copper; they had machinery for weaving flax into linen, and also for spinning wool into yarn. They also discovered and utilized a power to drive their machinery. Heat produced vibration, and from this reciprocating and rotary motion were obtained.

The Babylonians worshipped the sun, moon and stars. They had five temples for the sun, one for the moon and one for the stars. The priests of these temples were all members of one tribe. They had some mystic rites and ceremonies, but offered no sacrifices. They did not interfere with our religion, nor we with theirs.

Near Babylon the sea was much higher than it is now. The river carried far more water and entered the sea without joining the other river, as now.

North of Babylon the country was irrigated from the two rivers, wherever practicable; it brought forth abundantly, and was thickly populated.

When I had been some years on the city guard, I was selected to take charge of the rowers on a trading galley. I had saved my money, and now laid in a stock of Babylonian goods for a trading venture. We followed down the coast, calling at various places, and I was very successful in the sale of my goods, and brought back gold, precious stones and spices.

The trip lasted for about two months, and my trading success had been such as to induce me to go again, whenever I had the opportunity.

I thus continued till I was eighty years of age, and had become comparatively wealthy. I then took a vacation and went home to get married. My mother selected three wives for me, and when my vacation drew to a close, I returned to Babylon with my wives, and I installed in a house that I purchased.

My wives were all fruitful, and bore me eight sons and fifteen daughters. We lived happily, and I rose in the guard till when I was four hundred and thirty-six years old I became chief captain. I held that office till I was seven hundred and twenty-four years of age. I led a peaceful old age until I became eight hundred and fifteen years of age, when I passed out from my

(Continued on page 5.)



## The Vortex Theory in the Formation of Worlds.

Perhaps an outline of this theory may not be out of place here. In brief it is: Space is infinite; substance co-infinite with space. Or, in other words space is world-matter in solution. In all nature there are conditions—inertia and motion; the positive and negative; the subjective and the objective—motives is the objective condition of substance. This movement, to its form, must be circular. If at right angles it would extend infinitely. If it was only spiral, as some contend it would be but an endless screw. But if circular it would have limitation and dimension—form and objectivity. To form a world then, as is ours, the motion must be circular, rotary—or the vortex. The mind can grasp this because it is simple and because in the whirlwind, the air and the whirlpool in the water we can see the method and its power in the restricted sphere of planetary elements. A whirlpool or a whirlwind drives all within its radius to a center and holds what it gathers—would so forever, did not a stronger obstructive object intervene. But a vortex movement taking place in nature with no resistance to meet may be eternal, as world is eternal. The tendency of this vortexian current is to

I have tried in this mention to do two things: On the one hand, to vindicate the intelligence of spirits as to the higher grade of knowledge, and the other to give with it an outline of the newer theories as to cosmic forces and phenomena along the lines marked out by spirits years ago, in prior books, and their endorsement by the most recent and elemental discoveries of practical material science. Spiritualists would more and more respect the other way of doing things, but they would realize what is there for them and what is not. They would be given, and discriminate more and more as to the channels of information.

## Constitution of Man, Synthetically Stated

His tongue dropped manna, and could make the worst appear the better reason, to perplex and dash mature counsels.—Milton.

One man writes me he was a Methodist minister thirty years, but is now a Spiritualist. He is an eighty years of age, but wants to enter the educational ranks. Why should he not? He has the right to. There is no such thing as old age with spirits, and we spirits. With spirits the only distinction is that which exists between ignorance and intelligence, between selfishness and wisdom, between narrowness and wideness of vision, between littleness and largeness, between a content to creep in the dust of earth, and a soul wakes up, arises, shakes off the dirt of an earth-bound and soars into realms where souls grow rich and beautiful and alive with joy.

A. J. WEAVER, Supervisor

Old Orchard, Me.

Fiction is a potent agent for good—in the hands of the good.—Mme. Necker.

The shortest way to do many things is to do only one thing at once.—Smiles.

Price \$1.50. Postage 10 cents. For sale

...and the fact that the ...



where spirit is supreme and all things are subject to it. With portrait. By MORRIS HILL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents. For sale at this office.















## QUESTIONS AND ANSWERS

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

W. G. Johnson: Q. How shall we account for the state in which a skilled magnetizer throws his subject, in which, as I have seen, a hair pin was thrust through the cheek, and withdrawn without pain, or visible effect when the subject gained his normal condition? Ordinarily this would have given pain, and the healing would have been long and tedious.

A. The loss of sensation is a common occurrence in the hypnotic or mesmeric state, and simply shows the independence of mind over the body, the seat of pain. The healing of a wound received in this state, with rapidity, is because of the dormant state of the subject when it is inflicted. The wounds that heal with "first intention," lead the way to the ready belief that there is no limit of time fixed for the healing. The broken tissues may knit together with new cells almost instantly.

"Woman's Rights": Q. In what country do women enjoy the nearest equality with men?

A. Strange as it may appear, the women of that frozen country, almost beneath the Arctic circle, Finland, enjoy that enviable distinction. According to Mrs. Tweedie, in her narrative of a journey through Finland, the position of women there is far superior to that she enjoys in any other country in Europe, and in some respects she has more freedom than in the United States. She has equal rights with men in every respect. She can choose any kind of labor or profession she pleases, and receives the same price for work equally well done, as man. This observing author remarks: "There is no sex—men and women are practically equal—and on that basis society is formed. The University and all schools are as free for women as for men. Boys and girls attend the schools and are brought up to ignore sex. The chaperon is unknown in Finland, and it is found that this perfect liberty and independence of women is followed by virtuous lives. The number of women exceeds that of men, and the stern climate with its short summer and long winter demands close and arduous labor in season. The women have not shrunk from the necessity, but have bravely met the demands made upon them. They are strong, self-reliant and able to protect their own rights and interests."

"M. R.": Q. Is salt injurious to the health when taken with food?

A. A small quantity of salt is essential to health. Its basis, sodium, holds the same relation to animal life, that potassium does to vegetation. Wild herbivorous animals crave it and travel far to gratify their desire. It is found that domestic animals must be supplied with salt to maintain their condition. A small quantity of salt in the food has a salutary effect, and furnishes soda for the bile, thereby aiding in the final digestion. To supply this essential quantity, would not require the food to have a distinctly salt taste, yet it is common to salt every kind of food until the saltiness covers all other flavors. The nerves of taste are paralyzed and the pleasure of the finer flavors of fruits and vegetables destroyed. All the salt taken with the food, not required in the system has to be discarded through the pores of the skin and kidneys. A heavy and useless burden is thereby imposed on them, and many times chronic kidney affection is the result. The natural taste prefers the ripe fruits as they are, and it is best for those who have the salt habit, to restrict the use of that condiment by degrees until only a faint trace is required by the corrected taste. Let it not be understood that the extreme view is taken of salt being a poison and unnecessary, as advocated by some "health reformers." When taken in excessive quantities it is borne by the system and rapidly secreted with no other apparent ill effect than over taxing the secretory processes. However, all such waste of vital force weakens the organs and prepares the way for disease.

B. R. Anderson: Q. If one shall forever approach the intellectual status of Deity, a Supreme Intelligence, must he not at some time become co-equal with that Intelligence? I have sought to solve this metaphysical problem by a physical illustration. Suppose a vertical line ascending from a plane to an infinite altitude to represent Infinite Intelligence. At a given distance from its foot, say ten miles draw a second line so that it will intersect the first, say at a height of ten miles. This line represents the present status of human intelligence. Now from the identical starting point draw a third line intersecting the first at the height of, say twenty miles. This to represent the advance of the next hundred years. If parallelism be likeness, then there has been approach, and if we continue thus to advance by lines each higher than the former, we may go on forever. Each new line being more vertical than the preceding but these lines can never become parallel.

A. All such problems of metaphysics grow out of the poverty of language, and the cunning substitution of words for things. It is assumed that "Infinite Intelligence" is a fixed quality and quantity, thereby giving it limitation and boundary what is called Infinite, is the incomprehensible. A scientist is infinite in intellect to a savage. It is only a short step from the finite mind to the infinite. The higher mathematics are infinite to the child. Infinite, so far as we are concerned, is a changing quantity, and like the horizon recedes as we advance. Can we ever reach that horizon's rim? As we ascend, does it not expand?

Hence if we should attain the excellence we now call infinite, our horizon would have expanded to set the farther boundary of a new "infinite," and so on, and on forever.

While the illustration of our learned questioner is appropriate to the generally received ideas of "Infinite Intelligence," it is an attempt to make clear a radically erroneous idea.

The plain, practical fact is before us that there has been progress from the beginning. To use the illustration of Mr. Anderson in a modified form, lines that converge meet, those that are parallel go on interminably, and those that diverge go wide apart. Man's spiritual attainments go out on divergent lines, and the field between broadens till lost to view. If we are to infer anything, it is not conformity or likeness, but independent advancement. Intelligence does not displace intelligence, and there may be millions of "infinite" intelligent beings in the universe, nor trespass on each other. However inconceivably great our future attainments may become, we may rest assured that we shall not crowd or interfere, or reach the bounds of a Supreme Infinite Intelligence.

Happy are they who can create a rose-tree or erect a monument.—G.R.

## STRONG MAGNIFYING INSTRUMENT.

It Will Increase an Object 3,000,000 Diameters.

AN AID TO SCIENCE—INVENTED BY PROF. ELMER GATES, OF WASHINGTON, D. C.

Professor Elmer Gates, who has come into prominence by reason of his recent successful experiments in the field of microscopy, has a large and well-equipped laboratory at Chevy Chase, near Washington. It is the largest psychological laboratory in the world. A scientific paradise, so to speak, where the elect may revel in apparatus of most intricate and unpronounceable nomenclature. Here his experiments have been carried on for several years, some of his studies having been begun twenty-two years ago. His latest achievement is an instrument that magnifies 300 times more than the present microscope, thus opening up a world as new to science as the one that was developed by the original microscope, which magnifies 10,000 diameters, while the new instrument of Professor Gates magnifies 300 times that, which is 3,000,000. With this objects cannot be seen with the naked eye, but the discoverer has provided a way to make them visible by an improved process of photo-microscopy, which reveals that which the modern microscope cannot show. This is destined to play a most important part in the science of psycho-physical research. Professor Gates is a native of Dayton and is fortunate enough to have a wealthy friend, said to be Mrs. Hearst, who has appropriated \$25,000 a year to further his work. With this fund he has established a line of investigation which, judging from results already gained, will place upon a sure basis the science of therapeutics and which will be of value to brainworkers and prolong human life.

When Professor Gates was asked by the Tribune correspondent for a short statement of his great invention he took a large envelope, with the printed legend, "Elmer Gates, Chevy Chase, Md.," in one corner, and wrote the following in lead pencil:

"If the markings of structures on the real image of the present microscope are too close together they are photographed on the sensitive plate as one object. If less than the ten-thousandth of a millimeter apart the markings are coalescent on the plate. Now, I introduce a second, specially constructed microscope to view a small part of this image and further magnify before photographing it, thus getting these markings far enough apart to photograph separately. This requires special photographic conditions of absolute darkness, from which dark-heat, luminous rays, and ultra-violet rays are excluded. It thus opens an ultra-microscopic range of study."

When visited at his laboratory, which is an extensive affair, containing among other things a triple dark room, the central chamber being within two other independent rooms, Professor Gates gave additional details of his work. In view of the technical character of the invention, he was asked to dictate his explanation, which he did, as follows:

"This new discovery controverts one of the established rules taught by all scientists in this regard, and that is that you must get nearer the object for greater magnification and have to use a small lens the nearer you get. On an Abbe plate, consisting of fine lines ruled close together, a 12-inch object showed four lines and three spaces. With a 10-inch it showed nine lines and eight spaces. Then, taking a second, with a two-third-inch objective, or a 14 m objective, it was focused upon the real image of the microscope by introducing the ocular of the first microscope, so that the plant of the second objective was in the plane of the real image, and then two lines and one space covered the entire field of vision, thus demonstrating that a greater magnification can be obtained by a 2-3 objective than with a 12-inch without putting the 6-inch objective any nearer than usual."

"This demonstrates a wholly new principle—namely: that a second microscope can be used to view a small part of the real image produced by the first microscope. Thus not requiring the expensive small lenses which are difficult to make and which have to be placed so close to the object that thick covered glasses cannot be used. With a full tube length of both microscopes a greater magnification can be produced with a six and a two-third objective than with a sixteen-inch by the ordinary method. The advantage of not having to work so close to the object and of the larger field of vision will be obvious to the microscopist."

"This is only, however, a first step. When I replace the 2-3 objective of the second microscope the magnification is 400 more diameters, but the image cannot be seen by the eye, but must be photographed. With a twelfth objective on the first microscope and a three-inch on the second I get a magnification of 3,000,000. This requires new photographic facilities, which I hope very soon to have. The present experiment will carry microscopy as much beyond the present art as it is itself beyond the power of the human eye."

Professor Gates will apply his invention to medical research and to bacteriology, physiology and histology. Since the invention has been announced, less than a month, a number of scientists have urged him to patent it. This would, of course, make a great deal of money for Professor Gates, but he has decided not to patent the instrument, but to allow it to be made and used in the interest of science and for the benefit of sufferers from facts in this direction, one of his tenets being that ambition except for the good of science and the world is absolutely worthless.

Prof. Elmer Gates is doing remarkable work in his discoveries and inventions. Some time ago mention was made in these columns of one of his discoveries, by which the labors of brain workers would be lightened and their capacity to labor greatly increased.

This new discovery of his will have a place of great importance in its bearing upon the health and life of human beings. The study of the minute deleterious organisms that cause disease and death will be immensely facilitated and its scope enlarged far beyond the limits that have heretofore prevailed, owing to lack of magnifying instruments of sufficient power. That the power of the human eye is increased 3,000,000 times, instead of 10,000 times, means much for the benefit of humanity, in the discovery of the causes of disease, and the banishment of the ills which flesh is heir to.

## ALL IS WELL.

There are no ills that patience may not conquer,  
No trials that we may not learn to bear  
With a serenity of mind that holdeth  
No parley with the traitor named Despair.

There are no disappointments, griefs or losses,  
To those whose will doth with the Father's run;  
But all events will have for them such uses  
As will be sweet to them as blessings won.

There are no perils that the valiant-hearted  
Will fear to meet, if they but serve the right;  
A noble purpose planted in the spirit  
Doth give to every one the arm of might.

We need not fear, though hosts should rise against us,  
If in the paths of duty we are found;  
We shall be victors in the battle tempest,  
Though to the cross our bleeding forms be bound.

It is the soul that triumphs, not the fagots,  
That, burning, slay the martyrs at the stake;  
From rack and dungeon oft have risen the spirits  
That caused earth's tyrants on their thrones to shake.  
Belvidere Seminary, N. J. BELLE BUSH.

## CAUSTIC CRITICISM.

Exposures That Do Not Expose.

The Metropolitan for September has a highly illustrated article by Dr. Cassius M. Richmond, on "Spiritual Chatterbox." He says that his attention has been constantly given to the so-called spiritual phenomena since he was born with this desire to his father, Dr. B. W. Richmond, published a series of discussions on the subject. Probably these "discussions" were the latest ever written, and fell day before the public attention. To discuss a subject intelligently, one should understand it. Especially if that subject be one which, like Spiritualism, reaches to the foundations of life and death.

How well this champion is versed, the following paragraph taken from the beginning of his article will show: "During the last century, however, in the United States, the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands. The mediums were not dead, but the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables









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

VOL. 16

CHICAGO, ILL., SATURDAY, OCTOBER 23, 1897.

NO. 413

**Remember that the de-**  
bate between Moses Hull and  
Elder Covert will be published  
in full in The Progressive  
Thinker. It alone will be worth  
a year's subscription. Every medium  
or Spiritualist in the United States  
should read it. The struggle has com-  
menced. The members of the Anti-  
Spiritualist Convention, held at An-  
derson, Ind., are determined to sup-  
press mediumship. The Progressive  
Thinker will lead in this conflict.  
Send in your subscription at once.  
Get all your Spiritualist friends to  
subscribe. No one but a traitor will  
refuse to aid in this struggle for our  
rights. We need 100,000 additional  
subscribers.

**Moses Hull is a veteran**  
worker. His brain is chock-  
full of facts. In his line of  
work he has no equal. He is  
superbly equipped for debate.  
He is an intellectual warrior. He  
never shirks a responsibility. He  
never wears of doing good. The  
Progressive Thinker will be one of ten  
to give him ONE THOUSAND DOL-  
LARS to enter the arena for the com-  
ing year to fight the members of the  
Anti-Spiritualist Association and to  
do missionary work. Are there nine  
others who feel as we do. You are  
badly off if you don't think that a  
dangerous horde is arraying itself  
against Spiritualism. Roll in your  
dollars to aid The Progressive Thinker  
in the struggle.

**Yes. One Hundred Dol-**  
lars! That is what this office  
will give towards raising One  
Thousand Dollars to pay Moses  
Hull for services one year in  
beating back the horde of ministers  
and church members who are stealthily  
laying their plans to suppress me-  
diumship and destroy Spiritualism.  
Are there nine others who feel an  
equal interest in the cause of truth?  
Mr. Hull is a giant in intellect, and  
the man to lead in this movement.  
The Progressive Thinker has entered  
this fight, and will remain to the end.  
Send in your subscriptions now. We  
should have 100,000 additional readers  
at once. Let the dollars roll in.

**Bear in mind that a con-**  
flict is at hand. The Progressive  
Thinker has employed twenty-  
five experts, residents of Chicago  
and New York City, who are  
gathering data to show the deep-seated  
corruption among church members and  
ministers of the gospel. Their report  
will follow the publication of the great  
debate between Moses Hull and Elder  
Covert, at Anderson, Ind., and it will  
astound the world! Assist in this  
great struggle by sending in your sub-  
scription at once. Tell all your Spir-  
itualist friends to send for The Pro-  
gressive Thinker. If they cannot send  
a dollar, send 25 cents to assist us in  
this conflict. Don't delay. In order  
to fight this battle successfully we  
should have 100,000 additional sub-  
scribers. Roll in the dollars.

**Members of the Anti-**  
Spiritualist Convention, which  
met at Anderson, Ind., are de-  
termined to harass Spiritualists  
by having odious laws enacted  
in every State and city to suppress  
mediumship. The Progressive Thinker  
leads in the fight against them. Have  
your Spiritualist friends subscribe for  
it at once, to assist in the great con-  
flict at hand. Tell them of the mag-  
nificent premium we offer. They can  
send at least a trial subscription, three  
months for 25 cents. But the dollar  
will help us most.

**SPIRITUAL SCHOOLS.**  
**Our Children and Our Speak-**  
**ers.**

What Spiritualist has not heard of  
Belle Bush? What Spiritualist has not  
read the beautiful poems of Belle Bush,  
that for twenty years and more through  
Spiritualist journals have dropped from  
her pen like pearls? What Spiritualist  
has not heard of the Belvidere Semi-  
nary, an educational seminary of high  
rank, of easy access to New York and  
Philadelphia (only two or three hours'  
ride), owned and supervised by those  
staunch Spiritualists, the Bush sisters?  
But how many Spiritualists are pat-  
ronizing this institution?

Where do Roman Catholics send their  
children? To ask is to answer the  
question. Bishop Purcell, of Cincin-  
nati, said, a number of years ago,  
"Give us Catholics the education of our  
children for the first ten, twelve and  
fifteen years of their lives, and we have  
no need of the Holy Scriptures. We  
have the Bible, and common sense  
experience are all of it. Man is a spirit  
in the flesh, and continues a spirit when  
out of it. He is then untrammelled by  
matter, and necessarily has great pow-  
ers of observation and great thought.  
Why should he not sometimes be con-  
cerned about the family, friends and  
country left behind? It is human na-  
ture, and common humanity demands  
that he should be concerned."

Spiritualism, or that the spirit of man  
continues to live and often returns to  
earth in a part of his previous being,  
and of the philosophy of human nature.  
To my mind, spiritualism is both a sci-  
ence and a philosophy; not necessarily  
a religion, because its adherents are of  
almost every religious faith except  
atheism, agnosticism, materialism and  
skepticism. It embraces within its  
rank Deists, Unitarians, Theosophists,  
Christians, Christian Scientists, Mental  
Scientists, Universalists, Restoration-  
ists, Unitarians, etc. While most Spir-  
itualists, like the Unitarians, think that  
Jesus was only the son of God like oth-  
er men are, but a wonderful medium,  
they are in part of the opinion, and be-  
lieve that his precepts should be prac-  
ticed and his example followed. They  
also believe in the love and mercy of  
God, and that every soul will finally be  
restored to a loving relation with the  
father.

If it therefore follows that the real mis-  
take of this life—the very gist of reli-  
gion—is to keep the animal nature in re-  
sponsible relation to the spiritual na-  
ture. To be lifted up from the sensuous  
plane of life to the spiritual plane, and  
to live and walk with God, as did Enoch  
of old—we can only do this by accepting  
Christ, enthroning him in our hearts,  
following his precepts and lovingly ex-  
ercising his divine precepts. We can  
not do this in our own strength.

We must have the aid of God's spirit  
and of our guardian angel and minis-  
tering spirits, protecting us from dan-  
ger and temptations and aiding us in  
keeping the commandments. We must  
have all the aid and assistance of the  
"good angels," "avoid the evil," "keep our-  
selves separated from the world," and  
"visit widows and orphans in their af-  
fliction." In other words, minister to  
the needs and wants of our fellow be-  
ings.

In Matt. xxv, when Jesus presented  
the picture of the judgment he com-  
menced with the words, "I was hungry  
and ye gave me meat, I was thirsty and  
ye gave me drink, naked and ye clothed  
me, sick and ye visited me, in prison  
and ye visited me; inasmuch as ye did  
it unto the least of these, ye have done  
it unto me." But we must not confine  
our ministry to the physical body. Jesus,  
who is our great example,  
not only cured the body, but  
cleansed the soul. Likewise we, his fol-  
lowers, must minister to sin-sick souls,  
as well as diseased bodies, and feed the  
spiritual hungry, as well as the physical  
hungry.

So, after all, salvation does not de-  
pend entirely on what we believe, nor  
on belonging to a wealthy and influen-  
tial church, nor on a costly and fine  
church edifice, nor on eloquent and  
highly paid pastors, nor on the number  
of times per week we attend church and  
the various societies; but it does depend  
on the amount of good we do. Practi-  
cally there is little difference between  
the true followers of Christ, whether in  
the church, in the ranks of spiritual so-  
cieties or outside of either. Our spiri-  
tual advancement is determined by the  
good we do, and the love we have for  
others. We must take at least as much  
interest in the advancement of others  
and the improvement of their condition  
as we do in our own advancement.

And just to the extent that our  
thoughts, feelings, words and ac-  
tions are good, and to the extent that  
we labor for the glory of God and the  
good of man, will our spiritual advance-  
ment be, and our treasures laid up in  
heaven.

Angels and spirits are preparing our  
spiritual homes for us, and for every  
pure feeling, every useful thought, ev-  
ery true word we speak and every good  
act we perform, will a happy addition,  
a glorious adornment or a loving con-  
tribution be added to our spiritual  
homes on the highlands of God. May  
God and all good spirits help us to lead  
good and useful lives, is my prayer.

**Now is the time to sub-**  
scribe for The Progressive  
Thinker. The war against Spir-  
itualism has commenced. The  
members of the Anti-Spiritualist  
Convention, held at Anderson, Ind.,  
have resolved to suppress mediumship.  
They must be met in this conflict at  
once. Every Spiritualist should aid  
The Progressive Thinker in this strug-  
gle. Send in your subscription at  
once. Tell all your Spiritualist friends  
to subscribe. If you can't send one  
dollar, send 25 cents for a trial sub-  
scription. Try, however, and send  
the dollar.

a creed that the sect cuddles as doth  
the bear its first cub—a creed that the  
sect cuddles over as doth the pullet  
over her first laid egg, never thinking  
that there is a nest full of better ones  
on the way. Brother Weaver, having  
burst away from the shackles of creed-  
craft, and added to his faith knowl-  
edge, is now a religious freeman.

The value of such a training school as  
the one inaugurated by Brother Hull  
can scarcely be estimated. It is  
needed. The hour was ripe for it. The  
prosperity of Spiritualism demanded it.  
Phenomena were and are necessities to  
those who need them; but to be ever-  
lastingly listening to the "rap," and  
eternally repeating A. B. C. will never  
enrich and digest the instrument that  
makes glad this waning century, nor  
open up to us the glories that make  
radiant the evergreen mountains of im-  
mortality.

Who has not been chagrined at the  
murdering of English upon our plat-  
form?

Too much of our public train-  
ing has been truce flap-doodle—a wil-  
derness of words—a tangled forest of  
adjectives, as devoid of culture and sci-  
ence and logic as is Nova Zembla of  
our June's roses. And when a half de-  
veloped medium, with no mental train-  
ing, comes upon the platform, and an-  
nounces the subject, "Where and What  
is God?" I mentally exclaim, "Oh, for  
something less than a bale of cotton to  
plug my catanquerous ears for the con-  
fusing hour!" I do not doubt the honesty  
of the medium, or the good intentions  
of the seer, but the spirit that comes  
from neither sand-piper nor polished  
"Why, the most eminent musician in  
spirit-land could not play Mozart's  
"12th Mass" on a cornstalk fiddle.

Does one say: "Young trances  
speakers must creep before they can  
walk." Granted; but let them do so  
creeping on the home floor, rather than  
upon the public rostrum, before the  
gaze of the curious on the one hand,  
and the cultured on the other.

J. M. PEEBLES, M. D.  
Indianapolis, Ind.

P. S.—The Spiritualist platform is not  
"going out of date," as one writer af-  
firms. It is those that have not prop-  
erly allied it that are being "given the  
go-by" by the thinking, growing public.  
Not being on the Spiritualist rostrum  
as a speaker, I can afford to write as  
fearlessly as I trust truthfully. Com-  
mittees, listen! Secure the services of  
first-class speakers and get up first-  
class music—stirring, inspiring, first-  
class music—and the crowd will come.

J. M. P.

P. S. No. 2—Don't forget to send your  
children to the Belvidere Seminary.

J. M. P.

**WHAT IS THE SOUL?**  
Considered in the Light of  
Scripture.

MANY DIVERSE TRANSLATIONS  
OF AN OFTEN USED HEBREW  
WORD.

The Hebrew word is "nephesh,"  
which occurs 745 times in the Old Testa-  
ment, and is translated soul about  
473 times; life, 118 times; person, 29  
times; mind, 14 times; body and dead  
body, ten times; four times appar-  
ently, twice; lust, twice; thing, twice. It  
is translated forty-three different ways.  
Besides the above, it is rendered by the  
various pronouns, and breath, beast,  
creature, ghost, pleasure, desire, etc.  
Nephesh is never rendered spirit.

The corresponding Greek word in the  
New Testament is "psyche," and that  
only, and occurs 105 times. It is trans-  
lated soul, 58 times; life, 40 times;  
mind, three times; heart, twice; us,  
once; you, once. It is never (to my  
knowledge) rendered spirit.

Any reader desiring to know  
where to find these words, or to be  
writing me at Port Angeles, Wash.  
Soul, then, is the product of that eter-  
nal, uncreated, self-existing principle  
and property in matter that makes it  
possible for the seed to germinate and  
grow out of its helplessness, inert condi-  
tion into a state of life. Hence by im-  
plication animal life.

It being an inherent property in mat-  
ter, we may justly apply it to all mat-  
terial forms that possess the power of lo-  
comotion. Not because the visible  
form is the soul per se, but because it  
is an offspring of the ever-existing  
property in matter. Hence, first, all  
animal life is soul. Second, everything  
that lives and moves of its own volition,  
from the blivette that creeps in the  
mud, to the most intelligent of the hu-  
man family. But these mundane forms  
are but vessels, as it were; so that each  
possesses this vitalizing principle of  
animal life—soul—in proportion to the  
simplicity or complication of the organ-  
ism.

My idea of the "human soul," is that  
it is the mundane, animal life, carnal  
mind and consciousness; the conditions  
of which are temporary, as is the pre-  
natal condition; while the spiritual life  
is enduring.

J. STEADMAN.  
Port Angeles, Wash.

Whenever nature leaves a hole in a  
person's mind, she generally replaces it  
over with a thick coat of self-conceit—  
Longfellow.

**There are hundreds of**  
mediums who take no Spiritual-  
ist paper. They should bear this  
fact in mind, that unless they  
assist in this struggle against the  
members of the Anti-Spiritualist Con-  
vention they may find themselves in  
the future abridged of their rights.  
They should subscribe for The Pro-  
gressive Thinker at once, as it is lead-  
ing in this conflict. See the fine pre-  
mium offered. Trial subscription 25  
cents for three months. But we pre-  
fer you roll in the dollars.

**WAS IT DEATH?**

**From Beyond the Shadows.**

**ANOTHER RETURNS FROM THE  
GATES OF DEATH, TO RESUME  
THE STRUGGLE IN A WEARY  
LAND.**

The daily press on this coast, of Sun-  
day, July 19, contained a half-column  
dispatch telling of the death and re-  
turn to life of Wm. Graham, at Santa  
Monica, near the Soldiers' Home in  
Los Angeles county. The Morning  
Call, now the leading daily paper on the  
Pacific coast, telegraphed its representa-  
tive at Santa Monica to investigate  
the case and report by mail. He did so,  
with the result hereto appended, which  
appeared in Wednesday morning's  
Call, on the first page, prominently dis-  
played, with portraits of Mr. and Mrs.  
Graham, a picture of their cottage at  
Santa Monica, and facsimile of the  
signatures to the various statements of  
those present. ERNEST S. GREEN.

Santa Monica, Cal., Sept. 21.—There  
is no question of more importance than  
that of a future existence—not only of  
existence, but as to the individuality of  
that existence, whether your life is  
ended the spirit is merged with a com-  
mon source, even the most high, or re-  
tains its knowledge and is permitted to  
go on in a higher state and prove the  
inherent divinity that has prompted its  
hopes and ambitions.

Therefore, the strange story of Wil-  
liam Graham, who, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

He made a brave struggle for his life,  
home and happiness, and when he  
knew that the progress of disease (con-  
sumption) could not be stayed he hero-  
ically worked as long as his will could  
force his weary body to do his bidding.  
Then he lay down, and, according to what  
at his bedside, died, and after many  
minutes—from fifteen to twenty—was  
called back to earth by the insistent  
grief of his wife, must be of absorbing  
interest. It is not a sensational  
story, but a practical, bright young man,  
with more than the ordinary intelli-  
gence.

(Continued on page 8)

## THE BIBLE AND HISTORY CONSIDERED.

AN ADDRESS BY COL. E. L. DOHO-  
NEY, ON THE PHILOSOPHY AND  
PHENOMENA OF SPIRITUALISM  
AS SHOWN FROM THE BIBLE  
AND HISTORY—DELIVERED AT  
THE SPIRITUAL CAMP-MEETING  
AT OAK CLIFF, TEXAS.

The paramount issue of the ages is  
Spiritualism vs. materialism. When  
Christ was on earth he found the Sad-  
ducees arrayed against the Pharisees,  
and alleging that there is no God and  
no spirits. When he comes again he  
will find the same issue pending. The  
hosts of materialism headed by the  
gifted Ingersoll and the majority of the  
so-called scientists, backed by part of  
the medical profession, some religio-  
usists and a considerable per cent of the  
common people will be found, like the  
Saducees of old, denying that spirits  
exist. This might best denote the exis-  
tence of God, maintains that the uni-  
verse came by chance, and man by  
spontaneous generation. They deny  
that there is any spiritual realm, and  
maintain that human life is the product  
of force, which they allege is inherent  
in matter. They claim that mind is the  
result of physical organization; that  
thought is secreted by the brain, as the  
liver secretes the bile. And that when  
the physical organization of man is dis-  
solved, that his life goes out like the  
candle in its socket, and that in physical  
death he sleeps an everlasting sleep.

Opposed to this gloomy host stands  
the mighty army of Spiritualism, with  
its camp fires brightly burning, and its  
banners of truth and love unfurled. It  
includes in its ranks all well informed  
Christians, Christian Scientists, Theoso-  
phists and Spiritualists proper, who  
maintain and demonstrate spirit return.  
Spiritualism maintains that there is a  
true and living God, whose love in-  
spired, whose wisdom planned and  
whose power created the universe.  
"God is a spirit and must be wor-  
shipped in spirit and in truth." That his  
spirit has permeated and imparted life  
to every part of the universe. That  
what the blind scientist calls the inher-  
ent power of matter is the delegated  
life of God's spirit. That the imparted  
life of the living God is sleeping in the  
mineral kingdom, breathing in the vege-  
table kingdom, moving in the animal  
kingdom, and has reached conscious-  
ness in the human kingdom. That  
man himself is an immortal spirit, the  
child of the living God.

We believe with Paul that "in him we  
live and move and have our being."  
That every human spirit is a part of  
God's spirit, as each drop of water con-  
stitutes a part of the sea. And that  
when the body returns to the earth as  
it was the spirit returns to the God who  
gave it. We believe with Paul that  
man's spirit while on earth has two  
habitations, a spiritual body which it  
occupies and the external reflex, the  
physical body. Paul in the 15th chap-  
ter of Corinthians uses the present  
tense and says: "There is a natural  
body and there is a spiritual body."  
And again, in the 1st chapter of II.  
Corinthians, referring to physical death,  
he says: "For if this earthly house of  
our tabernacle were dissolved, we have  
an house not made with hands eternal  
in the heavens," referring to the spiri-  
tual body which our spirits now occu-  
py, and in which they enter the spiri-  
tual world. We hold that we throw off  
these physical bodies just as the butterfly  
leaves its chrysalis state and enters a  
higher and happier existence. We  
"throw off this mortal coil" with its  
pains and troubles and enter the spiri-  
tual world in glorious spiritual bodies,  
like those in which Moses and Elijah  
appeared at the transfiguration of  
Jesus, 1500 and 900 years respectively  
after the death of their physical bodies.  
It thus appears that as "there is a  
natural body and a spiritual body,"  
there is also this natural or material  
world, for these physical bodies, and a  
spirit world for the spiritual bodies af-  
ter they have thrown off the physical  
form.

This spirit world is the intermediate  
state occupied by man from physical  
death until the respective resurrections,  
first of the righteous at the second com-  
ing of Christ, and, 1000 years later,  
of the wicked. Each planet has its own  
spirit world, and the spirits of the  
worlds are usually divided into seven  
spheres. The first and second next to  
the earth, located just outside the  
earth's atmosphere, are for wicked and  
undeveloped spirits, and contain within  
their limits the orthodox hell, or rather  
Swedenborg's hells, for punishment is  
comparative and in degree adapted to  
the state and character of the spirit.  
But millions of spirits are so ignorant  
and earth-bound that they remain for  
years in the air and on the earth, seek-  
ing earthly gratifications. They fre-  
quent saloons, gambling halls, restau-  
rants and bawdy houses, by the thou-  
sand—obsessing and influencing spirits  
in the flesh in order to partake in some

degree of the gratification of their old  
passions.

"The third sphere is about on a par  
with the average character of man on  
the earth, and here is where the major-  
ity of spirits go to higher education  
under teachers from higher spheres. In  
the fourth sphere the heavens or para-  
dise proper begins, and becomes more  
and more glorious as the ascension is  
made. The spirit world is a duplicate  
of the material or physical world, only  
unfaded and more glorious. Instead of  
our sunlight, it is lighted by the most  
brilliant luminous ether; instead of the  
air we breathe, the spirits breathe a  
psychic ether; instead of physical sight,  
they are clairvoyant, seeing immense  
distances; clairaudient, hearing even  
the music of the spheres; and psycho-  
metric, being in touch with all souls.  
But I am asked how I know all this  
about the spirit world. I answer, by re-  
ports from reliable reporters in that  
world, by addresses delivered through  
inspirational and trance mediums, by  
written communications through slate-  
writing and other mediums and under-  
standing by the conscious mind, that mind  
being asleep. The subconscious mind,  
a sensitive person who, becoming pas-  
sive, is mesmerized and controlled by a  
disembodied spirit—just as one spirit in  
the body mesmerizes another and con-  
trols him.

A is positive, B is passive or makes  
himself so, so that A can mesmerize  
him. The external or conscious mind  
of B and his body are put to sleep. This  
leaves A in control of the subconscious  
mind or soul because it is completely  
cut off from the external world and  
from the exercise of memory or judg-  
ment by the conscious mind, that mind  
being asleep. The subconscious mind,  
or soul has no means of knowing any-  
thing, except what the operator wills  
for it to feel, think or conclude. In  
short, the subject is under the complete  
mental and physical control of the op-  
erator. The operator is in complete  
control of the disembodied spirit, which  
controls it according to the phase of  
mediumship to which it is best  
adapted, whether inspirational, trance  
speaking, slate-writing, materialization,  
psychometry or what not.

That disembodied spirits have had  
communication with those in the flesh  
in all ages, is the sure testimony of al-  
most all history, both sacred and profane.  
The Revelation of both the Old Testa-  
ment and the New Testament rests on  
the testimony of spirits or angels, the term  
angel simply meaning a spirit messen-  
ger. We will mention a few in this con-  
nection.

The Bible tells us that "God, who is a  
spirit and desires to be worshipped in  
spirit and in truth," appeared to Adam  
in Eden and "talked with him in the  
cool of the day." He often came to see  
his friend Abraham and talked with  
him. He appeared to Moses in a burn-  
ing bush, and afterward on Mount  
Sinai in the midst of thunder and light-  
ning, and wrote the moral law on tables  
of stone as a basis for the common-  
wealth of Israel, and for many years  
was both the lawgiver and the execu-  
tive of that wonderful nation.

The spirit of God moved on the face  
of the waters; order came out of chaos,  
and the beautiful earth appeared, with  
its rich productions. The spirit of God  
appeared in the form of a dove at the  
baptism of Jesus, and a voice from  
heaven testified, "This is my beloved  
son, in whom I am well pleased." The  
disciples of the Father would send  
the Holy Spirit to carry on his work  
on the earth, and on the day of Pentecost  
this promise began to be fulfilled, when  
the spirit descended in great power on  
the apostles, and ignorant fishermen  
spoke in the languages of all the civil-  
ized nations of earth to the multitude of  
strangers then assembled at Jerusalem.  
They also performed many other won-  
derful miracles. The Apostle Paul tells  
us repeatedly that spirit of God occupies  
the bodies of all true believers, bearing  
witness with their spirits that they are  
the children of God. And in every age  
the spirit of God has healed the sick in  
answer to prayer, and performed many  
other wonderful works for God's chil-  
dren.

that he was to change his faith and be-  
come a special messenger to the Gen-  
tiles, to preach the gospel of Jesus  
Christ. And afterward a spirit came  
from Macedonia and appeared to Saul  
in a vision, called on him to come over  
into Macedonia. Saul, the Jewish  
king, whose name had been changed to Paul,  
then began his great work among the  
Gentiles as ordered by Jesus from the  
spirit world, requested by a Macedon-  
ian who was also a spirit.

Moses, the mediator of God in the Mo-  
saic religion, and Elijah, the Jewish  
prophet, among the prophets, many centuries af-  
ter their physical deaths, appeared in  
their spirit bodies at the transfiguration  
of Christ in the presence of Peter,  
James and John, and talked with Jesus  
in reference to his approaching death  
and resurrection. The prophet Elisha  
opened the eyes of his servant when  
they were surrounded by the Syrian  
army and showed him that they were  
guarded and protected by a much  
larger army of spirits. A spirit, called  
the captain of the hosts of God ap-  
peared and talked with Joshua and Jo-  
shua, and gave him the plan of the battle  
just before the walls of Jericho fell be-  
fore the blast of ram's horns and the  
shouts of the army of Israel. This  
great war spirit, supposed to be Mich-  
ael, often appears in the conduct of the  
wars of Israel. The angel Gabriel, an-  
other great spirit, often appears, born  
in the Old and New Testaments, and  
is supposed to have been the spirit who  
served notice on both Elizabeth and  
Mary of the approaching births of  
Jesus and John the Baptist.

Spirits often appeared to the prophets  
Daniel and Ezekiel and gave directions  
as to God's chosen people, and also pre-  
sented symbols representing the on-  
going history of both church and state, as  
well as of God's chosen people. And  
many prophecies which have been ful-  
filled and are now being fulfilled were  
made through Daniel, Ezekiel, Isaiah,  
Jeremiah and other prophets, by great  
spirits, the messengers and angels of  
God. The spirit of one of the prophets,  
supposed to have been Daniel, appeared  
to the Apostle John in that grand vision  
or trance which he had in the Isle of  
Patmos and gave him communication  
directly from Jesus and also gave him  
a glorious panorama of the history of  
both church and state for 2000 years to  
come



**GOSPEL OF NATURE.**  
By M. L. Sherman and Wm. F. Lyon. A book replete  
with Spiritual truths. Price \$1.00.



For sale at this office.



**Spiritualists and Mediums, do your duty.** Don't shrink and hang in the rear of the advancing host. Come to the front at once. The Progressive Thinker is now in the foremost ranks of a struggle that will be long and bitter. Falter and you will be crushed, and mediumship be exercised no longer. Thus far we have been the only one to furnish the sinews of war. You should come up at once and assist. Those mediums who refuse to do so are fit material of which fawning slaves are made. Send in your dollars for The Progressive Thinker, and thus aid in the great struggle.

## The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

### TERMS OF SUBSCRIPTION.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, in advance:

One year.....\$1.00  
Six months......50c  
Three months.....25c  
Single copy.....5c

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all orders to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

### CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest that they receive a sample copy, to select several others to unite with them, and thus be able to get the paper at a lower rate than the latter sum. A large number of little amounts will make a large sum total, and thus extend the life of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription—collect orders to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for this paper. It is a paper of great value, and one that should be without the value of the information imparted therein each week, and at the price of only a few cents per week.

### A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pass and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of this paper is only twenty-five cents. For this amount you will receive four pages of solid, substantial, soul-elevating and mind-reviving reading matter, equivalent to a medium-sized book.

### TAKE NOTICE!

At expiration of subscription, and no renewal, the paper is discontinued. But will be sent for extra number. If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis. Whenever you send an order for this paper, please check, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, OCTOBER 23, 1897.

### WAS HE JUST?

At the Rock River Methodist Conference, late in session in this city, the Rev. Dr. Barrows repeated his story of a thrust of his at the Hindoos while in India, ridiculing their idolatry, which he said led them to kiss a cow's tail. And then the report of a native lawyer, who said it was better to kiss a cow's tail than to eat her. But the Doctor, in his Conference address, went on to tell that he rejoined with a "thunderbolt." He said he told them that Vivekananda, the Hindoo teacher, who had just returned to Madras from the great Parliament of Religions, and who was welcomed home by a concourse of 40,000 people, and was carried in triumph through the vast assemblage, when in Chicago was invited by the Doctor to dine with him at a restaurant. When asked what he wished to eat, he replied: "Give me meat."

The Doctor must have known that it was a gross breach of decorum to repeat to strangers the kind of food partaken of by a guest, when he knew it would place that guest in disrepute among his friends.

If Vivekananda was converted to the meat-eating habit while in America, does it reflect credit on that system of religion which produced the conversion?

Meat eating is a relic bequeathed to us by our savage ancestors, from which they were well if we were freed. The practice is but one remove from cannibalism. It is a fruitful source of disease, and it would really seem that instead of tending to the elevation of the Hindu mind, the Doctor should have dropped a tear over that fall, rather than to have claimed a victory on account of it.

Vivekananda, in his great speech at the Parliament of Religions, said: "A Greek historian who wrote about India, said: 'No Hindoo was ever known to tell an untruth.' It is presumed he expected a distinguished American Christian clergyman to be equally veracious. Possibly he is, but we strongly suspect he has made a play upon words."

In Dr. Barrow's letters to the Chicago Record, from Madras, of dates February 15 and 20, 1897, no mention is made of this terrible "thunderbolt" which the learned Doctor hurled at his late guest. It seems to have been told for the first time in a Methodist Conference on the opposite side of the globe from which it is alleged the incident occurred. He had told of the kissing of the cow-tail, and of the lawyer's rejoinder, but not of the "thunderbolt" addition.

But another question arises: Was not this story, if strictly correct, as reported by the Doctor, a misrepresentation by implication? The Hindoo was asked when at the table what he wished, to which came the reply, "Give me meat." Meat is defined by Webster, "Food in general; anything eaten for nourishment, either by man or beast." Webster cites Gen. 1:29, for the Bible use of the term: "And God said, Behold, I have given you every herb; . . . to you it shall be for meat."

If Vivekananda used the expression "Give me meat," is there no doubt he used it in the sense of "Give me food," saying, "Give me something to eat." He was doubtless hungry, and he wanted food, and he used a good English word, learned from the dictionary, to express that want. The Doctor wants us to understand the Hindoo meant by meat the flesh of animals, but the manner in which it is reported he expressed himself will bear no such construction. We are apprehensive the Doctor did the good Vivekananda an absolute injustice.

### TO ASSEMBLE IN NEW YORK.

The annual session of the Secular Union and Free Thought Federation of America is to be held in New York, on the 19th 20th and 21st of November next. Hon. C. B. Waite is acting president. E. C. Reichwald, Esq., secretary, both of this city.

**October 19, 20 and 21** the National Association will meet at Washington, D.C. There will be several presidential bees buzzing around there; several secretaryship bees will also be there, buzzing as usual. Those elected will be king bees, while those defeated will probably cease to buzz until the next convention. But those who are defeated must good-naturedly continue to make honey for the cause of truth. We are not a presidential bee, but only aspire to be a soldier during this war against the ministers of the gospel and church members who are trying to crush mediumship. Send in your subscriptions! Roll in your dollars!

### THE RELIGION OF ISLAM.

The most wonderful production which has lately come under our observation, is a sermon by Father Hyacinthe, the learned Catholic priest of Paris, who had the bravery a few years ago, to bolt his church, because of its unnatural teaching in regard to a celibate clergy—an inheritance from its heathen ancestry. He married and settled down in his own home, and built up a reformed church that had no sympathy with the Cypriote priests of Cybele. The Father's subject was "The Religion of Islam." It is published at length in the August issue of "The Open Court," of this city, with a splendid likeness of the author. The reverend gentleman starts with the postulate that "A very large number of Frenchmen—perhaps a majority—have more or less completely broken with the Christian faith," and soon after says: "Muslims regard Christians as unfaithful disciples of Jesus, and are in fact idolaters." Still farther down the page:

"If we closely examine the two hostile religions—that of Mohammed and that of Jesus—we shall find no valid grounds for their antagonism. We shall discover, in fact, a marked family resemblance between them which almost justifies us in regarding them as sister faiths."

And then:

"How many are there among us in France and in Europe who can no longer enter their (Christian) temples because they know there are idols in them? All idols are not made of wood, stone or metal, and the worst of all are those which clothe the forms of mind. May all such persons escape the fatal mesh of blasphemy, or what is perhaps more sinful still, and certainly more disastrous, the fate of indifference."

Father H. predicts the time when "the three great religions, Judaism, Christianity, and Islamism, shall form but one grand faith." He says: "Islam is one of the three great forms of monotheism, and at the same time one of the Oriental branches of Christianity." Again: "Nothing can be more living than Islam. When Gulzot wrote, 'Christians alone possess the living God,' he did not think of the Mussulmans."

"Mussulman means 'he who is subject to God.' The Mussulmans are superior to the Jews in the clear and powerful way in which they believe in the Koran makes of a future life, which is quite foreign to the old sacred books of Israel. . . . For the Mussulman's death is without horror, almost without sadness, and their religion is of the world, like that of the Jews—yet that of the Mussulman is pre-eminently a religion of the world to come. . . . Their circumference is in all places. Within this enormous circle move fraternally Turks and Arabs, Chinese and Hindus, negroes and whites, all repeating, to whatever blood they belong, and whatever country they inhabit, from the bottom of their hearts: 'God is God, and Mohammed is his prophet.'"

The church is the work of St. Paul and of his disciples. The dogmas are the work of the great councils. "The Mussulman world is nourished wholly from its own substance. Whatever superficial or interested observers may say of it, it is still far from perishing. I would even say, it has more vitality, not than Christianity proper, but more than the existing forms of Christianity, whether Protestant or Catholic. A descendant of the Crusades, Prince Polignac, recently wrote me on the subject of Islam: 'This powerful domination of souls does not count a single rebel among its adherents—not a single Atheist. . . . No such result could be realized without intrinsic greatness.' And he added the bold words to which I subscribe: 'The Arabs are better Christians than we, and it is through their souls that we shall return to the gospel.'"

"The Decree is now in its fourteenth century, and as I am now speaking, more than 200,000,000 men date their chronology from it. We have, it is true, 200,000,000 Catholics, and make much of the fact; but among these Catholics how many are there who are not Christians? How many who are not even Theists?"

In a note to the above the Reverend Father says of France: "Catholicism is the religion of a majority of the French people. Thirty-six million Catholics is an easy thing to write on the official rolls, but the preacher who knows his congregation knows what value is to be placed on such statistics, falsified like all the rest. Of these 36,000,000 it would be rashness not to cut out 25,000,000. He continues:

"In our churches we ordinarily see only women, as if the worship they render there was not a virile religion but was framed for them and their sons prior to adult age. . . .

"There is no clergy in Islam. All are priests. 'Allah is Allah and Mohammed is his prophet.' This is their cry. It shakes the mosque as it did the ancient world. Who knows but it will shake it again?"

"Ay, God is God, and Mohammed is his prophet! I do not know how he was so, by dint of what virtues and what ecstasies, despite what errors and what weaknesses. But I know he was so. He was a prophet, and a great prophet, too, one cannot incarnate God so profoundly in the soul, with such great power, such great passion, such holy passion, and cause him to be adored by so many races of men in all languages, in all continents, and through fourteen centuries."

Of course The Progressive Thinker has only gleaned a few points, one here, another there, from a sermon of ordinary length, bristling with interesting concessions in every paragraph. What a marked revolution during the last few years! Buddhism, formerly ranked with Paganism by Western nations, is now recognized as the most pacific religion on the globe, its founder not requiring, and its believers not accord-

**The National Spiritualist** Convention. Giants in intellect will be there. They are profound thinkers, and will make things lively. We shall remain at home, fearing that the convention might be indelicate enough to elect us president. While they might do worse, we desire to say, we are not a candidate. It is honor enough for one man to be editor of The Progressive Thinker, which speaks to an audience of 40,000 weekly. We have only one aspiration higher than that, and that is to resist the lying horde of ministers and church members who have banded themselves together to crush mediumship, and we can do so if you will roll in your dollar subscriptions.

ing him worship. Brahminism, with its three-headed God, is the orthodox religion of the extreme East. It has been shamefully misrepresented, but stripped of the baseless additions made to it by ignorant devotees, and by Christian misrepresentation, it appears to be a moral, and in fact, a very decent system of ancient religion. And now Islamism, which has destroyed all forms of idolatry wherever established, with its inculcations of pure lives, cleanly habits, devotion to God and temperance seems to be a model system of religion. There are fanatics among them as with other people. When outraged they retaliate in kind, just as Christians do but they have rendered vast service to the wild tribes of savages which they have brought under their control, and in resisting the introduction of intoxicants among their people. Contrast their influence in this regard over the barbarians of Africa, and the action of Christians in their dealings with the aborigines of America. The former destroying their idols, worshipping but one God, and increasing in population. The latter pillaged of their lands, wasted by Christian diseases and intoxicants, and now almost extinct. Another wave of Christian civilization rolling over them, and they are gone forever.

### NEEDS WEEDING.

Rev. Frank Crane, in his Trinity Methodist church, the other Sunday, said:

"Most Christianly needs weeding." The Progressive Thinker would amend this postulate by substituting "all" where "most" occurs. The Protestant reformers did a glorious work in "weeding out" much of the paganism on which the church was founded; but it did not run its plowshare deep enough to destroy all the rank weeds. Nearly all it retained from the parent church had a heathen origin. The Catholic and Grecian churches show the paternity of their faith in every line of their creeds and their ritual. Eliminate what they stole from Paganism and nothing would be left. Even the Golden Rule, the best thing taught by any of the churches, it is now known positively it was taught more than 600 years before Jesus. "The doctrine of justification by faith in Christ," says Rev. A. H. Sayce, in his "Ancient Empires of the East," p. 79, "has taken the place of good works," almost the identical language of Paul, substituting his Christ in place of the Egyptian God.

### THE MINORITY RULE.

Said Rev. Dr. Chichester, Presbyterian, during his Sunday discourse in this city, two weeks ago:

"Out of the 4,000,000 people in Illinois, only 300,000 are identified with its churches."

If the Doctor's figures are correct, and we believe they are justified by statistics, then only about one-seventh of the entire population of the State are in any way connected with the church. Then it is a fact no one can gainsay, that women and children constitute a very large majority of the church, probably three or four to one adult male, and yet by inaction of the principal population the small minority, through organization and concerted action, control the legislation of the State. How long shall these things be?

### FACTS AND PROBABILITIES.

Bishop Gaines, of Atlanta, Ga., is reported to have stated that the black race in the United States is being gradually absorbed by the whites, the evolution being gradually reached by a process of graded mulattoes. He shows that there are over 1,250,000 mulattoes in the United States. To this probable fact, add the statement of the physiologists, that the mixed races are subject to lung diseases which indicate their early extinction, hence in a few centuries the probabilities are, nothing will remain as an object of scorn to all of the great wrong done to both whites and blacks in consequence of the African slave trade. Would to heaven the whole outrage against humanity could be blotted from human history.

### RANK HERESY.

The Savannah (Ga.) News seems to have no respect for Paul or his teaching. The new woman has come to the front very suddenly, and she has fully sustained herself wherever brought in contact with her brother. This from the News:

"Our legislature must recognize the fact that women are not standing still these days. They are grappling with the problems of life in competition with men. They are to be found in all the professions, trades and avocations, and they are meeting with surprising success. No means for the preparation for life's work which are provided for men should be denied to them."

### OH, NO, IT IS HELL.

"You can tempt men to the pit with gain and pleasure, but the only way to get men toward heaven is to touch their heroism," said a Chicago divine in his pulpit the other day. Such methods are certainly quite modern, and far from being general at this time. Fear of a burning hell was the incitement to goodness by all the orthodox churches until within a very few years, and the more robust preachers, like our own and only Talmage, still draw their best inspiration from Fluto's empire.

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

**Unless you are up and doing,** you may be charged to your seat and made powerless. The National Spiritualist Association can be a great agent for good in the battle now going on. It can foster true mediumship and suppress frauds. It can exert a moral influence that can be felt throughout the whole country. Its magnetism alone will be potent for good. The eyes of the nation will rest upon it. It will be the focus of concentrated thought. Its words will be carefully weighed and then analyzed to see how much dress therein. Be careful; be discreet; remember that there is a Progressive Thinker in Chicago that has an "it" on you, hoping for much good. And bear in mind, too, that we have enlisted for the war against the Anti-Spiritualist Association, and are seeking for the material to carry it on successfully. So you must catch the ear of every one you can, publicly or on "the sly," and tell it to roll in the dollars to this office to assist us.

### EDUCATED TRICKSTERS.

It is now admitted by all clear-headed thinking minds, that the educated thief, trickster and charlatan are stalking around in the broad light of this nineteenth century, seeking for insatiable gullible victims, and who live off of the hard earned money of others. No sooner had the skillful artisan constructed an elaborate iron safe with all the ingenious devices, appliances and safeguards that the keenest, brightest intelligence and skill could invent, than the ever-cunning, college educated thief arose, and with devices invented by himself, he could find easy access to its richly laden treasures, and appropriate it to his own use and comfort. The educated artisan, honest throughout, is confronted with the educated thief-mechanic, and the former, as yet, has constructed no mechanism for the safety of treasures of any kind, that the latter could not in the course of time easily supersede and overcome. Our greenbacks are counterfeited; silver certificates can be quite accurately made to represent the original and now it is announced that gold itself can be so closely imitated that the counterfeit cannot be detected from the genuine.

The educated thief, trickster and charlatan is an actual menace to our institutions. They have taken possession from time to time, of our municipal and State governments, and fraud and corruption have been witnessed on every hand. To guard our city's interests, a Civic Federation, Voters' League and numerous clubs have been formed, and they have in a measure restricted the tidal wave of educated corruption. Crime is everywhere—in the church it stalks abroad with the air of a king, and assumes gigantic proportions; the vilest criminals in Chicago are prominent church members; the greatest bank defaulter and swindlers have been most devout Christians; some ministers of the gospel visit assignment houses, of which we have ample proof, and every issue of the secular press throughout the country contains an account of an atrocious crime committed by some devout religionist.

There is one prisoner in our jails and penitentiaries to every 750 of our inhabitants. Fifty years ago, only one in 5,000 was confined therein, illustrating the deplorable fact that crime is increasing.

Spiritualism, grand and beneficent when undeveloped, affords a prolific field for the ever active trickster and charlatan. In this city Clifton made \$2,000 by presenting bogus materializations—not one genuine in the whole lot. Those like him are abroad in the land to-day. The foolish gullibles have become so numerous that a so-called "Psychical and Spiritual Institute" was organized in San Francisco, Cal., the object of which was to educate the trickster so that he could almost "deceive the very elect" with his bogus materializations and spirit tests, and thus supply the demand made by gullibles. Whenever resisted by honest mediums, they were to defame them, ruin their characters by desperate lies, and thus fight their way on. Aided by the "innocent" gullibles in our own ranks they expected to reap a rich harvest. They could easily get the endorsement of them. This "Institute" has, no doubt, sent out several to deceive the public. At first it secured the services of Rev. N. F. Ravlin, an eloquent and profound speaker. He soon found out the damnable plot, and wrote to us as follows:

"Please state that, having removed to Salt Lake City, Utah, I would like my correspondents to address me accordingly. I would also say that I am no longer connected in any way with the so-called Psychical and Spiritual Institute, at 1423 Market Street, San Francisco, Cal. Fraud, and nothing but fraud, is palpable off in that corner, upon credulous dupes."

The character of the rotten concern is fully portrayed in Mr. Ravlin's letter; but to clinch the testimony, we give the following from Chas. A. Thomas, of Peoria, Ill.:

"I have read the article published in your paper about the fraudulent society in San Francisco, Cal. It is the most dangerous association of its kind in existence, and every true Spiritualist should do all within his power to sweep this most dangerous fraud out of existence. I learned of its existence when in San Francisco this summer, from one of its members. Thinking I was in favor of it, and told me that they for a certain sum of money taught all kinds of physical manifestations, and they would soon be so strong that nothing could break them up. He said that if I wished to become a physical medium, I need not join the society, as he could teach me everything for half the money that they would charge me. He also said that they had people lecturing on occultism and spiritual teachings, to throw off suspicion. He also told me that I could join them after he had taught me all tricks necessary, so in case I got arrested, the association would draw me and if any of the members will ask me who taught me the work, I should tell them I knew it all before I joined them. This information has taught a number of women of the lowest order physical manifestations and materializations, as low as five dollars a time. I am sure that if they were mediums; and this society is teaching out such characters every day. He has also told me that the association is now

**No! We have not asked** the spirits as to who will be elected president of the National Association. Things seem to be too mixed for any one, human or divine, to predict the result. It is enough for us to know that we are not a candidate, and thank the Lord we are not! Many, in their "love" for us, may say "amen" to that. We can't predict what would happen were we present. A little spark often kindles a big flame, you know! But we want the Spiritualists of the convention to understand one thing, that we have enlisted for the war against the Anti-Spiritualist Association, and if they can aid us by swelling our list of subscribers, we will, if in the next convention, vote each one into a good, fat office.

In addition to buy off delegates at the National Spiritualists' Association.

"Immediate steps should be taken to suppress this most dangerous fraud. I fear it is ever ready to expose fraud without fear."

The time has now arrived for Spiritualists to be on the alert. The educated, refined trickster is abroad in the land to cope with honest mediums like Farmer Riley and others, and while we should give the latter our undivided support, The National Association should see to it that it takes the proper stand in this matter.

But the above is not all that Spiritualists have to contend with. A National Anti-Spiritualist Association has been formed, its main object being to suppress all phases of mediumship. With well-defined organized forces against Spiritualism on the part of the churches there have been laws enacted in nearly half of the States inimical to mediumship, and now thoroughly organized into a National Anti-Spiritualist Association, they will become a potent factor of evil; a power in the land, and must be resisted by all the available means that Spiritualists can command. The war has commenced. Will you enlist with The Progressive Thinker in the forthcoming struggle?

## 25 GENTS.

### The Hull-Covert Debate.

Do you know a good thing when you see it? Do you ever realize the fact that to even hear of a good thing often proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing—something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your quarters, and in return therefor we propose to give you The Progressive Thinker for three months. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper at once.

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. Those lectures were listened to by crowded houses in this city.

**First Lecture: "Sorrow and Evil—Their Cause and Cure."**

**Second Lecture: "Clairvoyance and Mental Healing."**

**Third Lecture: "Proofs of the Existence of the Soul."**

**Fourth Lecture: "Seen by the Occult Eye."**

Those lectures alone are worth more than a year's subscription. But the above is not all that we promise you for 25 cents. Realizing the fact that your intellectual stomachs may be capacious, we offer you no doubt to your great surprise—still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is checkered of grand, soul-elevating statements. Five thousand paid 60 cents each to hear that lecture in Chicago. You can read it monthly for one year, and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Darwin, the California philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It should be read by every thinking mind in the United States.

Don't become excited over the great offer we are making to every subscriber for three months. You will get still more than the above. You will have an opportunity of reading an able address by Col. Dohoney, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and History."

What we have offered in connection with every yearly or three months' subscription ought to bring us 100,000 subscribers. Had you been in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and 50 cents for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollars!

### HULL-COVERT DEBATE.

We shall commence the publication next week of the debate between Moses Hull and Elder Covert. Roll in your subscriptions at once.

**In the National Convention** everybody will look wise; they will not wise. In order to show that they are really wise, they may take each other to the corner and whisper. There is often great wisdom in a whisper. We venture to say where two or three are gathered together, there will be whispers, nudges, cautions to be careful, and dire forebodings and prophecies unless this that is done. We wish we had the concentrated wisdom of the convention at hand as we write this item, then we would venture a prophecy. But never mind, delegates, do your duty; if the duty seems harsh, place it on a cushion and sing it a sweet lullaby until you make it agreeable. We think, however, you will get along all right, if you will let the convention know that we will publish the Hull-Covert debate at Anderson, Ind., and roll in a few dollars on subscriptions. Don't you think we are letting you off easy.

### A WORTHY EXAMPLE.

The recent death and cremation of the ex-President of France, Paul Casimir Perier, has given publicity to his views, which shocked many. Born and reared in the Catholic church, yet he formulated a creed for himself that seems in harmony with advancing thought. We quote briefly from a document over the dead chief's signature:

"It is my wish that my funeral shall take place without any distinction by Catholic or orthodox Protestant ceremonies. I am deeply convinced that all exclusive religious dogmas are the product of lamentable superstition, and are a plague of mankind. With a fervent faith I believe in a good, a just and a loving God, whose secrets are unsearchable, but none of whose secrets insult the reason and outrage the conscience, he has given us. I believe in the immortality of the soul, in human responsibility, and accordingly in human liberty of action."

"Filled with these feelings and full of abhorrence for all hypocrisy, it is not wish that my body shall be used for the glorification or benefit of any of the exclusive churches."

"Religion will always be found only where superstition has disappeared. Therefore it is my determination that whoever accompanies my mortal remains shall not do so for the purpose of exhibiting superstition, which would not honor my immortal soul."

"Should it happen—a thing which I expect—that it is found impossible to find a pastor who will conduct my funeral in such a plain and purely secular manner, then I enjoin it upon one of my friends to declare loudly and clearly the principles of the faith in which I have lived and died. . . . My body is to be taken to the grave in a wagon, and at the lowest possible cost. Only a few flowers can be placed on my coffin, and I direct my wife to give to the poor of Paris the sum of money a secular funeral of the first class would cost."

This example from the distinguished one-time president of the French Republic, is worthy of emulation by every Liberal the world over. The church has delighted to make an exhibition of the dead, using the inanimate body for advertising purposes. It is time this thing was stopped. Instead, the priests of all denominations are trying to make it unbecomingly to bury the dead on Sunday, to the end that they may monopolize other days of the week, additional to Sunday, for the exhibition of their wares.

## RECEPTION.

Mrs. Cora L. V. Richmond in Washington.

ADDRESS OF WELCOME BY GEO. A. BACON—INTERESTING REMINISCENCES.

A reception was tendered to Mr. and Mrs. Richmond on the evening of the 10th inst., at the residence of Mrs. E. A. Rice, 434 K Street, N. W.

The rooms were beautifully decorated with palms and roses. A large number of friends came to pay their respects to and welcome their pastor to her new field of labor.

The occasion was made doubly interesting because the day was the twenty-first anniversary of the wedding of Mr. and Mrs. Richmond.

After choice musical selections by Miss Annie May Bacon and Mrs. M. L. Wheeler Brown, President Wood in introduced the evening's program. The society, Mr. George A. Bacon, who said:

"I question the wisdom of our worthy president in delegating to another, though that other is herself, the agreeable duty of serving as general mouthpiece for the friends here assembled on this unusually pleasant occasion. I attribute this to his great modesty, which, however, we must not allow to stand in the way of his doing what he himself is so well qualified to do."

My dear Mrs. Richmond—On looking over my bulky scrap-book the other day, while in a reminiscence mood, I found that it was considerably more than thirty years ago that I responded in person to my invitation, extended on behalf of a handful of devoted followers, to come here and feed our hungry souls with the bread of life. Just before that, a few intrepid acceptors of the light had organized spiritual meetings in this city, among whom was Father Pierpont, whom we all so fondly cherished; A. E. Newton, one of the clearest and cleanest souls I ever knew; Thos. Gales Forster, a master builder in the Temple of Spiritual Truth, and several others. Those were troublous times to our country, to ourselves, to you. Personally unacquainted, you came to our home as a sister, and received a sister's welcome. Through all the vicissitudes of these many intervening years, the relations thus established have been steadily maintained.

Well do I remember with what enthusiasm we regarded your public instruction, as with matchless power of utterance you voiced the duty of the hour under the inspiration vouchsafed by the Fathers of the Republic as well as some of the later army of arisen ones. If I remember rightly, it was the mighty Parker who spoke through your lips on the occasion of your first appearance.

Since those stormy days you have been a frequent and an ever welcome visitor to Washington. You come this time by invitation of the First Society of Spiritualists, to be their guest of honor. It is an experiment, but already the signs of success are full of hope, the promise big with encouragement.

We have gathered here this evening in an informal manner, here where your purpose making your abiding place for the present. To pay our mutual respect and fraternal regard to you and yours. The occasion is a doubly inter-

**If the National Association** has an unpleasant duty it is this: It will be compelled to sit down on some of the numerous candidates. We wish to tell it privately that is the reason why we are not in Washington aspiring for some one of the numerous honors. We have been sat down upon before this, and it hurt like everything—smarts yet, to tell you the truth. We advise the convention to procure air cushions, so that the "sitting down" upon the defeated candidates may not cause a single abrasion of the skin. Be kind and considerate to them, and let not harsh words escape your lips. Remember our advice. If you don't follow it there may be a rupture, and more than an anti-septic bandage be required to heal it. While this advice costs you nothing, being at least worth that amount, The Progressive Thinker will cost you one dollar per year in advance, to assist in the great struggle at hand.

etling one, inasmuch as it is the twenty-first anniversary of your union with our friend and brother, William Richmond. May you both continue to dwell together in love and amity yet many years more, a mutual help to each other and to countless others.

Without further prolonging this talk, I will only add that in extending to you the right hand of fellowship, our good faith, our most cordial greeting, I but voice the welcome we all so thoroughly feel.

### THE BITTER AND THE SWEET.

If



**Clashes. We have not**  
as yet counted them, but there will be several at the Spiritualist National Convention. They are a necessary evil. You can't get along without them. They will get together and can cause just the same as at any political convention, and when all is over the last part of the word may be freely used. We have heard the last part of the word used against us, and still we are prosperous and happy. We think it will affect you in the same way, if you are successful in electing your candidate; otherwise it may have a deleterious effect. It seems to us, sitting calmly in our office chair, that you can heal all ruptures, all abrasions, all wounded feelings, that may occur in the convention, by uniting with The Progressive Thinker and declaring war against the Anti-Spiritualist Association, and then rolling in your dollar subscriptions towards Chicago.

## SOME EXPERIENCES.

John Pierpoint in This and in Spirit Life.

WRITTEN BY HIMSELF, THROUGH THE MEDIUMSHIP OF LIDA B. BROWN.

Knowledge is power, and he who knows beforehand what he is to encounter, avoids the pitfall. It is not given to all to see as we do, but I doubt if there is a single friend to guide his footsteps. Some of the dangers to be avoided are sinfulness and the little crimes, for although they may not do much injury in this life, they are a blot on the soul that takes a long time to eradicate.

I was once young and foolish myself, and thought the only way to enjoy life was to hunt after pleasures. To begin with, I had inherited a tendency to strong drink from ancestors who thought they had not finished a meal without disposing of a bottle or two of wine—the finest Madeira. This had some good qualities about it, but the generations that came did not stop at wine, but added brandy and other intoxicants.

When quite a child I used to go to the decenter and take a small amount, and my parents only smiled, not knowing how this taste was to grow in after years, till it became a craving hard to resist. At the age of 11 I took more than my little slips and became intoxicated. This horrified my parents, so they sent me away to boarding-school, where I could not get hold of it at all. But this only intensified the longing, so when at the age of 16 I was sent to another school, where greater freedom abounded, I not only purchased it with the little spending money I got, but induced my room-mate to share the bottle with me. In this way neither of us would tell on the other, and as we usually took it at night, when the teachers and pupils were asleep, no one was the wiser except ourselves. Thus the habit grew and grew, until it became a part of my life.

In my career as a lawyer, which profession I chose for my life's work, I came in contact with many criminals who committed the most heinous crimes under the influence of strong drink. This set me to thinking, and the determination came to me not to touch the vile stuff any more. But, oh, the struggle I had with myself! Often I have had the glass to my lips before I knew it, such was the power of the habit. I struggled for years for my unaided efforts I was powerless. I prayed for the higher influence to assist me, for I knew of spirit return. Only after years of struggle, aided by their efforts, was I able to overcome this inherited appetite, and give it up. The effects on my physical system were great, for I had continued use of alcoholic drink, but only when I passed through the portal called death did I fully know the great detriment it had been to me.

The flesh perishes, but the spirit lives, and every transgression done in the body has its counterpart on the soul. The two are so closely linked, that it is hard to tell where one ends and the other begins. I did not realize I was dead, for when I awoke from a temporary stupor, my mind was active as ever it was in the palmiest days of my youth. Some friends I had not seen for years were around me. I asked them, "If I was dreaming, for I thought they were dead." "So we all are to the world," they said, "but very much alive over here."

It took me some time to realize I had really put off the mortal form and was a spirit. I seemed to float about, and only had no pains, and could do as I wished. I had not been able to walk much for years before the transition, for not old in years, I was crippled with rheumatism and had to use a cane to get around with. So my first sense of freedom was my ability to go where I pleased without a cane. My friends all seemed natural to me; they had not changed as I supposed they would. Much information I gleaned from them of the life I was entering upon, and much advice obtained of how best to put to use the talents I possessed. But it is not the life I live now, but the life I lived before, that I am now living. I am now living, not sitting around a throne twanging a harp, but earnest endeavor and toil to help those around us who have not one gleam of light.

Many will be surprised to know that dense ignorance on things spiritual abounded over here. Many here do not know they have any spirit, the flame is so low that the gratification of earth's desires seem all they aim at. Of things really spiritual, of the beauties of holiness, they are as ignorant as swine. To have revenge on those who in earth's life have injured them; to contrive to lead them into danger; to goad them on to doing deeds of violence; to urge them to evil actions in every direction, seems to afford them enjoyment.

No thought enters their mind to forgive any injury done while in the flesh; to do good for evil, to use to the living and to elevate those who were once their fellow beings. To educate these spirits over here is often harder than those still in the form, for they think themselves "all-wise," and have enough freedom to be obstinate. These spirits gravitate together, the same as men and women of similar tastes do in earth life. It is not uncommon to find whole communities of them for spirits of finer nature do not wish to mingle with them unless on missionary trips. Their atmosphere is poisonous to be long in contact with, and the worst of it is, they do not know they are doing this. Oftentimes they do not welcome them, anywhere than saloon-keepers would welcome temperance lecturers within their doors. Having had much experience, however, in dealing with this class from my career as a criminal lawyer, I recognized that my grave field of usefulness lay in working in their midst, so I buckled on my armor.

Many had the spark of divinity within

**Various members of the**  
National Spiritualist Association may consider our gratuitous advice is not acceptable, and that we are altogether too previous in what we are doing. We are actuated by only the kindest feelings. If, after the convention is held, the wounded are carefully attended to, cordially nursed, and ministered unto, then all will be well. Whoever heard of a convention, with intellectual giants in it, which did not wound some and "kill" others. The National will be no exception to the rule—there will be the "wounded" and "killed." This assertion may be startling, yet it is, nevertheless, true. We have been killed and wounded several times, politically, and it was the best luck that ever happened to us. It don't, however, always work that way with all. If the delegates at the National Convention feel grieved at us for the personal remarks uttered above, they will please remember that we are not very far from eighty years of age, and that our opinions, entertained for fifty years, ought to be fully ripe by this time, and ready to be plucked and utilized by them in conducting the affairs of the convention. They would make a basketful and be an ornament on the table near the presidential chair, and would be instrumental, no doubt, in rolling in many dollars in subscriptions to aid us in the fight against the Anti-Spiritualist Convention.

In only it was encrusted with wrong thoughts and ideas that it needed much effort to start the flame to burning. Others had gravitated into this depth from choice, never knowing what it was to have a pure, lofty thought. Born in an atmosphere of degradation and poverty, they had never seen the sunlight of hope and cheer. Their environments had been those of filth and squalor. Vice was to them a common sight when young, and as they grew in years they themselves only carried into practice, and so they did not know they were with this class we had to commence at the very foundation; had to show them kindness, mercy and a hope beyond what they had ever experienced. To them kindness was a farce, unselfishness a mockery, love a word unknown, and the golden rule a thing that never existed except in words.

It was not a pleasant task I had engaged in, but it was a work of reparation to myself, an effort by doing good to others to remove the blemish on my own soul. This is the only true atonement, and no one else can bear our sins, and the only way to blot them out is by doing good to others. Many are engaged in this work of redemption, of trying to show others the light, and thereby getting a greater effulgence themselves.

Peoples on earth life had robbed the widows and orphans, had to learn what it was themselves to be robbed of what they loved best. People who had led, done acts of selfishness, bore false witness against their brother in earth life, have in this to bear punishment. None go without their just punishment, and the burning of the dross from the spirit, however, is more acute than the actual flame to the flesh.

Yes, we have our reformatories and schools over here, and those who have lived honored lives in communities, who did not do any one else any harm, could learn here that only actual worth counts, and a reputation is only dross. Those who are poor in the world's goods, but are thoughtful and kind to others, rank higher than the rich man who has got his riches by the sweat of his brow, and others. Only true worth counts here.

The only way to show these spirits the path from darkness into light was to elevate them by degrees. No one climbs mountains at one step or bound, but has to do it by a series of steps, one at a time higher than the other. Many get tired of climbing mountains, and the spirits here often falter and grow weary and wish to rest, but those who see the bright light above struggle on till they gain the heights.

The process may take years, as we count time. With us time goes by according to what deeds one has done. What obstacles overcome, what efforts have been rewarded, rather than by certain course of time often wasted. One may rest in one place or on one plane for a long time, and it counts for naught, if of no avail in the great eternal life. So time here varies with different spirits, going rapidly with some and very slowly with others. This is often the reason why spirits vary so in giving communications when any time is mentioned. They state it according to their own conception of it, and it is not according to the chronology on earth, unless they count that way, which they oftentimes fail to do.

I could give many instances where I have assisted the dark spirits to throw off their lethargy and ascend up to the light, but will save them for another paper. In this our wish to make earth's dwellers aware of the fact that as they sow, so shall they reap; there is no dodging the harvest.

I wish to impress on the young the necessity to live temperate, moral lives; to urge the newly married to think of the great responsibility that rests on them in forming souls for eternal life. For them not to perpetuate in their young the crimes of their youth; for them to abstain from strong drink and excesses of any kind that will put a blot on the lives of their children, even to the third and fourth generation. And lastly, I wish, if possible, to turn the adult mind from the ways of the fleshly world, and to correct, as far as in them lies, the deeds already done that they are ashamed of. For it is much easier to ask forgiveness of a wronged friend and make reparation

**Spiritualists arouse! The**  
members of the Anti-Spiritualist Convention are trying to suppress Spiritualism. Assist The Progressive Thinker in the struggle by at least sending to this office 25 cents for a three months' subscription. But we would prefer that you roll in the dollar.

here on earth than it is in the world where the physical is separated from the spirit. Now is the time to commence building the home you are to inhabit here, by kind deeds, gentleness, acts of charity to those who have not the light you possess. Cheer those in sorrow, help the afflicted, guard the friendless, assist the weaker than you, in every way possible, and you will then be able to escape the work of redemption over here, both for yourself and others, that I have had to do. Fraternally,  
JOHN PIERPOINT.

## ETERNAL PROGRESS.

Approaching Eternally, But Never Reaching.

A MATHEMATICAL PROBLEM.

We often read from unreflecting writers that if we continue to approach the infinite mind we must somewhere within the limits of eternity reach this infinite mind, and thus be absorbed by it. Hence the conclusion is drawn that progress is impossible, or that annihilation is our destiny. As for myself, cannot understand why annihilation would not result if there must come a time when progress shall cease. For cessation of progress is of itself annihilation. But it is not true that eternal progression toward the infinite mind destined culmination in it. If the definite state is now infinitely beyond us, our infinite progression can never reach it. If not deemed too tedious, the writer will endeavor to illustrate the problem by a simple mathematical illustration.

Though deemed unnecessary, I enclose diagram, which the editor can dispose of as he may think best. Imagine (or draw) a line due east and west on a parallel running through Chicago. Letter this line AB, noting on the extreme left end of the line the center of this line draw a perpendicular, and suppose it extended infinitely to the northward. At a point 100 miles north, place point C; join AC and BC. These two lines—AC and BC—will AB, form an acute angle, yet never meet. One hundred miles further north mark point D, on same vertical; join AD and BD. Now observe that these two lines, AD and BD, approach parallelism somewhat more closely than do AC and BC. Still 100 miles further north, on same vertical, place point E, and join AE and BE. Observe that these two lines approach a parallelism with the prime vertical still more closely than either of the other sets. Are not these additional lines at each successive step becoming nearer and nearer parallel to the vertical? Obviously not, for their extremities must intersect, while their bases are AB apart; but parallel lines must be equidistant at all points. Here, then, is a simple instance in plane geometry where a certain condition is reached, but higher mathematics affords many such instances. Take the following for school children: A is 5 years old, B is 10. A is one-half as old as B; in five years more he will be two-thirds as old; in still five years more the fraction indicating the ratio of their ages is three-fourths, and again four-fifths, and still once more five-sixths. Thus we have one-half, two-thirds, three-fourths, four-fifths, five-sixths. This ratio, then, would grow larger forever, but would never become unity. In short, there is no logic in saying that if we approach the definite mind forever we must some day reach it and become absorbed by it.

B. R. ANDERSON.

## The Cause in Peoria, Ill.

At last chaos has given way to order. Our services here are assuming a regular routine, and a good attendance gladdens our hearts. The Sunday Lyceum, a progressive institution, which has been in active work for many years, will assume the afternoon service at this hall. This organization numbers among its members lawyers, doctors, ministers, rabbis, and lay members of the general vanguard society. We are trying to welcome them into our culture of spiritual science and into our hall. We conduct the Sunday evening meeting, Wednesday afternoon, Thursday night circle, and Friday night instruction class. We held a social Thursday night, Sept. 30. The attendance was pleasing, considering a number of other liberal entertainments were on the table the same evening.

There is now an organized effort to carry on the work all winter, giving the meetings free, commencing with the last Sunday night, the friends meeting the expense of hall, piano and chairs; my wife to be paid for and for with the rest of the "expense."

Our Friday night class consists of twenty-three members, all of whom are delighted with the instructions given by the guides, through me, also by Mr. Scovell, who conducts the telepathic part of the class. This is the Golden Rule circle. Our only obligation is, "To do unto others as we would have others do unto us," regardless of " creed, caste or color," as our Theosophical brethren say. Sunday night, Oct. 3, the hall was full, many of the representative people of the city being present.

The philosophy is receiving attention as well as the phenomena. If Bro. Moses Hull, Sister Mattie, Bro. Moulton, Sister M. Theresa Allen, and others of our noted workers could now and then drop in upon us and spend a few evenings in expounding truth, we feel that our cup of congratulation would be full and running over. We are sincerely thankful for the success which has crowned our feeble efforts so far and so well.

There are several fine mediums of more than local fame among our people here. Sister Bradshaw is one who has filled many a sorrowing soul with the joy of knowing their friends are not dead, only sleeping. Bro. Loggreen, of some considerable note outside of home efforts, and while engaged in an other avocation in life, is ever ready to give a word of counsel and a direct test of spirit return. Dr. Alvarado, who has had a struggle with physical trouble, has at last conquered, and will again resume his work of healing to those in need of giving messages of love from the angels of light gone before. The Progressive Thinker comes laden with glad tidings each week, keeping us in touch with all the great souls engaged in this work of salvation.

SALLIE C. SCOVELL.

Peoria, Ill.

**Fire--fire at the enemy!**  
That is what we are doing! We shall fire facts, at them. That is what our Moses did at Anderson, Ind. Every shot took effect, too, doing a most excellent work, and those shots will appear in The Progressive Thinker, having been secured at great expense. You should see them. The battle has only commenced. Roll in your dollars for The Progressive Thinker, ONE HUNDRED THOUSAND, or more. Spiritualists and mediums who now shrink their sacred duty are only fit to be slaves.

## THE GOLDEN WEDDING DAY.

Lines to Mr. and Mrs. C. P. Mitchell.

To-day is your golden wedding;  
As you stand on the hills of life,  
And look at the flowers in the valley,  
Where you started as husband and wife  
To climb up the hills of a life-time;  
Sometimes it was rocky and steep;  
Again, the pathway was flowery,  
And your footsteps were strengthened to keep  
Face with the toilers around you  
In the busy progress of life.  
While angels were blessing your path-way.

With children to husband and wife,  
That grew as the years were advancing.  
As jewels that lighted your way;  
Till now you are standing in sunlight  
That reaches the goal of the day;  
When the sunset is seen in the distance  
With bars of gold in the sky,  
Turning the clouds of existence  
To brightness that nothing can vie.  
And you together have reached it--  
The golden wedding of years--  
Fifty years since the morn of your birth.

A life-time of joy and of tears.  
How many that started out with you,  
As joyous with hope as your own,  
Have one or other been parted  
And now tread earth's pathway  
Alone?

O blessed, indeed, is the union  
That reaches the mountain of life,  
Where the sunlight touches them golden.  
Together, the husband and wife,  
And angels are blessing your journey  
With sight of the future in view;  
So the sunset of earth-life's existence  
Is lighted to welcome you through--  
Into the morning eternal.

Where life is not counted with years;  
But like the bright morn of your bridal,  
Its hopes are unclouded with tears.  
MOLINE, ILL.  
LAURA A. S. NOURSE.

## SPIRITUALISM ONLY.

Rabid Instead of Radical.

Perhaps I can better adjust myself to the understanding of Lyman C. Howe, and in doing so disclaim his charge of "rabidness," by myself reviewing the brief article I penned some six or eight months back, and which is headed

FAWNING ORTHODOXY.

Mr. Howe, while himself avowing he wants no "Christianity," yet he is so far from being a "rabid" Spiritualist, that he has strongly taken issue with me for saying I am radically opposed to Spiritualists using such terms or old-fogy words as "Rev.," "church" and "Christian."

My claim was, and is, that in every instance (of course, I referred to old workers, not new recruits) the use of those words was a policy move. Several of those highest in standing in our Cause have said to me they preferred not to use such terms, but felt the need to do so, to conciliate or be benefited by half-rate traveling expenses. Is not this a policy move? I have never said that I preferred such terms, but I have said that I preferred to use such terms, to conciliate or be benefited by half-rate traveling expenses. Is not this a policy move? I have never said that I preferred such terms, but I have said that I preferred to use such terms, to conciliate or be benefited by half-rate traveling expenses. Is not this a policy move?

I do not find that in my former article which should convey the idea that I charge any Spiritualists with advocating, or endorsing, a "Savior's blood," or "Christ's power," other than by striving to attach the words used by the churches, and by singing their songs (that mention the blood of a Savior), they are false to the teachings of Spiritualism. It is a fact that the so-called "Christian" churches are built on the blood of a Savior's blood makes man's atonement, and fits him for heaven and God's companionship. It is a fact, contrary to the above, that the prime philosophy of Spiritualism is to the effect that man is his own redeemer and no vicar or savior is needed, and that the extent of his power, through the bloody atonement, to blot out one lot of man's errors. If this is true Spiritualism--the teachings of returning spirits or angels--then I am insane and some kind person should see to my case immediately.

There are many who are aggrieved that I claim for Spiritualism, "We have the truth; Orthodoxy has not." Has Mr. Howe never made such a claim in the years of his labor? Perhaps there is a germ of truth in every system of workers, not new recruits, but old workers, and possibly the same may be said even in Spiritualism philosophy. Should either claim be a direct necessity to make it plain that "Savior's blood" is a farce? And say, does any one know themselves to be within the "power of any god" to change the fact of their existence?

I do not condemn the proselyte, but the old and active workers, if they, for policy, are such hypocrites as to ape the old views. How far more honest, and likely to be of actual and lasting benefit to the Cause they seem to wish to link to the old, and to go forth bravely in the name of Modern Spiritualism. I know of no means for soul-growth other than an earnestness to uphold truth, lofty aspirations, studious research, honesty of purpose and principles, experiences and inspiration from wiser minds.

I have a line with wish to give a grief, but ever with desire to cause thought and honest action; to instruct

**What can be found that**  
succeeds as well as success? In this war that is being waged against our cause by ministers and church members who pin their faith to the attic rubbish of an old and effete theology, success will surely crown the efforts of Spiritualists, if they will respond to the urgent call of The Progressive Thinker. We have been at great expense already in arranging for the battles that are to follow, and every Spiritualist should roll a dollar towards this office and have The Progressive Thinker sent to him for one year, and thus be able to see what is going on.

and be of benefit to the Cause so dear to my soul.

I believe the time is ripe for earnest souls with broader views to advocate radical reforms. That the angels desire the growth of humanity beyond superstitions which law and gospel-church religion--hold. I do not consider that spirits who recently passed out from behind pulpits or from pews, are any more competent to instruct humanity than is Rev. V. R. Covert, as a rule. They are likely as "rabid" for Christianity as the rangers who were at Anderson, Ind.

Now, if all this is considered "rabid instead of radical" by some, I am confident that others will hold up my hands. I wonder how many names could be mustered for an Anti-Christian Spiritualist club.

And since the thought comes to me, I am inclined to take it under consideration, and may be heard from regarding this some future day. My prayer (aspiration) is: "Angels speed radical Spiritualism!"  
ALLIE LINDSAY LYNCH.  
6345 Hermitage ave., Chicago.

## Enlisted for the War!

Brother Francis:---As the war is on, count me in it to the end. I will try, Sunday evening, to get new subscribers, at the meeting to be held in the Odd Fellow's Temple. We have held two meetings, and are determined to build up a good society. I will make a special effort from the rostrum on behalf of The Progressive Thinker, and have them read the debate, if nothing else, for to be a 3 months' reader means a year. Our society is yet in its embryo, so cannot say much about it until we are permanently organized, then I will report.  
DR. BRIGGS,  
Cincinnati, O.

## Wonders Never Cease.

To the Editor:--If you will allow me the space in your valuable paper I would like to say a few words.

I notice an article in one of our daily papers, clipped from an Indianapolis daily, where quite a number of D. D.s and B.s had met in council and decided that it was the duty of and to the best interests of the churches to do all in their power to stop the lambs of their respective flocks from straying away to any of the following places of amusements: Operas, dancing, playing, circuses, etc., and that the money so spent could be put to a better use in the churches and advancement of the cause of Christ.

Listen! A daily of this city, of almost the same date, has the following announcement: "Sacred Opera! William D. Cheney is arranging to present 'Egyptia' to our citizens in the near future"--that he had been met at the parlors of the First Presbyterian church by the Ladies' Society, and the Young Ladies' Society, to make the proper arrangements. The piece will be given at the Masonic Temple. If the First Church people do not decide to give it, some other organization will do so.

Is it any more sacred to be given under the dramatic personae of Pharaoh, Pharaoh's first-born, Moses, Aaron, Amram, father of Moses; Jacob, Pharaoh's daughter, or any other of the saintly patriarchs chosen after God's own heart, than by Joe Jefferson, J. Wilkes Booth, Shakespeare, J. Van Winkle, or some other ancient theatrical star? But, you say, it is money for the cause of Christ. If you have to resort to the scheme similar to one of our leading churches, which had quite a number of ladies sit behind a curtain with their feet protruding from beneath, and for the small sum of 50 cents you could choose a pair and have the honor of escorting the owner to supper!

J. Frank Baxter will be with the First Spiritual Society of this place for the months of October, November and December. By his presence we anticipate a treat.  
D. L. CARPENTER.  
Ft. Wayne, Ind.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

# WAR IS INEVITABLE!

Indeed the War Is Now Fully Upon Us.

The Progressive Thinker, ever since its first inauguration, has managed to furnish to its numerous readers a series of surprises. The first number of the paper, announcing that it would be furnished at one dollar per year, created a decided sensation among Spiritualists. It marked the commencement of a new era, the introduction of Spiritualistic literature combining cheapness and excellence. Without any particular "flourish," this enterprise was begun, and its success was phenomenal. The "wise ones"--the wish being father to the thought--prophesied, however, that failure would occur within a year, and The Progressive Thinker be known no more forever. Now, having attained nearly eight years of life, and never before as prosperous as to-day, the failure predicted seems more remote than ever.

The Progressive Thinker has entered on its fall and winter campaign. It has given to its numerous readers the three brilliant lectures by Mrs. Annie Besant, which have excited wide-spread interest among leading minds. While Spiritualists will differ with her on minor points, they recognize her great ability, and were charmed with her eloquence and method of presenting her views. They alone were worth a year's subscription.

Now, in order to keep our readers posted as to the leading events among Spiritualists, we have made arrangements, at great expense, to have a full report made out for The Progressive Thinker of the great debate at Anderson, Indiana, between the veteran speaker, Moses Hull, and Elder Covert, who receives the full endorsement of the Anti-Spiritualist Convention and other religious societies, and may be considered as their specially-ordained mouthpiece in the war waged against Spiritualism. This discussion constitutes the commencement of a war with Spiritualism, alluded to in previous issues of The Progressive Thinker. This debate, and what will immediately follow, (another still greater surprise to the readers of The Progressive Thinker) will do much to place Spiritualism in the ascendancy, and beat back the tidal wave of aggression on the part of the churches.

The Anti-Spiritualists present a formidable force. They have power; they have influence, and are deadly in earnest. They can influence legislation in State and Municipal governments. As opponents they are fierce, formidable and untiring, and must be resisted, and The Progressive Thinker leads in the effort to beat back their malicious attacks.

The Daily Press, of Columbus, Ohio, sets forth the objects, etc., of the Anti-Spiritualists as follows:

"The second annual meeting of the national meeting will be held in Columbus, provided the ministers of any or all denominations ask for the meeting. I believe that the meeting will come here. I am on the Executive Committee of the National Association, and will do all I can to have the meeting held in my own town. The next place of meeting has not yet been decided on. I do not understand why the report was sent out that the next meeting actually will be held here. St. Louis, Mo., Chicago, Detroit, Cincinnati, and Pittsburg, Pa., have already made their pleas for the next meeting. We have plenty of places to go and we will be sure of a sincere welcome wherever we go. There was not room enough in Anderson, Ind., for all the Anti-Spiritualists who attended the first meeting of the Anti-Spiritualist Association. The church in which we met was crowded every day and oftentimes five hundred people would be obliged to remain on the outside of the building. There was absolutely no room for them on the inside.

THE MEETING WAS LARGE--2,000 ANTI-SPIRITUALIST LEADERS.

"The meeting was beyond all expectations in point of size and attendance. Every section of the nation was represented, and letters were on file from over 2,000 Anti-Spiritualist leaders over the country, who qualified as original members.

\$50,000 CASH CHALLENGE.

"The Michigan people posted a \$50,000 cash challenge Friday to any medium in the country who would present any phase of mediumship or phenomena that could not be reproduced and exposed. Professor Hagaman, of Adrian, Mich., posted a \$2,000 challenge for himself. The association will also challenge the National Association of Spiritualists, which meets in annual convention next month, for a debate. Moses Hull, who has been here representing that association, will probably represent them in the debate, and President Becker will probably be selected by the Anti-Spiritualist Association.

## THE FIGHT AGAINST SPIRITUALISM.

"For years there has been an unsystematic fight against Spiritualism all over the country. This organization, which is starting with flattering prospects, will thoroughly organize in State, district and nation, and fight in a concerted and systematic manner. Every denomination was represented among the delegates. One was a Catholic priest, and many Catholics attended. The fight, it is said, is to the end."

## THE CONSTITUTION.

The constitution of the National Anti-Spiritualist Association of America is substantially as follows:

"Object.--The object of the association shall be to intercept and deter Spiritualists who continue unchallenged to interrupt and multiply their insidious endeavors to undermine and destroy the moral, social and scientific institutions of our country, as is evident by the character of their publications, the teachings of their authorized trance-medium preachers, mystery-producers and marriage relations with Theosophists of the baser sort; also by their persistent attacks upon the divine authenticity of the Bible, their disruption of the church, the perversion of scientific research, and the attempted debauchery of every ennobling sentiment upon which rests the virtue, the dignity and the abiding felicity of the people.

"Further, to establish bureaus of information, bureaus of lecturers, and through books, periodicals and tracts disseminate anti-spiritualistic literature so as to meet every phase of Spiritualism extant and every error which contributes toward its degrading influence.

"Powers and Privileges.--The National Association shall have the power to issue charters to State associations, and the associations shall have the power to issue charters to county and local associations. The president of the respective State associations shall be vice-presidents of the National Association. All matters as they pertain to fees, conditions of membership, and the aims and object of the association, shall be submitted to the National Association.

"Members.--All persons of good moral standing who will sign the constitution, to aid in the object of the association, and contribute 40 cents annually in quarterly installments, may be received as members of the local associations. Derelict members may be dismissed for any violation of the requirements of the constitution.

"Executive Committee.--All matters not provided for by articles of this constitution, which pertain to incidental duties of members or setting in operation purposes of the association, shall be submitted to the Executive Committee for their determination."

The above, Spiritualists, shows what our enemies are doing. The churches have commenced the war, and however persistently they conduct their campaign, they will be met all along the line, and before they get through they will see an arraignment of their true character in this country that will almost stupefy them--in fact shock the whole world! The Progressive Thinker will lead in this war. It has had a report made of the Hull-Covert debate at Anderson, Ind., to lead off in this conflict. Spiritualists, aid us in this battle, and send in additional subscribers to The Progressive Thinker. The Spiritualist who will not assist The Progressive Thinker in this effort is unworthy of the name, and should take his position in the rear of the grand army that is assisting us.

## TWENTY-FIVE EXPERTS AT WORK.

The Progressive Thinker has employed twenty-five experts to assist in this conflict. They are residents of Chicago and New York City, and they will compile evidence of the deep-seated corruption among church members and ministers of the gospel. The evidence already forwarded to us is astounding, and will shock the entire world.

Every Spiritualist should become an agent for The Progressive Thinker, and solicit subscriptions at once. It is leading in this great conflict, and we should have within the next thirty days 100,000 additional subscribers. The Spiritualist or medium who falters now is a traitor to the cause.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

One thousand styles and sizes.  
For cooking and heating.  
Price from \$10 to \$70.



Often imitated. Never equalled.







## QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Thomas Oakley: Q. Is it possible for a person to pass away and not know but what he is yet in the body? A. This is an experience which may not be regarded as uncommon. The spirit partially awakes to scenes so real, and yet at such variance with preconceived ideas of "heaven" that it vainly would believe all a dream from which it will presently awaken.

Inquirer, Chicago: Q. Should a person take medicine for disease, prepared under the direction of a real or of an alleged departed spirit manifesting itself through a "healing medium," who is without medical knowledge? Assuming that a spirit, purporting to be a skillful physician who died years ago, prescribes medicine through a medium who is ignorant of medicine, should not the patient know what the medicine is, that he may use his own judgment as to its value in his case? If this is not permitted, since he does not know the real or pretended doctor, would it be too much to ask of such a medium, or of his or her guide, that a series of questions be propounded to the intelligence that prescribes—questions such as any fairly well-equipped physician could readily answer, but such as an uneducated person could not attempt to answer without exposing his or her ignorance? When philanthropy and physic are combined, is not knowledge quite as important as sincerity? or should we assume that the intelligence, purporting to be a learned doctor, is really such; that the medicine prescribed is all right, and take it accordingly, without insulting the doctor and the medium with doubts and questions? The learned doctor informs the medium that tomatoes are poisonous and cancers may result from eating them. I remarked to the spirit that I had always regarded tomatoes as wholesome, nutritious food. The medium replied that this was a great mistake; that if she ate a piece of tomato, it put her in a "dry fever," made her sneeze violently, etc., and that tomatoes should never be eaten by anybody. What do you think about this?

A. These questions come from one of the most profound students of psychic phenomena, and one can readily read between the lines the answers that the propounder would give. With all respect for the knowledge and skill of the medical profession, I do not think it advisable to take medicine from the most successful physician, without knowing what one is taking. And further, the writing of prescriptions in Latin, that the patient may not know, is an insult to that patient's common sense. A doctor should be the first to discard this bad custom, for it plainly says that he is ashamed or afraid to allow his patient to know what he is giving him. While a physician is in a measure responsible to his patient for results, at least is a tangible object, a prescribing spirit is intangible and has no objectivity. How much more essential that the patient know what is given through the latter source. A spirit, however advanced, has no right to usurp the place of reason, and no high order of intelligence will make the demand. It is such mediums, and such "spirit doctors" that make medical legislation necessary, and the old injunction, "try the spirits," should be constantly practiced. A spirit's opinion is of no greater worth than a mortal's, unless capable of proof. "Thus saith the spirit," is even more pernicious than "Thus saith the Lord," if taken as an infallible guide. A spirit physician, not willing or capable of answering a few questions, in a manner commensurate with his claims, should receive no credence.

The statement about the tomato is sufficient to discredit the ability of this "doctor." The tomato has a peculiar history. It was first called "love apple," and thought to promote the erotic tendency, and at that account not to be eaten. The origin of this belief which went into some credibly "learned" books, is a curious illustration of the origin of beliefs. The plant was first imported into France from Spain, and was called *Pomme de Moir*, which became as spoken corrupted to *pomme de amor*. The first meant apple of the Moors, the second, love apple. With this change of name came the belief in its specific tendency.

The belief in its poisonous qualities came in an inference of ignorance. Botanists said it belonged to the same family of plants with the poisonous nightshade. Quickly someone started the story that it hence must be poisonous. They forgot or did not know that the potato belongs to the same family of plants.

From this fancy of ignorance came the "cancer" story. It was argued that since the introduction of the tomato, the cases of cancer had increased, hence it was the cause. It might be said with equal propriety that since the introduction of the telegraph cancers have increased, hence the telegraph causes cancer. If cancer has increased within the past generation or more, the cause must be sought elsewhere. The facts are that the observations made by physicians a hundred or two years ago are too vague and unreliable to allow of accurate comparison.

This we have evidence of by the use of the vegetable as food, and by analysis, that the tomato is one of the most wholesome vegetables placed on our tables. Its acids, in a great measure take those of more costly fruits. To promulgate the belief that it is poisonous and should be discarded is an injury and almost a crime.

L. C. Elnora, Ind.: Q. Is it possible for spirits to control mediums, so as to execute music perfectly, and express their thoughts in whatever language, regardless of the education of the medium?

A. It is possible for spirits to attempt such control, but only through mediums in harmony with them, having minds educated to receive and understand, can success be attained. This has been the contention of all those who have made a study of the complex problems of spirit intercourse. Mozart, Beethoven, Wagner, were trained musicians and by their having become subject to the control of spirit musicians. The desire, the concentration of the mind on a subject brings other minds to its aid. As thoughts, not words, are impressed by spirits on the minds of sensitive, except under perfect control of the organism, the language into which thoughts thus received, must be expressed in words known to the medium.

Infamy is whose it is received. If thou art a mud wall, it will stick, if marble, it will rebound.—Quarles.

No man ever did a designed injury to another, but at the same time he did a greater to himself.—Home.

To be proud of learning is the greatest ignorance.—Bishop Taylor.

When my friends are blind in one eye, I look at them in profile.—Joubert.

## A SCIENTIFIC PROPHET.

He Verges Closely Upon Spiritualism.

In 1874 that brilliant scientist, philosopher and litterateur, D. G. Crowley, in an interview I had with him, said: "Science is of small worth unless it enables us to predict the future."

I am forcibly reminded of this pregnant sentence, by an editorial in the Boston Post of this day—September 26—on "The New Race."

The writer opens with this sentence: "This is unquestionably an age of materialism."

He proves this by a condensed review of the discoveries, inventions and literature of the present century, showing that all have been made to subserve material ends, while spiritual development and progress have not advanced, but have lagged behind. He then says:

"In our forecast of the future, we picture a race of men that shall be served by yet more ingenious mechanical appliances than we know, that shall live more comfortable and longer physical lives, that shall be governed more justly and be inspired by more generous moral considerations in their intercourse with each other. We do not picture a race occupying this earth that shall have developed its physical capacity, that shall have advanced the scope of mind or spirit as we have advanced that of mechanics. We imagine that the new race following us will be subject to much the same limitations in this respect as those which we recognize in our own case."

"Yet science is beginning to point with more or less confidence to the evolution of a new race of men, in which the spiritual side shall predominate and to which the race occupying the earth today shall seem as cave-dwellers seem to us. At the recent meeting of the British Medical Association in Montreal, Dr. R. M. Bucke, president of the section of psychology, gave the weight of his testimony to the progress of the race toward the acquisition of a power which he termed 'cosmic consciousness,' an inner illumination which substitutes spiritual perception for the use of the physical senses. As self-consciousness marks the elevation of man above the brute creation, so will this cosmic consciousness distinguish the new race of men from the old of which we are. 'Cosmic consciousness,' says Dr. Bucke, 'is not simply an expansion or extension of the self-conscious mind with which we are all familiar, but the complete superaddition of a function as distinct from any possessed by the average man as self-consciousness is distinct from any function possessed by one of the higher animals.'"

"Twenty-three instances of the possession of this new faculty have been noted by Dr. Bucke, and he holds that it is more frequent in the present age than it was in the ancient world, indicating its gradual development. And he describes the final emancipation of man from the thralldom of sense and physical limitation: 'The possession by each member of this newly forming race of the faculty for cosmic consciousness and its certain attendant powers will enable him to reach with his body and remain in those stages which are now incorporeal and pass beyond phenomena; make him, being one, to become multiple; being multiple, to become one; endow him with a clear and heavenly eye surpassing that of present men; enable him to comprehend by his own heart the hearts of other beings and of other men; to understand all minds; to see with a clear and heavenly vision surpassing that of men.'"

"It is impossible to disregard the close alliance which this prediction of the British scientist has with the theories of theosophy and the phenomena of clairvoyance, telepathy and Spiritualism."

Here it is seen that Spiritualism is being recognized by scientists, not only, but science is rapidly emerging from its materialistic shell and becoming spiritual, as well as intellectual.

T. A. BLAND.

Boston, Mass.

## Spiritual Science vs. Religion.

Religion has no foundation in fact. It has no predicate, unless falsehood be called a foundation. Religion calls for worship, and worship bows at the throne of tyranny.

Spiritual science is not a religion; it has no part of religion, knows nothing of worship. For Spiritual science dethrones tyranny and gives enlightenment.

To religion, worship and tyranny belong ignorance and fanaticism. From these come cruelty, jealousy, hate, greed, lust and vanity. These evils are nursed by the creeds; they are the paraphernalia of priestcraft.

Spiritual science is the direct opposite of religion, therefore calls not for prayer or invocation. Prayer and invocation are the offspring of ignorance, and ignorance is the child of tyranny, of worship and religion.

Spiritual science teaches the Divine Virtues. Those virtues teach us to be good, to do good and to love the good. How many people know aught of Spiritual science? Knowing nothing of Spiritual science, they know not of the virtues.

Here are the Divine Virtues: Love, Wisdom, Truth, Hope, Mercy, Patience, Philanthropy, Fortitude, Prudence, Temperance and Justice. Whoso liveth those virtues will have nothing to fear. If you live those virtues you will spurn evil. In spurning evil you eradicate frauds, false teachers, politicians and other evils. Those virtues do not call for worship, religion or creed, but they do call for the Divine Arts and Sciences. Spiritual science is the predicate of all sciences. The Divine Arts and Sciences have their foundation in and on Spiritual science. By and through the living of those virtues we acquire Spiritual science. Spiritual science teaches us of the past, present and future and reveals an eternity of which but few dream. Where egotism and bigotry reside, reason and intuition have been imprisoned and then sophistry takes the place of genius and ability.

Reason belongs to the spiritual, intuition to the soul. When reason and intuition are led by the hand of Love then are we prepared to enter the mighty domain of Spiritual science.

G. H. MILLER, M. D.

## Mrs. Richmond at Nashville.

To the Editor:—Although you have been good to the Nashville people in giving so much of your space to a representation of our great convention, I want to speak of one incident only, of many that occurred, illustrative of the wonderful powers of the wonderful woman, Mrs. Richmond, the vice-president of the convention.

As is usual with her, on Saturday morning, at the great auditorium, she asked of the audience subjects on which to improvise poetry. I suggested "Inspiration," partly because I had come to regard her as the embodiment or personal representation of my conception of that term.

While she was responding to this sentiment—glowing and exalted with enthusiasm as she was and as I and every one else seemingly was in the audience, I turned to the reporter who, up to this time had kept his pen going very briskly, in hopes to find him taking it down, so that we could preserve it. What was my dismay to find his hands down, pen dropped, head erect, and eyes glaring at her, spellbound and entranced, seemingly entirely unconscious of what was passing before him. My first thought was to chide him for omitting to take down what seemed to me by far the most beautiful and exalting sentiments she had uttered on that occasion. But remembering that I was once in the same dazed and entranced condition, while endeavoring to report an address of that wonderfully eloquent and inspired man, A. B. French, years ago, in Minneapolis, I concluded to let him go, and only think the better of him for possessing a soul so attuned and responsive to the symphonies of heaven.

V. FELL.

Affection is certain deformity. By forming themselves on fantastic models the young begin with being ridiculous, and often end in being vicious.—Blair.

## CHURNING CREAM.

Missionary Work in the Buckeye State.

To the Editor:—Just two months ago I started from home for a vacation, little thinking of what was in store for me. Started on Friday—the 13th of the month—and am happy to state that nothing but a round of good luck has awaited me—luck in being received by the kindest of people, both in camp and on the road. I was an entire stranger in Ohio, and was to feel at home in each of the cities I have visited. Cleveland has a flourishing society, governed by clear-headed, energetic souls. While there I was entertained by Sister Kean, whose acquaintance I formed on our way to Lily Dale. My soul's longings were gratified in being able to visit this beautiful garden spot of God, and the many pleasant acquaintances one meets makes one feel it was indeed good to be there.

Akron and Alliance have their organizations, all working in harmony, and anxious souls are fed from their spiritual tables. But the greatest happiness is always derived when we have laid aside self, and in the knowledge that in that true Christ-spirit we have gone into the highways and byways bringing light where there is darkness. Bro. B. H. Kidd sent you a report of our glorious meeting, held at the Workhouse, in this city. It was the first time a Spiritualist had ever spoken to these poor unfortunate. To say they were interested is expressed by the superlative telling me it was the first time his prisoners had ever remained awake during a discourse. All were permitted by the superintendent to shake hands. As one after the other grasped my hand, with a look of such

That life's a reality, and face it we must,  
And churn and dash as for life,  
To overcome trials, by turning the crank,  
Must be done by each soul in this strife.  
And the butter will come if turn you will  
The crank of the dash within,  
As it paddles and bubbles, the cream it doubles,  
And victory you're sure to win.  
There's a cream in life, that is churned  
and dashed  
By cranks, from this mortal host;  
As the butter of truth to the surface comes  
The creeds can no longer boast,  
For they've churned and they've learned,  
And the lesson they've learned,  
That in order, this truth to gain,  
They must accept cranks, though mediums termed,  
And learn there is naught in a name.  
So keep up your splashing and dashing,  
For the truth in the final will show  
That the cranks have been turned by  
the hand of the gods,  
Through the powers of the souls here below.

MRS. J. W. KRATZ,  
Evansville, Ind.

## FREETHINKERS.

To the Secularists and Freethinkers of the United States.

You are hereby requested to meet in convention at Hardman Hall, in the City of New York, on Friday, Saturday and Sunday, the 10th, 20th and 21st of November, 1897.

## IMPORTANT ANNOUNCEMENT

### The War We Referred to Has Commenced.

We take great pleasure in announcing that we have made arrangements to have full reports made of the Debate that took place at Anderson, Indiana, between the veteran Moses Hull and Elder Covert. "Mr. Hull affirmed: 'That Modern Spiritualism is in harmony with the teachings of history, reason and the Bible.' Elder Covert contended for this: 'That Modern Spiritualism, as a so-called religion or science, is a delusion, a fraud, a lie, and that its honest believers are deluded the same as sincere Mormons.'"

This report, made at great expense, will be commenced next week in The Progressive Thinker. It will be invaluable to every Spiritualist. Now is the time to send in additional subscriptions. The paper will be sent 3 months for 25 cents. Every Spiritualist who has the good of the Cause at heart should subscribe at once. Stragglers are not wanted now in our ranks.

earnestness, many saying, "God bless you." I was made to feel that joy inexpressible as I thought of the scene in spirit life of the mothers and loved ones who were our witnesses, and so touched were they over our services, that we have been invited again for the next event of this work. On Thursday and Friday services were held in the city building. The first night the hall would not hold the people, many standing during the entire evening. A large hall, seating seven hundred, was procured for Friday. Every chair was occupied by 7:30. I thought I would test to see how many investigators we had, among such a number by asking all those to arise who were satisfied that Spiritualism was true. About fifty arose. Now, I would like to ask, does this appear as though the anti-Spiritualist society was injuring us?

As my work here was purely a missionary one, accepting only a free will offering, I was made to realize how much good could be done if the N. S. A. was able to send out workers upon this basis. All denominations were represented. I was told to-day that two Catholic ladies, who were invited by a neighbor, were completely captivated by our teachings. One Baptist joined the society yesterday, having only heard two lectures, one from Moses Hull, the other on Friday. Why not have this thought? Think of the souls that could be reached through this missionary channel. Others, as well as myself, would serve as workers, and be only too glad to bring glad tidings of God's joy to the souls who now sit in darkness. As for myself, more reward comes to me in addressing an audience of seekers—even though there be little pay—than a few who already know the truth with much remuneration.

Well, Bro. Francis, the poem having come to me in such a novel way, I felt I must give it to your readers. While at the home of good Sister Holles, at Alliance, I rather enjoyed the treat of being permitted to turn the crank of a new-bought churn, in making butter. After two hours of turning and churning, I became weary and said, "No, but I am going to come," when like a dash line after line came from that invisible force. With pencil in hand, and turning the crank with the other, these words were given:

Like the dash of this churn, in its round  
after round,  
Splashing and dashing the cream,  
Is the soul of mortal, from its early  
birth,  
Awakened from its slumbering  
dream.

C. B. WAITE, Acting President.  
C. C. REICHHALD, Secretary.  
Chicago, Oct. 1, 1897.

The deeper the sorrow the less tongue it has.—Talmud.

## OUR FALL CAMPAIGN.

### The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It has the largest and most varied amount of reading matter. It has the best thoughts of the age. It scintillates throughout. It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

### One Subscriber.

The Progressive Thinker one year and Ghost Land, \$1.30. Ghost Land alone is worth far more than that. It contains nearly 400 pages, is elegantly bound, and printed in the highest style of the printer's art. Heretofore it has sold for \$2. As high as \$15 has been paid for a single copy. We greatly prefer, however, that you induce some one to join with you—a new subscriber if possible. Help us in making the Divine Plan a success, so that we can give each subscriber a valuable book each year. We make this offer to single subscribers where it is impossible to get another to join. But try hard to get someone to join with you.

After carefully looking over this paper please forward it to some Spiritualist, who certainly will be enough interested in it to subscribe.

### Two or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber. In renewing your subscription always send an additional subscriber, if possible, as that will aid us in making permanent our Divine Plan of giving a book each year to our subscribers. If you know a good thing you will certainly join this club. How any Spiritualist can fail to do so, is more than we can tell. With this offer we certainly should have one hundred thousand subscribers. The 16 cents only pays the expense of postage and mailing. The book is given to you outright.

See to it, please, that your Spiritualist friends subscribe for The Progressive Thinker, the largest Spiritualist paper published.

### Five or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber, and an extra Ghost Land to the one who gets up the club. There should be hundreds of clubs sent in. Any Spiritualist who has the least conception of a good thing will join the club. With 10,000 Spiritualists in the United States, as claimed, there should be no difficulty in swelling our list to one hundred thousand on these terms. When we attain that number we can give you a book as large as Ghost Land each year; yea, more than give it to you—pay the postage on it also. We are now giving you the book, you only paying the postage and expense of mailing.

### Ten or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.10 each subscriber, and the paper and Ghost Land free to the one who gets up the club. Just think of this offer—a valuable book and The Progressive Thinker one year for \$1.10. Who will fail to bite at one of the many offers presented? Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? The extra ten cents will not pay the expense of postage and mailing. On these terms you are getting the book as an absolute gift. The 10 cents will not pay the expense of mailing.

### Twenty or More Subscribers.

The paper one year and Ghost Land, One Dollar, and a copy of the paper and Ghost Land free to the one who gets up the club. In any community where there are any Spiritualists, Liberals, Free Thinkers and Theosophists, it will be an easy matter to get up a club. At a circle, seance or meeting you will always find some who are ready to subscribe. Any lecturer who tries can often get up a club at a single meeting. In every community there should be some one to get up a club of twenty or more. Just think of it, only one dollar for the paper one year, and that remarkable book, Ghost Land. We pay the postage and the expense of mailing the book.

When you look over this paper, invest in a stamp and send it to a Spiritualist, who in turn, should subscribe for it, and then forward it to some other Spiritualist, thus keeping it in circulation until worn out.

### A Package of Papers.—Clubs.

Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

### We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain as an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

### Enlarging Your Library.

Commence at once to enlarge your library. Subscribe for The Progressive Thinker, and thus obtain Ghost Land on the terms above mentioned. Everyone should have an occult and spiritual library. Begin now to lay the foundation for one by subscribing for The Progressive Thinker. Nothing speaks so well for a house or family as a well stocked library. Such liberal terms as we are offering were never before presented to the people.

### What We Are Trying To Do.

We are trying to reach you who take no spiritual paper. We want to bring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a first-class Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your programme.

### Leading Minds.

Leading minds everywhere are now studying spiritual and occult subjects. You can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to at once subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week, while in Ghost Land you will find food for thought for years to come.

### Stumbling Blocks.

There are stumbling blocks in the way of every earnest investigator or skeptic who is investigating spiritual and occult subjects. There are dangers, too, if not directed aright. The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult subjects in a manner with which everyone should be familiar.

### The Divine Law Illustrated.

The Divine Plan as presented by The Progressive Thinker, is the only one that can possibly place the world on a higher spiritual plane. When those who are prosperous, like the Vanderbilts, Goulds, Astors, and thousands of others, allow their vast accumulations of wealth to be used in a measure for the benefit of those less fortunate than themselves—poor struggling mortals—then they will be carrying out the Divine Plan. Any one, in any considerable degree prosperous, should assist those less fortunate.

With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennial era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.



**Our Fall and Winter Campaign** has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the hordes of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

### WAS IT DEATH?

(Continued from page 1.)

music were in the air. And from all this he was forced to turn back to the weary body, and he is longing for the second call. He has perfect faith, and feels how blessed he has been. He thanks God for the privilege of offering this consolation to his beloved ones.

Let the doubters should think this story exaggerated. The calls corresponded with the statements made by some of the people present, which were most willingly given. These statements describe the incidents as they occurred and express the earnest beliefs of those who give them.

### WHAT THE FATHER SAYS.

Santa Monica, Cal., Sept. 19.—I am William Graham's father, and am in attendance upon him in his last illness. I was present when he died—for it was death—as I can testify who have seen so many people die. He had all the symptoms of the end of mortality, agony, the sweat, the labored breathing and the last gasping.

When the breath seemed gone I put my ear to his mouth and chest and there was no indication of life. I told one of the friends to take his wife from the room as all was over, and for fully fifteen minutes he was in this condition—the chest sunk becoming rigid—when his grief-stricken wife rushed in and clasping the body raised it in her arms and began rubbing and working over him. After a time he shivered and came to.

"Oh, who brought me back? Everything was so beautiful! I was so happy!"

William Graham will be 25 years old the 1st day of next January. I think I know death when I see it, for I served in our civil war four years in the Second Massachusetts Heavy Artillery. I have lived in San Francisco for nearly thirty years, where I worked in different foundries, and am well known there.

THOMAS GRAHAM.

### SAW HIS DEATH STRUGGLE.

Santa Monica, Cal., Sept. 19.—I am nearly 65 years old and have seen many people die, and can say that William Graham, my neighbor, died on that eventful night to the best of my knowledge. I stood by him and watched his struggles. I told his wife when it was over, and I was there through the afterward wonderful miracle of his return to life. I consider it the most wonderful experience I have known.

I can say that Mr. Graham's account is correct and true in every particular.

JANE WELCH.

### SEEMED TO BE ACTUAL DISSOLUTION.

Santa Monica, Cal., Sept. 19.—I was present at the time of the supposed death of William Graham, and I have seen death a number of times, and this was so seemed to be actual dissolution. I heard the last gasping and the death struggle, and saw the subsequent resurrection, and to me he related afterward his experience or sensations while, as he believed, out of the body—the beautiful country that he saw and his subsequent sufferings at being brought back into his physical body.

IDA H. NELSON.

### Lakeside Park Camp, Missouri.

The camp-meeting at Lakeside opened September 18 and closed October 3. The attendance was excellent, especially on Sundays, the interest being maintained to the close. The regular speakers were Daniel W. Hull, Mrs. S. A. Armstrong, Mrs. M. Theresa Allen and J. Madison Allen. Addresses were also delivered by Clarence S. Tisdale and W. J. Black. Excellent rostrum tests were given by Mrs. Allen, also by the writer, and several public circles were held in the auditorium, at which messages were given through the mediumship of Mr. and Mrs. Allen, Prof. Black, D. W. Hull, Mrs. Armstrong, Mrs. Sweet and others. A class for special instruction in development was held each day at 9:30 by Mrs. Allen, with excellent results. The musical department was in charge of the writer, who rendered original and selected songs, volleys and violin solos, and was aided by Mrs. Allen, Prof. Black and others. By the congregation. The mandolin club and the Prothro Orchestra were with us on Sundays, and Miss Emma Johns, of Carlsbad, the eminent pianist from the conservatory of Germany, entranced us with her superb music.

The weather was fine throughout the session. The grounds, well-shaded with forest trees, are beautiful and picturesque, and are skirted by the Center River and lake, with boats, bath-houses, etc. A fine, large auditorium, with stage and scenery, hotel, restaurant and other buildings are conveniently located; and the buildings and entire place are lighted at night by electricity. The electric line, extending from Carlsbad through Carterville, Webb City, Joplin and Galena, a distance of twenty-five miles, has a station at the camp grounds.

The camp-meeting this year has been held under the auspices of the State Camp Association, and we feel highly gratified with the successful results of this first effort. The next annual session will be held under the immediate auspices of the "Southwest Missouri Camp Association," a branch organization, independent in its local administration, yet acting in affiliation with the central association.

J. MADISON ALLEN,  
President State Camp.

### FREE TO SPIRITUALISTS.

I will mail any reader of The Progressive Thinker one of my new scientific Catarrh Inhalers and medicine for one year on three days' trial free. If it gives satisfaction, send me one dollar; if not, return it in the original package. It is the best inhaler made for Catarrh, Asthma, Hay Fever, Colds and pains in the head. Address DR. E. J. WORST, Dept. 26, Ashland, Ohio.

**Question Your Conscience.** Spiritualists and mediums who take no Spiritualist paper! Are you doing right? Elder Covert, the brains of the opposition, says he will be instrumental in suppressing all mediumship. It is the intention of him and his horde of followers to have State and Municipal laws enacted that will crush every medium in this broad land. We are trying to thwart him in his efforts, and will succeed if Spiritualists will awaken and do their duty. We are at great expense in preparing for this struggle, and call on you to roll in your dollars for The Progressive Thinker, so you can see what is going on.

## IMPORTANT!

DR. G. E. WATKINS,

—THE—  
FAMOUS CHRONIST,  
OF AYER, MASS.

QUICK  
CURES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC NO DRASTIC  
MEDICINE! DRUGS!

A Book on "Chronic Disease"  
Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,  
AYER, MASS.

## SOME OF THE COMFORTS

You Get at the Rural Health Home.

In the way of food you get the very best, that which is most nourishing and that which is best adapted for your diseased condition. Music—and by the way music is a most wonderful help in curing chronic disease. Lectures daily on health, and how to obtain and retain same. A carriage ride every day, if you are well enough to enjoy same. Massage and magnetic treatments. Baths of all kinds. In fact, this is a home—a perfect Health Home. Forty per cent of chronic cases under these conditions are cured without medicine. Why take drastic drugs in toxic doses longer? Write us for terms. Dr. C. E. Watkins, Ayer, Mass., or Jay Chapel, Mass.

Dr. C. E. Watkins' Rural  
Health Home.

Terms for treatment, room and board, from \$8 per week up to \$15. The poor can now receive the same medical treatment and careful nursing that heretofore only the rich could obtain, the only difference is in size of room. Send all letters of inquiry to Jay Chapel, Sup't., or Dr. C. E. Watkins, Ayer, Mass.

Rural Health Home.

Terms for treatment, room and board are the lowest in the United States. We do not starve our patients, nor do we rob them of their money. Live and let live. Address all letters to Dr. C. E. Watkins, Ayer, Mass., or to Jay Chapel, Sup't., Ayer, Mass.

Dr. C. E. Watkins' New  
Health Home.

His small Health Home being a perfect success, he has now opened a much larger one that will accommodate 50 patients. Write for full particulars, to Dr. C. E. Watkins, Ayer, Mass., or to Jay Chapel, Sup't., Ayer, Mass.

### TESTIMONIAL.

B. F. Poole, Clinton, Iowa.—Your sample of Magnetized Compound has cured my eyes. Find enclosed \$1. Send your Elkins 1 and 2. Fraternally, Pleasantville, N. Y. E. L. ACKERS. 413tf.

### FREE!

One 8-oz package Magnetized Compound for the eyes and entire system. Sent postage paid. Please send 10 cts. in the head. Address DR. E. J. WORST, 413tf.

**Spiritualists should bear** in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

## BEST OF ALL.

Reincarnation Gets a Rap.

To the Editor:—I think the issue of October 9 is the best I ever saw, if that can be possible. I think you are somehow rapidly taking the wind out of the sails of other Spiritual papers, and Spiritualists here are beginning to ask each other: "Upon what meat doth this our Caesar feed, that he hath grown so great?"

It is not alone that your price is low that your paper is the peer (some say more) of all its congeners, but you give away books to your subscribers that most cost you even more than the paper. Nor is this all, as in the instance which drives me to you to-day; you put so much "knock-down" in your paper that even your most poverty-stricken subscribers are compelled in self-defense to send for more of the same kind of clubs which only you seem able to supply. Your reports of lectures are worth the price of subscription, if your paper contained nothing else. What a pleader Mrs. Besant is! But, like Mrs. Richmond, she advocates reincarnation which gives both of these accomplished women squarely in the road of our also accomplished brother, Hudson Tuttle. What are we to think, when such doctors disagree? Reincarnation ought to be true if its antithesis (immortality) is to be accepted; but why don't some of our bright lights distinctly remember that he is able to prove some former incarnation? When a spirit now becomes disincarnate, it has no difficulty in going back to its earth-record to prove its identity in its recent earth-existence—its latest incarnation; but try to lead it back to a previous incarnation, and it is at sea, and this is more especially true of spirits still in the flesh. Some seem to have a shadowy recollection but cannot tell when they lived or where, nor can they point to historical facts to sustain their vague assumptions of previous existence. If a fact, reincarnation should be susceptible of such clear proof as not to leave master-slaves like Hudson Tuttle ignoring it either as a mooted question or a flat negation. Distinct memory of the writer reaches back to the time when he was two years old; back of that, all is a hazy, vanishing mist of indistinctness. If reincarnation were as definite as is The Progressive Thinker, then it could be grasped and understood; the paper does not seem to commit itself to this point, but gives humanity full swing to settle the matter for itself, claiming to think that the shoulders of Spiritualism and those of its representative paper are broad enough and strong enough to carry every burden, however incongruous, that is going their way, till it sheds with its milky teeth all its "hairs." Truth asks only a hearing; "hear all sides—then decide."

DAYTON, O. A. M. B.

### PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. S. F. Gilman, of Davenport, Ia., departed for her spirit home, September 8, 1897. She had been a great sufferer from heart trouble for years, but was brave to the last and was glad to be released from her suffering. She was a very lovely woman, and has hosts of friends wherever she was known. At her request her body was incinerated at the Davenport crematorium, and her remains were deposited in the family lot at Oakdale cemetery. B. A. CLEVELAND.

Jeremiah Rogers, a former prominent citizen of Windsor county, Vermont, passed to spirit-life at Brattleboro, Vt., September 23, at the age of 85 years, 11 months and 10 days. He was born in Chittenden, Windsor county, and married Lucy Goodenough of Brandon, December 31, 1834, who survives him. He patiently awaited his release, and calmly and peacefully passed away. He was a firm believer in Spiritualism. His remains were carried to Bethel for interment.

October 13, at South Bend, Ind., Mrs. John C. Knobloch passed peacefully to spirit-life. For ten years she had been an intense sufferer from palsy and for the past four months was confined to her bed, physically helpless.

She commanded the love and respect of the whole community and her loss is severely felt by a wide circle of personal friends. She was a devoted husband and two children. Mrs. Knobloch leaves five grandchildren and three sisters.

Horace W. Robinson passed to spirit-life, from his home in Leonidas, Mich., October 12, 1897. He was born in Manlius, Onondaga county, New York, July 12, 1830, making him 67 years, 3 months of age. For over forty years he has been a Spiritualist, and one who was always ready to help advance the cause of Spiritualism. He leaves one sister and four brothers, and a large circle of friends. Funeral services were conducted by Mrs. Jennie Hagan Jackson, of Grand Rapids, Mich.

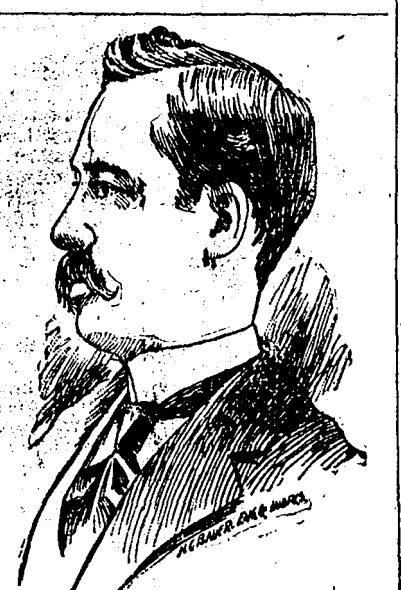
### OF INTEREST TO SPIRITUALISTS.

"Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms with you a reach."

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick and is skeptical, show them the above add. I will convince them of the truth of spirit return.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koelnberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

**All Spiritualists should** unite now in defending themselves against the horde of ministers and church members who have united to destroy Spiritualism and suppress mediumship. The enemy is active, ever on the alert, and determined to pursue to the end their deadly work. Moses Hull, in meeting Elder Covert in debate, has done much to encourage Spiritualists. He is the hero of many hard-fought battles; no one is more valiant or better equipped than he to enter the arena of debate. The Progressive Thinker will publish the Hull-Covert debate, and bring its readers in touch with what is going on. Send in your subscriptions! Roll in your dollars! Scatter the important news!



DR. J. A. BURROUGHS.

## HEALING THE SICK.

Dr. Peables & Burroughs positively cure chronic diseases, and are always glad to help those who have not been benefited or cured by the home physician to write them concerning their case.

### AS OUR PATIENTS WRITE.

Dr. Peables & Burroughs, Indianapolis, Ind.—Gentlemen and Friends:—Yours of the 1st, last, received and contents carefully noted. Your diagnosis of my case has been most accurate. It is true in every particular. All thinking persons must confess and crown their faith in you. I am now and ever your grateful patient. Very truly and respectfully,  
Oct. 8, 1897.  
DR. PEABLES & BURROUGHS, Indianapolis, Ind.—Dear Sirs:—Yours of Sept. 24th, received. The medicine reached the express office the same date. The psychic treatment is wonderful. I must say that I was amazed at the strength of the current force. It was immense! I was not expecting so realistic such good effects so soon. Yours respectfully,  
Oct. 8, 1897.  
Fitzburg, Mass., 74 Marshall st.

Send your name, age, sex and one leading symptom, and Dr. Peables & Burroughs will send you a correct diagnosis of your case FREE of charge. Write at once if you are suffering.

Dr. Peables & Burroughs,  
POST OFFICE BOX 177,  
INDIANAPOLIS, INDIANA.

### NOTICE.

All mail of a personal character or pertaining to literary matters should be addressed to Dr. J. M. Peables, Indianapolis, Ind. All mail concerning medical business, address Dr. Peables & Burroughs, Box 177, Indianapolis, Ind. 413 tf

## Saginaw Valley Spiritual Association.

The thirteenth quarterly meeting of the Saginaw Valley Spiritual Association was held in G. A. R. hall, in Flint, Mich., October 9 and 10, 1897. President Eva Payne Hopkins in the chair. After a short business session, a general conference was held under the guidance of Brother David P. Dewey, of Grand Blanc. Subjects discussed: Our Present Condition, Hope of the Future, and Shall the Phenomena be Taken from the Public Rostrum? The latter question was decided in the negative by a large majority. An address of welcome was given by Dr. John P. Thorndyke to the visiting delegates, in a very hearty manner, and responded to by Mrs. Eva Payne Hopkins, of Owosso. Evening session opened with a recitation by Mrs. John P. Thorndyke, which was delivered in a very pleasing manner. It was followed by a very fine lecture by Mrs. Marion Carpenter, of Detroit, upon the duties of life, and its fruits. After the lecture Mrs. Carpenter gave many fine tests, all of which were recognized.

Sunday morning services opened with music by the choir, followed with character readings by Mrs. John P. Thorndyke, which were pronounced correct. After which the pastor, Dr. John P. Thorndyke, gave a very interesting address upon the necessity of systematic work in order to get the best results of spirit aid in the work of development. After the address Dr. W. S. Eldridge gave several tests, most of which were recognized.

After the afternoon session a recitation was given by Miss Adelaide Kingsley, a miss of eight years, which was pronounced by all as perfectly wonderful for one of her age. A very interesting paper was read by Mrs. A. M. Farnsworth, of Owosso, giving a history of the work of the Owosso society, also the history of the Saginaw Valley Association. An address followed by Dr. W. S. Eldridge, upon vibration and thought force. For depth of thought its equal has very seldom been heard from the spiritual rostrum. Recitation by Miss Kingsley, closed the afternoon session.

An invitation was given for the Association to meet in Owosso for the January quarterly, which was accepted. Mrs. John P. Thorndyke rendered a recitation in a way that showed deep study, followed with an address by Mrs. Marion Carpenter, which was delivered in her usual graceful and eloquent manner. After music by choir, tests were given which fairly astonished the audience. Thus closed one of the most successful meetings in the history of this association.

J. S. CARR, Sec'y.

## DR. SYKESTURE CURE FOR CATARRH.

has been before the people for over a quarter of a century, and is still going. Is both a local and constitutional treatment and gives almost universal satisfaction. For the benefit of the readers of The Progressive Thinker will say that there is not a person connected with the ownership, office or laboratory, but whom believes in spirit presence and assistance. Send for 64 page book on "True Theory of Catarrh," free. Address Dr. Sykes' Sure Cure Co., 843 W. Madison street, Chicago, 413 tf.

### "Origin and Antiquity of Man."

By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

**Perhaps you are a Spiritualist,** but you are not fully alive to the issues of the day unless you read The Progressive Thinker. It is now trying to arouse Spiritualists from their Rip Van Winkle sleep to warn them of the dangers confronting them. Thousands upon thousands take no Spiritualist paper; hundreds upon hundreds of mediums never read one. They are all in danger, particularly the latter. We are doing our duty. We have been to great expense in preparing for this year, and now each Spiritualist and each medium should respond to our call, and assist in the struggle now at hand. Roll in your dollars at once for a year's subscription to The Progressive Thinker, which is taking such an active part in the fierce struggle.

## ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of . . .

Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to  
Mrs. Dr. Dobson-Barker,  
Box 132, SAN JOSE, CAL.

Is the oldest and most successful Spiritual Physician now in practice. His cures are of this age. His examinations are correctly made, and free to all who send him name, age and lock of hair, and six cents in stamps. He doesn't ask for any leading symptom. A clairvoyant doesn't need any. Address  
J. S. LOUCKS, M. D.,  
414tf  
Shirley Court, Mass.

A LOCK OF YOUR HAIR.

IF SICK OR AILING, send a lock of your hair, name, age, sex, leading symptom, four cents postage, and I will diagnose your case and tell you what will cure your ailments. Address  
DR. J. C. BATDORF,  
Dept. F., Grand Rapids, Mich. 353tf

DR. W. OAKLEY COFFEY,

—THE—  
OCULIST AND AURIST.

Of Joliet, Ill.

Who is creating such a sensation with his new cure for

DEAFNESS AND NOISES

In the case, wishes to state that if persons are two days late in receiving answers to their letters, not to be impatient, that he examines and prescribes for every case personally, and he is treating a hundred people a day. It is hard to keep up each day. He guarantees his prescription to relieve every case of deafness and noises. One among the remarkable cures made by him last week, was that of W. H. Hamilton, of Chicago, who has been deaf in one ear for 25 years, and in the other for 2 years. He had constant noises in the ears and tinnitus. In two weeks treatment by Dr. Coffey's new method his hearing is perfectly restored and the noises are gone. There is not a day that he does not hear. This is not a waste, and they can be cured at home as well as at his office. He sends these prescriptions to anyone. They can be filled at any drug store. Address Dr. W. O. Coffey, Joliet, Ill.

PUBLICATIONS

—OF—  
HUDSON TUTTLE.

A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common basis, and thus to bring to the law and conditions of man's spiritual being. Third edition. Price, 75 cents.

RELIGION OF MAN AND ETHICS OF SCIENCE.

Not servile trust to the gods, but knowledge of the laws of the world, better in the divinity of man and his eternal progress toward perfection is the foundation of this book. Price, 41c.

LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and in the spirit-world presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price 50 cents.

ARCANA OF NATURE.

The History and Laws of Creation. Revised and enlarged edition. "The Cosmogony of Spiritualism." Price, 41c.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT-WORLD.

English edition. Price, 41c.

THE ORIGIN AND ANTIQUITY OF MAN.

Containing the latest investigations and discoveries, and a thorough presentation of this interesting subject. English edition. Price, 41c.

THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an object, and has been pronounced one of its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." Price, 25 cents.

HERESY, OR LED TO THE LIGHT.

A thrilling psychological story of emancipation and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholicism. Price, 30 cents.

WHAT IS SPIRITUALISM?

How to investigate. How to form circles, and develop and cultivate mediumship. Names of eminent Spiritualists. Testimony. Eight-page treatise for mission work. Single copies 5 cents. For 1-25, 50 cents.

FROM SOUL TO SOUL.

By Emma Wood Tuttle. This volume contains the poems of the author, and some of the most powerful and beautiful by the music of lyric composers. The poems are admirably adapted for recitations. 223 pages, beautifully bound. Price, 41c.

THE LYCEUM GUIDE.

For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. By Emma Wood Tuttle. A book by the aid of which a progressive lyceum, a spiritual or liberal society may be organized and conducted without other assistance. Price, 41c. by the dozen 40 cents. Express charges unpaid.

ANGEL PRIZE CONTEST RECITATIONS.

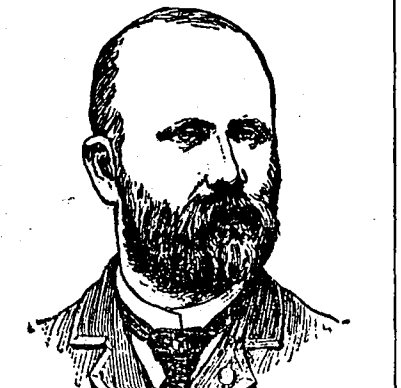
For humane education, with plan of the Angel Prize Contest. By Emma Wood Tuttle. Price, 25 cents.

All Books Sent Postpaid. Address  
HUDSON TUTTLE, Publisher.  
Berlin Heights, Ohio.

LIFE OF THOMAS PAINE.

By Editor of the National with Preface and Notes by Peter Bickler. Illustrated with views of the old Paine home, and portraits of Thomas C. Paine, Thomas Paine, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

**Let it be known every-**where that Spiritualists, as a mass, are the most moral people on this earth to-day. They stand head and shoulders above the vast horde of ministers and church members who have united to crush them. They are nearer God; they are nearer the angels, and the furthest away from the "Devil," and when they shuffle off their physical bodies, their spirits will be found standing close to the throne—if one—the members of the Anti-Spiritualist Convention will be in the distance taking an invoice of their mistakes in trying to crush them. All Spiritualists who read this item should roll in their dollars to aid The Progressive Thinker in its fight for the right.



FORSTER, DR. W. M.

THE NOTED  
MEDICAL CLAIRVOYANT

OF THE PACIFIC COAST.

Will send a free diagnosis and terms for treatment to all who will send their name and address in their own handwriting—with postage stamp for reply.

"The Pacific Coast Spiritualist" of Dec. 31, 1895, says of Dr. Forster:

"Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and reactions, and his straight-forward course of integrity and honor."

"Dr. W. M. Forster, California's noted clairvoyant physician, is receiving commendations from his fellow-neighbors for his humanitarian and his humanitarian work."

Address:  
DR. W. M. FORSTER,  
1050 Market Street, - San Francisco, Cal. 35

DR. J. S. LOUCKS

Is the oldest and most successful Spiritual Physician now in practice. His cures are of this age. His examinations are correctly made, and free to all who send him name, age and lock of hair, and six cents in stamps. He doesn't ask for any leading symptom. A clairvoyant doesn't need any. Address  
J. S. LOUCKS, M. D.,  
414tf  
Shirley Court, Mass.

A LOCK OF YOUR HAIR.

IF SICK OR AILING, send a lock of your hair, name, age, sex, leading symptom, four cents postage, and I will diagnose your case and tell you what will cure your ailments. Address  
DR. J. C. BATDORF,





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

VOL. 16

CHICAGO, ILL., SATURDAY, OCTOBER 30, 1897.

NO. 414

## A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches, Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

**RESOLVED:** That Modern Spiritualism in its Phenomena and Philosophy is in Harmony with the Teachings of History, Reason and the Bible.

MR. HULL AFFIRMS:

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen—

I want to say the American people of all people in the world believe in discussions. So thoroughly do we believe in it that we do not allow a law to pass our Legislature or our Congress until it has been discussed, and everyone has had an opportunity to say what he has to say on the subject. Discussions always, if they are conducted properly, bring out the truth. However fair I might be toward my opponent, or however fair he might be toward me, it is hardly possible that each of us, or either of us, would state the proposition of the other and the belief of the other just as the other would state it himself. Here both sides convene to try to learn what the truth is.

IMPORTANCE OF THE SUBJECT.

The subject we are to debate is of all subjects, it seems to me, the most important. If Spiritualists are right in their avowal that outside of Spiritualism there has never yet been discovered an iota of evidence that man lives hereafter, and if Spiritualism furnishes that evidence, then the debate must be very important. If Spiritualism is a swindle, and there is no evidence of immortality outside of it, then we grope our way in the dark to "a land of darkness and a shadow of death." Reviewing the matter in this way, and realizing that we are all personally interested in the question of what death is; what there is beyond; what we are after we leave the body, if we leave the body at all; and/or becomes necessary, not only on the part of the disputants, but on the part of the audience as well. I am going for my part to treat this audience as a jury, which is to decide this question on the evidences which are presented. Now, I will say I believe if you will allow Brother Covert and myself to do the debating, there will be no quarrel. We have moderators here who intend to hold us straight. If the debate is removed from this platform to the audience, you have no moderators there. I would simply request of you that you refrain from expressing opinions with regard to this until the controversy is ended. When you have heard the whole argument, then you will be prepared to decide on the merits of both sides of this case. I would request—I do not know whether others will join me in the request—that there be no applause or anything of that kind. I do not feel any better, nor that my argument is any stronger, after I have been applauded than I did before; and I do not feel worse after I have heard sounds of disapprobation from somebody that disregards or disbelieves what I say. If we leave all of that out, and let the weight of the argument go to the people, I am sure all will profit by this controversy.

The question as read by the moderator, is: Resolved, That Modern Spiritualism in its phenomena and philosophy, is in harmony with history, reason and the Bible.

Now, I want to tell you before I begin what the phenomena and philosophy of Spiritualism are, so you will know what we are defending. The phenomena of Spiritualism refers to certain consciousness that are being heard in the world, and have been for fifty years, which are familiarly called raps—spirit raps—and the movement of ponderable bodies—tables, pianos, chairs and other things of that kind—with and without physical contact; to writing, automatically and otherwise—the writing sometimes produced with no visible hand touching either the slates or the pencils; to trances and tests, healings, apparitions, materializations, and other things of that kind. These are the things I am going to affirm are taught in history, reason, philosophy and the Bible.

The philosophy of Spiritualism is simply its philosophy—the things that Spiritualists believe—that grow out of this idea. The first article in the Spiritualistic philosophy is, that God is a spirit. I do not quite like that assertion. I like it a good deal better if it were stated exactly as Jesus stated it: Spirit is God. That is what Jesus stated. Pneuma ho theos—Spirit is God. Spirit and God are the same. Well, having established that idea—I know it is not necessary to establish it in this discussion—but after having come to the conclusion that God is spirit, our second proposition would be, that man is a spiritual being; and the corollary of all that is, that spirit interblends and communes with spirit. These are the sentiments as briefly as I can state them, and these are the principal points of the phenomena and the philosophy of Spiritualism.

Now, I want to go to work on history a little while, and I believe the first thing I will do is to give a kind of an apriori argument.

VIEWS OF EMINENT LITERARY MEN.

The great Samuel Johnson, the Dictionary maker, made this statement:

"That the dead are seen no more I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed."

"This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its

truth. Those who never heard of one another would not have agreed in a tale which nothing but experience could render credible. That it is doubted by single cavaliers can very little weaken the general evidence, and some who deny it, deny it with their tongues but confess it with their fears."

Now remember the remark of this great man. He is not giving you the belief of the world, the opinions of the world, or the superstitions of the world. He is giving you the facts upon which all of the world, whether they have heard of each other or not, base certain ideas. "That the dead are seen no more I will not undertake to maintain against the concurrent and universal testimony of all men." People who never heard of each other, whether they are rude or learned, agree in relating, not that they believe that the dead return, but agree in relating the facts that they have seen the dead when they return. Our friend will have to question the eyes and the ears and not the universal faith of the world. The universal faith of the world has been built upon that which is seen and heard. Well, on this point I will read one or two paragraphs—I have a great many here that I must skip.

Joseph Addison, in his Spectator, uses this language: After ridiculing somewhat those who were terrified by ghosts, and saw spooks almost everywhere, he says: "I think the person who is terrified with the imagination of ghosts and specters much more reasonable than one who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits, fabulous and groundless. Could I not give myself up to the general testimony of mankind, I should to the relations of persons who are now living, and whom I cannot distrust in other matters."

Now, remember the points. He thinks there are a great many fools and fanatics in the world who imagine they see ghosts when there are no ghosts there, and who can turn almost anything that they do not understand in the shape of sound or sight to something from the other world. He thinks they are very foolish, but yet he thinks they are not so foolish as that man who, in opposition to all the belief, or the traditions of all the world, will say there are no such things. The most he can say is, "I never saw a spirit; I never heard a spirit." You can say that. You do not say they don't exist. Now, there are millions in every age and every nation of the world who come forward and declare, not that they believe that spirits exist, but that they have both seen and heard. As the great mathematician, De Morgan, says, they have both seen and heard spirits. Then, said he, I think the man who denies such a thing more unreasonable than the most fanatical believer in things of that kind.

TESTIMONY OF EMINENT SCIENTISTS.

I want to read one more testimony that will not be questioned by any great man in the world. I refer to Dr. W. F. Barrett. You know who he is, do you not? If not, I will tell you. He is Professor of Experimental Physics in the Royal Academy in Dublin, the man of all the men in the world who ought to know something on this question. Well, this great man says:

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry in the spirit of exact and unimpassioned research, that beneath a repellent mass of imposture and delusion there remains certain indubitable and startling facts which science can neither explain nor deny."

Now, note that statement. He says there is a great mass of imposture and delusion. So there is. So there is everywhere where there is anything good. Copper coin is so cheap that it is seldom counterfeited. It is gold that is counterfeited generally. Now, there are a great many counterfeits of Spiritualism, but Spiritualism never could be counterfeited unless there was something there to counterfeit. Now, this aside from telling us all of that, says there remains, aside from all of the delusions and all of the charlatanism, and everything of that kind in Spiritualism, certain indubitable and startling facts which science can neither explain nor deny.

While I have this paper in my hand, I believe I will read one more statement; in fact, I have several that I would like if time permitted. Dr. James R. Nichols—you know who he is, or was, do you not, although he has gone to the spirit world now? Well, he was a great chemist in the city of Boston, and editor of the Boston Journal of Chemistry. The great chemists of the world, with all deference to my friend, Mr. Grimes, who has been a professor of chemistry, the great chemists of the world are all Spiritualists. Dr. James R. Nichols, this great chemist, said: "They (that is scientific men) only direct attention to a single point and first clear away that with which it is encumbered. The great question is, whether these alleged physical disturbances occur or not independent of direct and palpable human agency. Is it mischief, or is it not? (that is the spiritual phenomena). Is it a delusion, or is it not? These questions they have settled in their own minds; and the conclusion is, the phenomena are undeniably real." Can anything be stronger than that? These statements are from the greatest men in the world.

The next quotation I will give is from absolutely the greatest chemist alive, the man who was knighted by Queen Victoria only last June. I refer to Sir William Crookes, professor of chemistry.

"Under the strictest test conditions," he says, "I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light I have seen

luminous clouds hover over a heliotrope on a side table, and break a sprig off and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about the room."

I will not read more of this now. We will pass on to something else.

HISTORICAL STATEMENTS.

I will read a few more historical statements on this question. I refer to Professor Brittan—well, I believe I will not read S. B. Brittan's statement, as he was one of the early converts to Spiritualism; everybody knew him to be a great man; but for the reason just mentioned I would rather not read from him.

Professor DeMorgan, one of the greatest mathematicians the world ever saw, says, "I am perfectly convinced that I have both seen and heard, in a manner which would make unbelievers, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, delusion or mistake."

I will again quote Professor Crookes. He says: "There is a wide difference between the tricks of the professional conjurer, surrounded by his apparatus and aided by a number of concealed assistants and confederates, deceiving the senses by clever sleight-of-hand performances on his own platform, and phenomena occurring in the presence of Mr. Home which take place in the light, in a private room, which almost up to the commencement of the seance has been occupied as a living room, and surrounded by private friends of my own, who not only will not countenance the slightest deception, but who are watching narrowly everything that takes place; moreover, Mr. Home has frequently been searched before and after the seance and he always offers to others the opportunity of making tests, and if a new test is suggested, he always allows it. During the most remarkable occurrences I have occasionally held both of his hands and placed my feet on his feet, and on no single occasion have I proposed a modification of arrangements for the purpose of rendering trickery less possible which he has not at once accepted and frequently he has drawn attention to tests which might be tried, etc."

I think I will not read more on this point now, but we will pass on to another department of the subject.

REASON TEACHES SPIRITUALISM.

I said not only is Spiritualism taught in its phenomena and philosophy by history; but by reason as well. Reason as well as phenomena teaches Spiritualism, and the Bible teaches it.

Now, I ask you if reason does not teach it? If man exists hereafter, then the only way you deny that reason teaches it is to deny the existence of man hereafter. When you deny that, then I am ready for you again. Is it reasonable to suppose that the individual who has gone to the other world, the father, or mother, who has probably left her children—her babes, here; the father, who has left children that depend upon him for support—is it reasonable to think that he would have no interest in the family or those he left behind? That if he could, he would look over the battlements of heaven and inquire, "How fares thy soul?" Is it reasonable to think that a good, a holy and a just God would cage him up in an eight-by-ten heaven and not allow him the privilege of looking over his battlements or blessing the wife and children left behind? How is it here? Is it reasonable to suppose people in this world are not interested in those who were near and dear to them while in this life? I am interested in my mother who is on the other side of the river of death; I am interested in my twin brother; I am interested in my wife who is on the other side of the river of death. Why should I not be? The most pleasant occasions I had in my early manhood were the days when my mother or my wife's mother came to spend the day with us. Would I not naturally be as much interested in them now as I was then? I say the time comes in every life when the individual becomes rational, and when an individual becomes rational he always wants that true which we call Spiritualism.

Is it reasonable now to allow that God has left us without any object lesson before us, without any picture before us? How is it that humanity can, without any copy before it, paint a picture so much more beautiful, so much more natural and more philosophical than God himself has been able to make the reality? I can't think my friend would claim anything of that kind; we will pass on and try the matter from another point of view.

I say if we were rational, we would love spirit communion, all of us would.

Now we are in the bottom of an ocean of atmospheric air, as fish may be in the bottom of an ocean of water. It may not seem possible for our friends on the other side of the ocean of which you and I are in the bottom to halo us, and talk to us generally as you and I talk to each other, but I have talked to men in the bottom of the ocean and I have had men in the bottom of the ocean talk to me; we have had a way of making signs to each other. I have gone but where one would put on a diver's robe, and a diving bell, and go down three or four hundred feet under the water. They couldn't speak to us and tell us to send down an ax or to send down a rope; they couldn't speak to us and say give me more air or stop pumping air down here; but they could make a sign by which we understood it; and so our spirit friends may not be able always to speak to our ears and appear before our eyes, but they have a way of signaling to us, we believe, or giving us some sign by which we know that they still exist and have an interest in us.

As I want to give my friend all the work I can I was going in the next place to talk of spiritual philosophy, but I will instead talk a little more of the modern phenomena of Spiritualism. The statements I have read do not many of them relate very directly to the modern phenomena, but have the evidence now of these facts? Do they occur to-day? I will exhibit one or two facts.

FACTS THAT OCCUR TO-DAY.

A London correspondent of the New York Times, in speaking of the mediumship of D. D. Home, says: "He was carried horizontally out of the window in the third story of the house of Lord — and brought in at the window of another room some thirty feet distant, having been carried through the air forty feet or more from the ground." Finally he says: "He has on several occasions taken a large, live coal of fire, held it in his hands and laid it in the hands of other persons and without even a smell of fire or the sensation of heat being perceived by them. My informant showed us where his own finger had been burned in testing the value of this information. He assured me that he had seen Mr. Home go to a large

coal fire, lay his face on the white-hot coals without singeing his hair or his beard." As this is a pretty strong story, I beg leave to append the following, which I find in the Spiritual Magazine of this month. Mr. Hall, the writer, is the well-known editor of the Art Journal, and his wife, Mrs. S. C. Hall, is well known as a writer, and has lately received a pension from the Queen. Now comes the article:

"15 Ashland Place, Victoria, S. W.  
"Sir—I state facts without explanation or comment. On the 27th of December I was sitting with nine other persons in my drawing-room. Mr. D. D. Home left the table, went to a bright fire, took a coal, brought it red to the table and placed it on my head; not a hair was singed nor did I sustain any injury. The coal remained on my head about a minute; Mr. Home then took it and placed it in Mrs. Hall's hands without any injury to her, and afterwards placed it in the hands of two of our guests. The gas light and two candles were burning in the room. We each with nine other persons would depose that these are facts. Your obedient servant,  
"S. C. HALL."

Now, the individual who denies these things would be ready to say that things are not the same now as they were; but the wise man said: "That which hath been is now; and that which is to be hath already been."—Ecc. iii:15. Every age shall produce the phenomena of every past age.

My opponent will hardly deny that Shadrach, Meshach and Abednego were cast into a fiery furnace and came out without a hair singed. The same philosophy that would allow them to do that would allow this manifestation of which I have been reading. My friend will probably not deny that.

Jesus walked on the water, in the fourth watch of the night. The same philosophy that would allow him to walk on such an occasion as that would allow Home to go out of the window forty feet from the ground and to go out in the bright moonlight so they could see him all the time for a distance of thirty feet, and then come in another window and room.

These statements are quoted from the most honorable and eminent men in England at the time the statements were made, and when you call them in question you simply deny history, that is all there is about it; so I believe we are fully justified in the statement that history teaches modern Spiritualism in its phenomena, whether it teaches it in its philosophy or not. (Time expired.) (To be continued.)

TIME WAS—TIME IS.

Time was when jagots flashed from every church

Towards witches at the stake;  
When freedom swooned and left her lofty perch,  
And hid "for Jesus' sake."

Time was, at preacher's beck and priestly call,  
All earth obeyed in fear,  
And cringed like cowards 'neath religion's pall—  
That mantle of the hier.

Time was when reason smothered back her voice  
And blindness had full sway,  
When gilded tyrants only could rejoice  
And demons had their day.

Time is when reason stands her ground for right,  
And science has a voice,  
When Christian jagots only serve to light  
The world that must rejoice.

Time is when preachers, better understood,  
Must preach what people know  
Is true—must have a Father that is good—  
Or quit the church and go.

Time is when reason, long subdued, must rise  
From cobweb and from dust,  
And take its place among the living wise  
To reign with power just.

Time is when all the "holy hordes" united  
In "holy howls" of "fraud!"  
Will no one cause to fear them, or affrighted  
Worship their unholy "Gawd."

Time is, the fog, wet with heaven's quenching dew,  
Has lost its burning flame,  
And Christian bigots, black with crime, are going, too,  
In darkness of their shame.

DR. T. WILKINS.

Mind or Spirit, and Body.

There is an unwarrantable inference in the exhortation to keep the body subject to the control of the soul. We read of training of the body that it may be under subjection to the spirit. My own objection to all such preaching is that it assumes two different sets of intellects. All the degrading impulses of our being—our most refined spiritual excellences are but different vibratory impulses of the same intellectual finality. To make my position clear, suppose the base passions are clamoring for a glass of whiskey; the more refined faculties are protesting against this degrading course. What then? Does this tend to show two kinds of mind? In general scientific research, where we suspect the presence of two or more inharmonious elements (or factors) we separate them, and by analysis we examine each by itself. Let us do so here. Fancy the spiritual man removed from the body. If now the physical, or animal man has wants independent of the spiritual, it follows that this physical body, now freed from the bondage of the spiritual, will still retain passions of its own! Surely the absurdity of such a deduction must arise from the assumption of false premises.

Turn now to the freed spiritual part. Are we not in the habit of thinking and saying that the newly awakened spirit passes to the next life clothed in all its characteristics of earth life?

If we keep in view the point with which we started we must see that all good and evil thoughts, all good and evil acts, are the common results of the same soul or mind. It is not accurate then to speak of the soul subduing the body—of teaching the body to move in harmony with the soul.

Akin to such inaccuracies is that of the rough man who damns himself for some careless act thoughtlessly done. What right has he to do this? He who blames and he who is blamed are the same man. The fool cannot see the superior wisdom of the wise man, because a fool judges both.  
B. R. ANDERSON.

## SPIRITUALISM.

Dr. C. W. Hidden's Address on "The Nearness of the Unseen."

Dr. Hidden's afternoon subject at Fitchburg, Mass., lately was "The Nearness of the Unseen," a scientific exposition of the nearness of the after life. He opened by telling of a conversation with a venerable clergyman who described a vision which his wife had seen during her dying moments; this was followed by a repetition of the argument the speaker had used to convince the clergyman that "loved ones have returned to bear his wife company through the valley of the shadow, and on past the still waters to that rest whence we are all tending."

He denied the supernatural. "There is no such thing," he said, "Supernatural means above the natural. To be above the natural is to be unnatural or unreal; to be unreal is to be unreasonable; above reason; to be above reason is absurd; the fact is all is real or the reverse obtains; the unreal is beyond the reason of man."

He said that it is unfair to dismiss the subject by declaring that it matters little whether there is another life or not, because if it is true that the so-called dead live and can influence the living, then we may look, naturally, to a persistent warfare between good and evil, for the law which will cause a good man to survive provides that the bad shall live also; thus it will be seen that the nearness of the unseen is of vast importance to the world."

Continuing, the speaker said, "It is begging the question to say that it has not been demonstrated satisfactorily that we live on, for science has proven that matter and force cannot be destroyed; and, as physical life is a blending of matter and force, there must of necessity be a continuity of existence in some form; we prove conclusively, by returning friends, that it is a conscious, intelligent state of existence."

Then the speaker proceeded to discuss at length the two-sided nature of man, as illustrated by the objective and subjective self or selves, his life-long practice of hypnotism enabling him to treat the subject in a very interesting way. "The phenomena of Spiritualism," he held, "may be properly divided thus: 1. phenomena which we may relegate to the trickster. 2. phenomena which may be attributed to the working of the subjective mind. 3. phenomena which is superior to the subjective mind, phenomena which relates to the unseen."

He treated each division in a candid manner and concluded with the statement that "There are states besides which the subjective is mere fancy. The subjective may be a very real thing, but not all. There remains a respectable collection of facts which can only find legitimate explanation in line with the spiritual hypothesis."

In the evening Dr. Hidden's subject was "Of such is the kingdom of God," a lecture treating on child life and child love. He opened with a beautiful, touching description of the scene on the coast of Judea, in which Jesus rebuked his disciples for standing in the way of children, and then took the little ones in his arms and blessed them.

The invocation was a gem, the speaker appealing to God "all the measures of our being with the beauty, purity and innocence of child life, and make us feel the soul-thrilling influence which sends children to make rippling music among the green vales of home. Make heart, mind and soul overflow with childish laughter, love and song, and grant us a tithe of the spirit and eloquence of our elder brother, who gathered the little ones in his arms down by the Judean sea."

It was an eloquent appeal for the right training of children. In the course of which the speaker pleaded for the banishment of theological nightmares, and held that children should be taught that "God is a God of love; a God of wisdom, charity and kindness; a God of truth and light; a God whose loving kindness is over all, in all and through all." Given this love for his children is sublime because it is humanly and reflects the highest type of humanity."

Touching upon the home, the speaker gave a pretty description of Grand Pre in the moonlight, and followed this with Longfellow's story of Evangeline to illustrate woman's love for her protector. "Our home-makers should be home protectors," he said, "should be given the power of the ballot to save their jewels from harm. Woman is deserving of equal rights and privileges under the law. Given this privilege, woman will stretch her hands out in benediction to save generations yet unborn."

He closed with another word picture of an ideal home, depicting the coming of husband and father to meet wife and child at the evening meal, the meeting calling forth the burst of feeling: "There may be a heaven far away beyond the stars; there may be a city whose walls are of Jasper and whose streets are paved with gold; there may be mansions in the sky where angels and seraphs sing; there may be a great white throne and it may be good to be there; but here, here and now in this hallowed household; here, with smiling wife and mother, contented father and child, is a picture surpassing fair—here is something which transcends the pleasure of the skies—here we draw the curtain upon the grandest scene in life, father, mother, child; God's real kingdom, home, sweet home."

The Progressive Thinker.

Published Weekly at 40 Loomis Street, Chicago, Ill., at \$1 per year. Sent on trial three months for 25 cents.

Address all orders to

J. R. FRANCIS.



## MOTHER NATURE, M. D.

AS CONSIDERED BY CHARLES DAWBARN, THE CALIFORNIA PHILOSOPHER.

## PART II.

We will now again return to our study of the "new power," realizing that he is composed of huge colonies of atoms as independent towns and villages, but all blending into the great human city we call "our baby." He begins his mortal career by a good, hearty cry. But that does not mean he is sorry he came, and would like to go back again. It only means that the atoms composing his lungs, and his bronchial tubes and his larynx, are trying to get to work on a scale of threescore years and ten. In his little veins are globules acting as merchants carrying on the commerce of the city. All his organs are portions of the new machine. Each must start at the same time and do its own work, or the public welfare suffers. You know that in most cases the machinery runs like a new Waltham or Elgin watch, every part in its place and all right, but needing just a little judicious regulating. So a man child is born, and it often looks as if the chief business of life is to keep this man child, or child man, in the state in which Nature presented him to humanity. We thus find ourselves back to our kindergarten, and the object lesson this time is "our baby," which we are to examine and see what it means when we call him "healthy."

## WHAT DOES HEALTHY MEAN?

Let us now ask the experienced physician why he has pronounced that child healthy? He tells us it is so formed that every organ can have full play—that its lungs work to perfection—that its little heart shows every sign by its regular beat of having started on a long journey—that its digestive apparatus has already proved its power; all of which proves to him that this wee specimen of humanity has come to stay. He handles its limbs and shows us they are perfect; and as the youngster kicks, and squalls, and struggles, and chokes in the fierce determination to have his own way, we come to the conclusion that the doctor is probably right. Yet how much does that learned physician know about it? We do not see that he has given us any explanation of what health means. The writer once saw a man born without arms, though misshaped hands were sprouting from his shoulders. The parents said their son had never had a day's sickness. In other words, his health had been perfect although there was considerably less of him than usual. So it seems as if the man who eats well, drinks well, and sleeps well; whose heart is normal and his temperature strictly orthodox, possesses health, even although his form is just a trunk line without any of the usual branches. Then, again, health is a very indefinite quantity. Has the man weighing two hundred and fifty pounds, and full of animal vigor, any more health than the baby for whom the doctor has just vouched? Do the Tom Thumbs of society hold less health than giants who stand head and shoulders above their fellows?

Our only answer to such queries is that health must apply to the whole of a man. Just as no nation can be said to be at peace so long as it has even a small war upon its hands, so may we say of the human body that it is in health only if every portion of the organism is equally free from disease. Yet we have just seen that limbs may be absent, and the body still possess health. Those limbs may have been amputated, and long since have decayed; yet this law of health does not seem to reach the man. But let gangrene commence upon the toe of the most vigorous athlete, and we all know that he is no longer healthy, but that life itself has become in peril. We have heard a great deal about the mystery of death, but we seldom stop to think about the mystery of health. Death comes but once to mortal man, whilst health is a daily mystery for perhaps threescore years and ten. But I am told that it is not a neglected subject. That on the contrary man has appreciated its importance from the hour he first experienced agony and pain; that men have studied it all their lives through, and have enrolled their knowledge for those who have come after them. I am pointed to huge libraries upon whose shelves are ponderous tomes, bound in sheepskin, and full of learning upon the subject of health. I see colleges with anxious students, and professors of great experience; and hospitals and infirmaries devoted to outworking the science of health for suffering humanity. I see pain smothered, and I watch the skilled surgeon battling successfully with injuries that yesterday were fatal. And yet disease rolls on, as a car of Juggernaut, crushing its victims. The surgeon knows his brother the world over, but the learned corps who wield no knife, divide into factions, and each swears his fragment of truth means more of health to humanity than all other fragments of truth combined; or else, boldly proclaims that it has the only truth of any real value. But all alike mean a fierce struggle to maintain or recover health for struggling humanity, fighting its battle of daily life.

## DOCTORS DISAGREE.

Surgery is an exact science, and as such of enormous value that will continually increase as experience and skill creep on to their golden wedding. But in most other respects we have but uncertainty prescribing for mystery, according to the teaching of the school which has trained him to its service. Here is a sufferer from dyspepsia looking to the doctor for cure. Our physician had a patient who did not die after taking blue pill to stir up his liver, so blue pill shall be the remedy. Or perhaps he calls it malaria, when, of course, quinine, morning, noon and night is the proper thing. Or again, nervous exhaustion accounts for the whole trouble, and most decidedly nux vomica is the right kind of poison for that particular form of disease. But three doctors will have three minds on the subject, though they will dispute behind carefully closed doors, and only come out openly with the prescription and the bill.

Another famous school will give remedies warranted not to hurt if there is any mistake, which is evidently a step in the right direction. It may leave it a little uncertain how much the doctor has to do with the cure, but if the patient recovers it is all right; and if he die it is evident the medicine did not kill him. To the public eye both these schools are practical, for they deal with something that public can see and taste; and on the whole the battle royal between them is slightly amusing to the world of unwarmed ignorance.

Outside these schools stand men and women forming no legal society, but standing solely as individuals, though professing to work by a system that shall restore and maintain health for the body mortal. I may not voice the claims of these independent curers of disease, but I venture to divide them into three classes. 1. There are those who claim to work from the standpoint of immortal spirits, counting themselves as instruments only. 2. There is a treatment claimed as mental power, belonging to mortal man. To this class belongs "mind cure," and its sister systems. 3. There are those who use mechanical manipulations now called "massage," but when it is made a specialty it is said to include the passing of vital force from the operator to his patient. It is unnecessary for our purpose to analyze these various processes which include spirit cures, mental cures and physical cures; for every observer knows that man sick becomes well by any, or all, or none of them. So once again I come back to our first question, "What is health?"

## DISEASE IS INHARMONY.

It is obvious, as we have already said, health must include the whole of man. The whole must include its parts, and unless every part is well, the whole cannot be

said to be healthy. So before it is possible to determine what is health, we must know what it is that constitutes the whole of a man. Since the whole is only the sum total of all the parts, if the inhabitants of this human city are atoms, each comprising matter, force and intelligence, then we may express the whole man in exactly the same terms. But you cannot apply the term "healthy" to an atom, for it is an indestructible and unchangeable speck, skipping along under all circumstances as if eternity were made for its special benefit. So health can only mean that atoms are associated in harmony with each other; and directly there is any inharmonious, that is what we call disease. If our baby is really healthy the atoms of every part are in harmony with each other, as well as with the whole form.

Now we have reached a very important point. The brain must be composed of atoms whose intelligence predominates. The bone and the sinew demand matter to the front; whilst undoubtedly the sexual, and so some of the other organs, must require more of force, or of force blended with intelligence rather than matter. Like attracts like through all nature; and if these various segments of the human form can continue to each attract its like, you have health; but if an atom that is unlike rushes in, then you have disease. We must keep in mind that man is a city, with each organ and part as a town or village devoted to a special work for the benefit of the city. But the inhabitants only work for a little time before they get uneasy, and go off looking for another job. From every part of man atoms are running away every day; and to every part new atoms must be supplied, or the city will drop into ruins. These atoms come in the air man breathes, in the food he eats, in the liquid he drinks. They pass away in the insensible exudation from the skin; in the breath he exhales; in the matter he excretes; in the force he exerts; in the intelligence he uses. Like the little monad, man may grow up to a size he cannot exceed, so for a time he continues to need more atoms to build up his frame; and he must find just the atoms he needs or he stops growing. This is youth. Afterwards he needs just as many atoms as will replace those passing out. That is manhood. At last his demands on matter, force, and even intelligence, grow less, so fewer atoms are needed. We call that old age. One day manhood makes no further demand upon the atom, and that is death. So the first condition of health is that the kind of atoms nature calls for shall be supplied at the right time, and all ready to go to work. What we call "hygiene" is man's effort to do this; it is his attempt to supply the right atom at the right time for the right place. Cleanliness and proper food are to-day the sheet anchors of every successful physician, let his school be what it may.

The kind of imperfect health that the world most notices is the result of atoms that are not in harmony, finding a lodgment in the system. That is what we mean when we talk about the system being poisoned. It is not atoms containing most of matter that are most serious in their effect upon the human system. A boy may swallow a marble, or a girl her silver thimble, but they stand as material obstacles to be removed by mechanical means. Such are cases when, if ever, the contents of an apothecary's shop may lawfully be emptied into the human stomach.

## CAUSE OF DISEASE.

We should notice that what are called dangerous diseases are caused by the entrance of atoms containing little matter and very much force. It is only a speck on the point of a quill that the doctor forces into your child's arm. But there is soon a buzz through the whole city of atoms, exactly as when a dynamite is caught in London or New York. The merchant corporeal carries those million atoms up and down veins and arteries, seeking a customer. But no organ wants them. The corporeal must itself get rid of them or we soon have inflammation, for they can find no home in that blood. Just where the doctor inserted his lancet remain some of those atoms, perhaps a little more material, but like everything else, seeking their mates. At last as the blood globules become more and more irritated by the presence of atoms that nobody wants—that can do no needed work and that won't get out, they discover a mateship with the irritation around that tiny prick. They begin to discharge their cargo, and you soon perceive an ugly sore. The attraction to that spot continues. Indeed, it is well if every irritated corporeal can leave its unwelcome freight at that sore, which taking no nutriment, save of these poison atoms, may one day die out for want of food. But usually in kidney, or liver, or lung, or perhaps in the brain, is some spot born of human imperfections where an irritated corporeal may leave a few atoms to found a colony. At first they can do little more than maintain life; but as the years roll by a change comes when more force is added to that life; and then the physician will warn you of the coming tubercle or abscess; perchance of the developed cancer, diseased kidney, or even softening of the brain. The patient says: "I have lived a life worthy of my manhood. How is this?" Ignorance replies: "Visitation of God." But knowledge proclaims in trumpet tones: "Murdered by rotten pus in the name of vaccination." And similarly you may breathe the bacillus of cholera into your blood through your lungs; drink the atom of malaria into your blood through your stomach, or startle your nerve atoms into rebellion against the atom of strychnine; each and all meaning that force, unneeded and injurious, is at work, and must be arrested by the board of health or the city will rebel.

You can poison yourself and others by thought, too, and send atoms freighted with intelligence that can build a fire in brain and sexual organism, that can demand stimulant for the exhausted nerve, and even change the harmonious beat of brotherhood and good fellowship into hate and fierce desire for revenge. It is a case of "atoms" again, unwanted and unfit; and the only remedy is to get them out.

We might go on and show that every ill and every good means always the effect of association. The atom comes and goes. The monad and the man get sick and perish. So the question is, How shall we make practical these laws of Nature so as to banish disease and reserve health? This becomes a most important theme which we must leave for treatment in following articles. And we may possibly discover that there is more to a man than a collection of atoms, even if those atoms be freighted with matter, force and intelligence.

San Leandro, Cal. (To be continued.)

Coleridge was so absent-minded that he often passed his most intimate friends in the street without recognizing them.

Schumann was gloomy and moody. He often responded to a question without turning his head to look at the questioner.

Gen. Greene had the reputation of being the most polite man in the Revolutionary army, during the war of independence.

Chesterfield was so graceful that one of his contemporaries said it was worth a journey across England to see him bow.

A cruel story runs on wheels, and every hand oils the wheels as they run.—George Elliot.

## ON TO WASHINGTON.

An Encouraging Bulletin from the Seat of War.

THE WHITE BANNER OF SPIRITUALISM BORNE TRIUMPHANTLY FROM THE FIRST FIELD OF COMBAT WITH THE "ANTIS."

The first war of words with a representative of the National Anti-Spiritualist Association took place in Anderson, Ind., shortly after the convention of the "Antis." The contestants were Moses Hull and Elder W. R. Covert. It is no part of my work to report the proceedings of that combat of words, as the enterprising editor of The Progressive Thinker secured stenographers who reported the words of each speaker nearly or quite verbatim. My object in writing as I do in this communication is to inform the readers of this paper that Anderson is not the only field where the movers of the work of the Anti-Spiritualists have put in a laboring oar.

H. C. Becker, D. D., President of the Association; Elder W. R. Covert, and "Prof." Rev. J. H. Hagaman, Secretary of said organization, went to Findlay, Ohio, shortly after the convention adjourned, to work in the interest of exposing mediums and killing Spiritualism.

These men called out large audiences to witness their performances. Of course, among the number were many Spiritualists. According to the reports concerning their work, much the same ground was gone over as during the meeting in Anderson.

It was said of Mr. Covert: "His language was too vile to repeat." In his lecture "to women only," he made statements that it seemed none but an insane man would make—statements that horrified those who went in good faith to hear him. It is not my purpose to say much about Covert in this communication, as the forthcoming report of his work in controversy with Mr. Hull will probably be all the readers of The Progressive Thinker will care to read of him. Suffice it to say, we left Findlay this morning, spent five days there, and learned all about the nefarious work of these self-styled "exposers of Spiritualism."

We were informed on good authority that a boy was paid to assist in deceiving the people in their meetings, by doing their bidding. What less could we expect, when one of the chief actors among the "Antis" claims he deceived the people in the name of Spiritualism for many years, and even taught his children to perform the same tricks?

As a result of the work of the "Antis" in Findlay, Mr. Hull was called by the Spiritualists to present their side of the subject and review the work of the convention and recent debate.

Mr. Hull had been in Findlay twice before, and I once. I joined him on the recent occasion previous to the opening of the course of meetings, and would say there has never been such an interest in Spiritualism in Findlay as at present. The meetings were well attended. Mr. Hull was treated admirably by the press. I incorporate a few of the reports of the meetings in this, that the Spiritualists may have an idea of the standing of our Cause in Findlay.

The following is from the morning Republican:

## THE OTHER SIDE.

LECTURE BY MOSES HULL, THE NOTED EXPOSURE OF SPIRITUALISM.

SAYS IT'S A GREAT FACTOR IN THE ELEVATION OF MANKIND—THERE ARE "BACKSLIDERS."

Notwithstanding the fact that last night was prayer-meeting night and that there was a religious district convention and a big Republican mass meeting, a good-sized audience greeted Moses Hull, the great apostle of Spiritualism, at Ebling Hall. The audience was about evenly divided as to sex, among them being quite a number of the best citizens of this city, ladies as well as gentlemen.

After a fervent invocation by Mrs. Hull, and several hymns by the choir, Mr. Hull advanced to the front of the rostrum, and from the text, "Can Any Good Come Out of Nazareth," preached such a sermon as kept his hearers spell-bound for the two hours that followed. His manner was sincere, earnest and devout, and his logic is profound. He is a forceful speaker, yet courteous and gentle. There is an air of refinement about him that commands respect, and the wondrous eloquence of the man, combined with his large and varied knowledge of history, both sacred and profane, carried conviction to those who heard him.

He spoke of the phenomena and philosophy of Spiritualism, and asserted that the former made men better in every way. They could not help being made better when they firmly and sincerely believe that those whom they loved and who had crossed the dark river of death were watching their every action. Spiritualism, according to the speaker, is destined to reform the world as no other religion ever has, because it contains the genuine science of reform. Not a word of abuse of other creeds was uttered by the speaker. He did not believe that any church could build itself up by detracting from the merits of another; telling that others were bad did not make Spiritualists better. His lecture throughout was full of pleasing anecdote, full of pathos one minute and the next filled with the humor of refinement. He said that Spiritualism is the religion above all others to elevate mankind, but added that there were backsliders in that church as well as in others. He urged upon all to live exemplary lives, because a man would be punished hereafter for the deeds done in the body, and as he lived so would his soul progress in Spiritland.

Mr. Hull stated at the close of his lecture that he had it from the lips of Dr. Hagaman, who recently visited this city, that Elder Covert had been asked to resign his connection with the National Anti-Spiritualist organization for his vicious action and methods during his recent debate with Mr. Hull.

Services will be held at Ebling Hall this evening at 7:30 o'clock, as usual.

The following appeared in the Daily Evening Jeffersonian:

## SPIRITUALISM.

ITS SILVER-TONGUED CHAMPION ADDRESSED A CULTURED AUDIENCE LAST NIGHT.

Although the bulk of Findlay's 20,000 people were supposed to have been at prayer-meeting or the various other conventions, mass-meetings and banquets, last night, a goodly audience, in point of size and intelligence, assembled at Ebling Hall to hear Moses Hull, the Moses of the Spiritualists of America, whose voice for two hours held in rapt attention those present, and they would have been content to sit another two hours to hear the profound utterances that escaped his lips.

Mr. Hull is a stocky built man, of medium height, with a magnificent head set upon a pair of massive shoulders. While he looks the aggressive giant which he is, mentally, he has none of the aggressiveness which brings offense. Backed by his wonderful knowledge of the Bible, and possessing an easy confidence in himself, the speaker at once entered upon his subject, and for two hours a host of scintillating thoughts, arguments and anecdotes poured forth from his eloquent tongue and were eagerly drank in by the audience.

Not a syllable of condemnation had he for other creeds, not a word was said that could be given a false construction. Honesty of purpose and earnestness shone from the eyes of the speaker. His manner became infectious, and he soon had his audience in sympathy with him. From his standpoint his argument was unanswerable. By his reasoning the Spiritualist was a little bet-

ter than the ordinary church member, "for," said he, "our loved ones, gone before, see our every act, and we will be extremely careful to do nothing to hurt their feelings." We have not the space to enlarge upon Mr. Hull's lecture. He is a wonderful reasoner and orator, free from abuse, and should be heard by every man and woman in Findlay.

To-night he will speak at the same place on "The Divine Man—Man's Relation to the Deity."

The second notice of the Republican was as follows:

## THE SILVER-TONGUED

MOSES HULL SPEAKS TO ANOTHER LARGE AUDIENCE—FOR TWO HOURS HE HOLDS HIS AUDITORS SPELL-BOUND WITH HIS MAGIC ELOQUENCE.

Ebling Hall, last evening, was the scene of another grand flight of oratory and presentation of uncontested facts, as viewed from the standpoint of Spiritualism. Moses Hull was at his best. For two long hours he held his hearers, advancing argument after argument, with incredible rapidity, and carrying his audience with him. He proved the origin of man and the age of the world by the work of the scientists, and showed up the fallacies of those who accepted the Bible theory of creation. He explained that the Nile had overflowed its banks 76,000 times, which showed that the earth is at least that many years old. And he said that beneath the deposits thrown up by the Nile have been found relics of human habitation and existence—relics of a semi-barbaric age, and works of art, the secrets of which are to-day lost to man. Mr. Hull is the best lecturer who ever stood on a platform in Findlay. This evening he will speak at Ebling Hall again and to-morrow afternoon at 2:30 and in the evening at 7:30 he will lecture at the Marvin opera-house, giving a history of the birth of the National Anti-Spiritualist Association, and a review of his debate with Elder Covert. All should hear the matchless orator.

I ask space for one more clipping from the Morning Republican:

## MOSES HULL,

THE GREAT SPIRITUALIST LECTURER, CLOSES HIS LABORS HERE.

The last three lectures of Moses Hull, the one Saturday evening at Ebling Hall and the two on Sunday at the Marvin opera-house, were fairly well attended, the attendance increasing with each lecture. Fully five hundred of the thinking people assembled at the opera-house yesterday, and none felt a disposition to "go out to see a man," as is frequently the case, until the end of the exercises.

Mr. Hull gave pleasure to his hearers, judging from the frequent applause received during all his lectures while here, and believers in his doctrines feel assured that the seed he has sown will bring forth good fruit. He has had an introduction to the citizens of Findlay that, he says, will always be pleasant in his memory. He likes our city, and feels proud of the treatment accorded him and his estimable wife. Toward the daily papers he feels especially grateful, for the generous manner in which they have treated him, and his sentiments in this respect are echoed by the officers of the First Spiritual Church of this city.

Mr. Hull is unquestionably the ablest advocate of Spiritualism in the country, and he certainly made a favorable impression on the people of this city by his lectures.

My motive in sending the clippings concerning Mr. Hull's work in Findlay is not for the purpose of merely sounding his praises, but that our faithful workers and appreciative friends may know that he reckoned with his host when he said, through his pen, "I will meet the Anti-Spiritualists if the friends consider it of enough importance to make up my expenses." He was sent. He attended every session of the convention. Though he was not allowed to reply to any of their statements, so abusive and misleading, he sat in their midst and reported them.

The most malicious one among them challenged him for debate. He obtained the endorsement of the association. The readers will get it all in The Progressive Thinker.

It is said by all: "Mr. Hull rose grandly to the occasion, and although maligned, traduced and insulted over and over again, he was calm, and never for once seemed to forget he was defending a grand Cause—one vouchsafed to us under the Pure White Banner of Spiritualism."

As I have informed your readers, Mr. Hull followed the traducers of our Cause to Findlay. Although the worst had been done to besmear the name of Spiritualism with filth, and degrade its followers, as the clippings incorporated in this show, Spiritualism had a grand hearing, and we left the good friends this morning happy over the success of the work.

During our sojourn in Findlay we were the guests of L. L. Barr and wife, who are earnest workers on behalf of the Cause.

At this time Mr. Hull and myself are whirling on toward Washington as fast as steam can carry us. We hope to meet the many loyal workers assembled in convention to-morrow, and to make them glad by the good news we carry from the field of battle.

"Ye can do nothing against the truth, but for the truth."

Oct. 18, 1897.

## HOME-COMING.

When to the dear old home and those who love us  
We come from wandering, how sweet it is  
To feel the shelter of its roof above us,  
To clasp warm hands, and meet each welcoming kiss!

Then we look round and see the dear old faces;  
We hear the voices loved in other days,  
And memory fans the embers gray with ashes,  
Until the fires of friendship are ablaze.

"O, welcome! welcome!" every voice is saying,  
While kindling eyes are meeting, brimmed with tears,  
And "Welcome!" all the echoes seem repeating  
To send the cadence down the coming years.

Then we sit down and talk the old times over,  
And not a heart among us all is cold.

All unaware we've found youth's long-sought fountain,  
And drank the draught of which old dreamers told.

But by and by a silence falls about us.  
Something is near us that we cannot see.

Have those who climbed the hills of heaven before us  
Come back, to-day, to sit with you and me?  
I love to think the old-time friends are with us—  
That earthly friendships thrill their true hearts yet.

Would heaven be heaven if loved ones were forgotten?  
In earth or heaven I could not forget!  
It is not very far—the world they went to,  
Since earth and heaven are sundered by a sod—  
Across the distance of a low grave only;  
And they remember in the world of God!

Aye, they remember! There is no forgetting  
For those who know the endlessness of love.  
Lift up your eyes when life's last sun is setting—  
Lo! Memory's star shines in the blue above.

So while the living round the old hearth gather,  
Greet we the unforgetten dead, and say,  
"How fares it, friends of old? Since loved ones remember,  
Clasp hands with us across the grave to-day!"  
—Eben E. Rexford.

## MOSES HULL'S BOOKS.

A List of His Noted Works.

For Sale at the Office of The Progressive Thinker.

Wayside Jottings.

Subscribed from the Highway, By-ways and Hedge-roads of Life. By Moses Hull. This is a most interesting and useful book of selections from Mrs. Hull's best prose sermons, and essays, and a splendid portrait of the author, also a portrait of Moses Hull. Price, 10 cents. Bound in cloth, 40 cents; in paper cover, 25 cents.

The Spiritualist and How We Ascend Them.

Or a few thoughts on how to reach the "happy" where spirit is supreme and all things are subject to its will. By Moses Hull. Just the book you need to teach you that you are a spiritual being, and show you how to educate your spiritual faculties. Price, 10 cents. Bound in cloth, 40 cents; in paper cover, 25 cents.

New Thought.

Volume I. Nicely bound in cloth, 876 large, beautiful printed pages. Portraits of several of the great speakers and mediums. The matter all original and never written. No novel was ever so thoroughly a revelation of the true nature of the highest phase of the Spiritualist's Philosophy. Price, only \$1.50.

New Thought.

Volume II. 884 pages, beautifully printed and nicely bound. Original matter. Six portraits. 100 cents, 75 cents.

Joan, the Medium.

Or the Inspired Heroine of Orleans. Spiritualism as a Lesson of Armistice. By Moses Hull. This is one of the most truthful history of Joan of Arc, or one of the most convincing arguments on Spiritualism ever written. No novel was ever so thoroughly a revelation; no history more true. Price in cloth, 40 cents; paper cover, 25 cents.

The Book of Life.

By Moses Hull. A compound of the two pamphlets, "The Irresistible Conflict," and "Your Mother's Story," with important additions, making a book of 160 pages all for sale. This book contains all statistics, facts and documents, on the tendencies of the times, that every one should have.

All About Death.

Or an Inquiry as to whether Modern Spiritualism and other Great Reformers come from the Spirit World and His Subordinates in the Kingdom of Darkness. 60 pages. By Moses Hull. Price, 10 cents.

Jesus and the Mediums.

Or Christ and Mediumship. Careful comparison of some of the Spiritualist and Mediumship of the past with that of today. By Moses Hull. An invincible argument proving the book of 160 pages all for sale. This book contains all statistics, facts and documents, on the tendencies of the times, that every one should have.

The Spiritualist's Birth.

Or Death and Its To-Morrow. The Spiritualist's Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualist's interpretation of many things, gives the interpretations never before given, explains the heavens and hells believed in by Spiritualists. Price 10 cents.

The Quarantine Raised.

Or the Twenty Years Battle Against a Worked Bodily. Price 10 cents.

Spiritualist's Songster.

By Moses Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or 60 per hundred.

The Mediumistic Experience.

Of John Brown. The Medium of the Rockies, with introduction by J. B. Loveland. This is a history of one of the most wonderful mediums that ever lived. 167 large pages. Price, 10 cents.

The Devil and the Adventists.

An Adventist attack on Spiritualism repulsed. By Moses Hull. Price, 5 cents.

Was John Calton a Murderer?

Price, 5 cents.



## HYPNOTISM;

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

BY CARL SEXTUS. THE BOOK IS

largely a record of the facts and demonstrations which the author has seen, heard of or participated in his own experiences. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. The book contains many of the most interesting and valuable of the illustrations and facts which are of interest to the student. The work is a handsome volume of 100 pages, bound in cloth. Price, \$2.00. For sale at the office of The Progressive Thinker.

## VOLTAIRE'S ROMANCES.

A New Edition, Profusely Illustrated.

"If chosen that a story should be founded on probability, and not only resemble a dream, I desire to do nothing in it, or to exaggerate, and I desire above all, to trace the appearance of facts, there may appear some latent truth, obvious to the discerning eye; though I escape the observation of the vulgar."—VOLTAIRE.

CONTENTS: "The White Bull," "A Satirical Romance," "Zadig, or Fate," "An Oriental History," "The Sage and the Atheist," "The Princess of Babylon," "The Man of Forty Crowns," "The Baron, or Puppet of Nature," "Microgouna," "A Satire on Mankind," "The World as It Goes," "The Black and the White," "Memories of a Philosopher," "Andre Des Touches at Saint," "Bab-El," "The Study of Man," "A Pleasure in Having no Pleasure," "An Adventure in India," "Clement and Colin," "Travel in the East," "The Good Father and the Good Son," "The Two Comforters," "André Fath and Paul." One volume, extra 8vo, 480 pages, with portrait and 8 illustrations. Price, extra vellum cloth, \$1.50; postage, 10 cents.

"Voltaire's satire was keen and fine-pointed as a rapier."—Magazine of Art. "His wit was never more than a delightful reproduction, unique and refreshing."—Boston Commonwealth.

## DEATH AND THE AFTER LIFE.

By Andrew Jackson Davis. Something you should read. Price 75 cents.

## THE KORAN.

Commonly called the "Alkoran of Mohammed," translated into English by John Murray, with explanatory notes taken from the most approved commentators. With a preliminary discourse by Geo. Sale. Price cloth, \$1.00. For sale at this office.

## CHURCH AND STATE.

The Bible in the Public Schools; the New "American Party." By "Jefferson." Third edition. This beautiful pamphlet of 28 pages, is the most thorough presentation











# THE NATIONAL SPIRITUALISTS' ASSOCIATION.

## IN CONVENTION AT WASHINGTON, D. C.

ONE HUNDRED AND FIFTY DELEGATES—ADDRESS OF WELCOME BY MRS. RICHMOND AND THE RESPONSE—OFFICERS AND COMMITTEES—A REPORT SUMMARIZED FROM THE WASHINGTON DAILIES.

Spiritualists from nearly every State in the country and some from Canada, assembled in Masonic Temple Hall at 10 o'clock October 19, to attend the opening session of the convention of the National Spiritualists' Association of the United States and Canada, which will be in session three days.

There was no air of mystery pervading the meeting, as might have been expected by anyone who had never attended one of the gatherings of the people who are associated with mysticism, the minds of some at least. The nearly 150 delegates, decorated with the badges of the order, yellow and white ribbon, with the letters "N. S. A." upon them, wore smiling faces, and seemed at ease with themselves and the world in general. To use an expression of their own mediums, which means much to them and every Spiritualist, "conditions" seemed favorable.

The hall itself was beautifully decorated with bunting var-colored, with, of course, the national emblem most conspicuous, while the English colors were also present, owing to the fact of the convention including the Dominion of Canada. The platform held a huge bouquet of flowers, near the table of the president, Harrison D. Barrett, of Boston, while another rested on the table, and pots of palms were effecting a group about the table. The walls were festooned with green vines, and the back gallery was covered with bunting, the whole making a kaleidoscope of color, highly pleasing to the eye.

Besides the delegates present, there were a number of visitors who had been attracted by the interest they took in Spiritualism, many of these being ladies. It might have been mistaken for a convention of bankers, from the air of prosperity which prevailed.

### OFFICERS PRESENT.

The officers of the association present are: Harrison D. Barrett, president, Boston; Mrs. Cora L. V. Richmond, vice-president, Washington; Francis B. Woodbury, secretary, Washington; George L. Cleland, treasurer, Washington; Mrs. M. J. Moulton, Grand Rapids, Mich.; George A. Fuller, Worcester, Mass.; Mrs. Abbie L. Pettengill, Cleveland, Ohio; Frederick Pickney, Jr., Baltimore, Md.; Henry Steinberg, Washington, D. C.

After the rendering of a musical selection, under the direction of Miss Barrett, the invocation was made by Mrs. Cora L. V. Richmond, of Washington, the vice-president of the association, who made a strong plea for the growth of Spiritualism and for the benefits to result from the convention.

After another selection President Barrett made a address. He is thoroughly a business man, editor of the Banner of Light of Boston, and makes an excellent presiding officer. He impressed on the delegates the fact that there was a great amount of work to be done; that, in fact, a whole week's work had to be crowded into three days, and that during that time the delegates were to be busy, not only in the sessions, but in the social life of the convention. He then proceeded to the best results, and to accomplish them as harmoniously as possible. In conclusion he made the announcements as follows: Officers of the convention—George L. Cleland, secretary, Washington; Mrs. M. J. Moulton, Grand Rapids, Mich.; George A. Fuller, Worcester, Mass.; Mrs. Abbie L. Pettengill, Cleveland, Ohio; Frederick Pickney, Jr., Baltimore, Md.; Henry Steinberg, Washington, D. C.

Mrs. Cora L. V. Richmond welcomed the delegates to Washington, and in appropriate address reminded them of what they owed Spiritualism and themselves and adjured them to work so that there would be no just cause for criticism. She felt certain, she said, that if proper methods were employed, as she felt sure would be, the cause of Spiritualism would gain recruits throughout the length and breadth of the land. All that was needed was a proper exposition of the great truths which Spiritualism contains.

After the singing of a hymn, which was heartily joined in by all the delegates, President Barrett introduced Rev. A. J. Weaver, of New York, as "pastor of the Pine Tree State Association of Spiritualists," who made the response to Mrs. Richmond's welcome.

"We have turned our faces to Washington as a mecca," he said, "with hearts overflowing with a determination to work for the cause of Spiritualism. We must not be deterred by the fact that it took Christianity two centuries to establish itself; that it might be recognized as something of worth, and it may take us a century."

"We look out upon the religions of the world, and we see that they are all willing to take something from the doctrines of Buddha, Confucius, Jesus and other great teachers, but when we cease to make the golden rule the fundamental principle of the great edifice which we are erecting Spiritualism will fall."

"Where is any religion in the world that can give us the sympathy by fulfilling the desire for our dear departed to come down to us, even though they have left us in the flesh, and extend their guidance to us here. There is no religion in the world that can do this. When we pray to the world, it is possible, as it is possible, then will Spiritualism become the only religion."

Mrs. Cadwallader commended the attitude assumed in the fight by The Progressive Thinker, of Chicago. She also urged that The National Spiritualists' Association send President H. D. Barrett as a delegate to the international convention of Spiritualists, to be held in London next year.

President Barrett announced the standing committee as follows: Credentials—Frank Walker, New York; J. B. Hatch, Jr., Massachusetts; G. A. Trent, Missouri.

Rules—Thomas M. Locke, Pennsylvania; Wm. Brodie, Louisiana; Dr. S. L. Sherman, Ohio.

Funding the report of the committee on credentials, a recess of three-quarters of an hour was taken, during which general talks of five minutes each were indulged in by the delegates. E. W. Sprague announced that every effort was being made to rob the mediums of their glorious gifts by anti-Spiritualists. Other subjects of interest to the cause were discussed.

### LIST OF DELEGATES.

The delegates as reported by the committee on credentials are as follows: Oregon—C. W. O'Brien, Mrs. M. J. Moulton, William E. Yeard, Rebecca J. Johnson, Anna E. Jagers, now of Washington.

Canada—Mrs. Wheeler Brown, now of Washington. Connecticut—Mrs. H. W. Grant, Mrs. J. D. Storrs, E. R. Whiting, J. W. Storrs, Mrs. Harriet Hall, Mrs. Mary J. Wright, Miss Mary A. Hatch, Mrs. R. T. Stanton, Simon Butterfield.

District of Columbia—Miss C. Edson, Theodore J. Mayer, J. V. McIntyre, Mrs. E. J. Story, Mrs. Henry Steinberg, Georgia—Mrs. Loe F. Prior. Illinois—William Richmond, Mrs. J. V. McIntyre, of Washington, Mrs. Amanda Butterfield, of Boston.

Indiana—Edwin Hoover, Mrs. Carrie Chapman, of Washington. Kentucky—George W. Thrall, of Washington.

Louisiana—William Brodie. Maine—Mrs. Georgia A. Field, A. J. Weaver, Miss Lucille Barrett, Dr. F. S. Bigelow.

Massachusetts—Mrs. Rachel Walcott, Mrs. Florence E. Bray, J. H. Altamus, of Washington. Massachusetts—J. S. Mansergh, N. W. Lyon, Mrs. M. B. Barrett, Mrs. Nettie Holt-Harding, J. B. Hatch, Jr., Mrs. Carrie L. Hatch, Mrs. Carrie F. Loring, Mrs. Sarah C. Crockett, Billings, Frank Walker, E. A. Wiggan, Fred H. Watson.

Michigan—Mrs. Mary A. Sage, Mrs. Martha A. Root, David P. Dewey, John Grayburn, of Pittsburgh, Pa. Minnesota—Mrs. I. O. L. Evans, resident of Washington.

Missouri—C. A. Treat, Capt. E. W. Gould, of Washington, Mrs. M. L. Sherman, of Ohio.

New Jersey—Joseph Broadhead. New York—Mrs. Francis H. Holmes, Mrs. E. F. Kurl, Mrs. J. H. R. Matton, H. W. Richardson, Miss Eliza J. North, E. E. Sprague, Edgar W. Emerson, Frank Walker, E. A. Wiggan, J. R. Park, George A. Bacon, of Washington.

Ohio—Mrs. Carrie E. S. Twing, E. W. Bond, Mrs. Magdalena Klein, J. L. Sherman.

Oregon—Miss Maggie Gaule, resident of Washington. Pennsylvania—Mrs. Francis B. Woodbury, of Washington, Mrs. M. E. Cadwallader, Thomas M. Locke, Mrs. Julia R. Locke, B. B. Hill, C. L. Stevens, A. Gaston, Mrs. Sophia Stevens, Mrs. A. M. Glading.

Rhode Island—Mrs. Ida P. A. Whitlock, Mrs. S. P. Popper, F. H. Rogers. Tennessee—C. H. Stockell, C. H. H. Rogers, of Cleveland.

Texas—Dr. W. T. Bond, Allen Franklin Brown, Thomas Keats. Utah—Dr. C. W. Hidden.

Besides these are several unattached Spiritualists from different sections of the country.

The report of the committee on rules was made, and a recess was taken until 2:30 o'clock. When the convention reconvened President Barrett made his report.

THE PRESIDENT'S REPORT.

The president referred to those who had passed away during the past year, and touched upon the general business depression that had militated against the financial success of the association. He said that the association was in a better position than ever before, and that the National Anti-Spiritualist Association as evidence of the fact that its opponents are becoming alarmed as to the increase of interest in Spiritualism. Another evidence of progress was the determination manifest on all sides among intelligent Spiritualists to draw the line of demarcation between the fraudulent and genuine mediums. He said the fraud must go.

He outlined in detail the work of the association during the year and carried on the subject of the publication of the proceedings of the present convention and the history of the National Association down to date. The association correspondence during the first six months of the past year more than equaled the entire correspondence of the eighteen previous months.

The president further urged that the files of all Spiritualist papers ever published in this country be secured and properly bound for future use at the library of the National Association in this city. He recommended that the next meetings be continued next year, numbering two per month for the next eight months, and that grave meetings be held during the months of May, June, July, August and September of next year. Six State associations, he added, had been organized during the past year, and he recommended that the work of State organization be continued during the coming year.

He suggested that the United States and Canada be divided into districts and special missionaries commissioned to canvass those districts in the interests of the National Association.

Temperance, political reform, social purity, sanctity of the home, strictness and the denunciation of the doctrine of free love were also strongly urged. The president also favored a secular form of government for the United States, and urged that the association protest against any change in the National Constitution, and advocate equal and uniform taxation of all church property. The president recommended further that a history of Modern Spiritualism from 1848 to the present time be immediately undertaken by the National Spiritualists' Association, and that the work should be placed in the hands of Mr. Lyman C. Howe, of Fredonia, N. Y.

STATISTICAL SHOWING.

The report of Secretary Woodbury, which followed that of the president, showed that the membership of the association had increased 33 per cent the past year. Six State divisions were formed during this time, a temple was dedicated at Norwich, Conn., and several large associations settled pastors. The library has been increased by several hundred volumes, and the Veterans Spiritualists' Union of Massachusetts purchased a home at Waverly for poor Spiritualists. The Spiritualists' report stated, had co-operated with others to fight ecclesiastical control of the government, and had opposed the changing of the Constitution.

It was stated in the report that the association had determined to put two missionaries in the field to offset the work of the Anti-Spiritualists' Association.

Other reports were read, and the convention adjourned until this evening at 7:30 o'clock.

There are a number of the most prominent test mediums in the country present at the convention, and they will be giving their gifts to the delegates. This includes Mrs. May E. Pepper, Providence, R. I.; Miss Maggie Gaule, Baltimore, Md.; Mrs. Loe F. Prior, Nashville, Tenn.; Mrs. Nettie Holt-Harding,

Summerville, Mass.; E. W. Emerson, Rochester, N. Y., and a number of others.

### SECOND DAY'S SESSION.

The second day's session of the fifth annual convention of the National Spiritualists' Association began at 10 o'clock, with President Harrison D. Barrett in the chair. After a musical selection Vice-president Cora L. V. Richmond, read a letter from Col. Freeman, of Illinois, regretting his inability to attend the convention, and urging the organization of a State association for Illinois. Col. Freeman also sent a communication urging national legislation looking to the enactment of a uniform marriage law without church ceremony.

The chairman of the committee on credentials rendered a supplementary report seating several delegates, whose credentials were not yesterday considered. The financial agents then presented their reports.

Mrs. Kilgore, of Philadelphia, the lawyer, arose to a question of personal privilege. She presented in writing that she and others had just been admitted by the committee on credentials. She said that Spiritualism meant more than simply communication with departed friends. She spoke of the Woman's Progressive Union, of Philadelphia.

The reason this society had not applied for its charter at an earlier date was that it was not known that this was necessary to gain recognition from the National Association. Spiritualism was as old as eternity. Truth was eternal.

Mrs. Kilgore presented a bouquet of white roses, tied with yellow ribbons, to President Barrett. She presented it as symbolic, she said, of the everlasting verdure of truth. President Barrett accepted the flowers and made an eloquent reply.

Special Agent Bowman, of California, rendered a report of the money he had collected, and asked for the "Bible" and "Sister" conventions had attended.

Mrs. Twing, of New York, said it was with great difficulty to get Spiritualists to register as such as most of those she knew were in the church. A large number of these were worshippers in the Episcopal church. It was decided that the next year the "Bible" and "Sister" who was too cowardly to avow it.

Mrs. Prior, of Georgia, a financial agent, presented her report of work done. She told of increasing interest in Spiritualism in all the places she had visited. Her missionary labors were being carried on in every city.

Mr. Moses Hull, another special agent, reported on his work during the year. He had held a great number of controversies with ministers during the year. Mrs. Summers, of Chicago, also made a report.

At the conclusion of the reports of agents and missionaries the reports of delegates were taken up. They were referred to Mrs. M. E. Cadwallader, of Philadelphia, for final disposition.

Mr. Stanger, of Maryland, made a speech against the practice of certain alleged mediums, who sold charms and removed spells. He told of a powder which, when sprinkled on the floor, would cause the floor to rise.

Mrs. Walcott wanted a "house-cleaning" and desired that the church-work mediums should be rooted out. She said that these mediums, who were not mediums, were a disgrace to the cause.

Dr. C. W. Hidden, of Massachusetts, told the convention how he dealt with bogus mediums. He called in the aid of the law to prevent these exhibitions.

Mr. Lock, of New York, wanted to know if the discussion was in order.

Mr. Walker, of New York, presented a letter from W. H. Bach, telling of the organization of Spiritualists, and urging the organization of the cause of Spiritualism.

Mrs. M. E. Cadwallader, of Philadelphia, made a supplemental report on the condition of Spiritualist affairs in Philadelphia. She told of the troubles they had had with the judges of the law in that city. Now they had the best hall in the city and the best talent. They sought to educate the strangers that came, and in this respect the First Spiritualist Association was a success. She paid her respects to the district attorney at Philadelphia in no uncertain words. She considered that the work of the Women's Union was most important, one of its aims being to erect a splendid temple. She told of a bequest of \$25,000 left the First Spiritualists' Association by a man who had been saved from insanity by a medium.

She said that the district attorney had not been able to bring the case against the mediums, and she knew that there was now plenty of money for defense. There were millions of dollars which could be used in defense of those mediums who had been persecuted.

Mrs. Cadwallader is one of the hardest workers in the convention. She understands parliamentary law and she talks business from the shoulder. She is one of the leaders in the association. She is vice-president of the second oldest Spiritualist society in the United States, the First Society of Philadelphia.

Mr. Lock, Mr. Woodbury and Mrs. McIntyre were appointed a committee to investigate the condition of Mrs. Colby Luther, and extend aid to her if such be necessary.

### EVENING SESSION.

Many messages from the spirit side of life were received at Masonic Temple, at the evening session. Scores of people curiously thought to be deposited at Rock Creek, Oak Hill and elsewhere were present. Many people whose names were long ago inscribed in undertakers' books, flitted through the vast audience which watched the returns come in from the other side of Jordan.

There were eloquent addresses, brilliant music and rapturous applause. Words of consolation, words of information, words of prophecy rose from the spirit lips of the dead and fell on the listening ears of the spiritual hosts like rain on a withering world.

The stage was a rainbow of reds and chrysanthemums, and the background was a forest of green. The central feature of the decorations was the rare and beautiful banner of silk in colors of silver and gold, which was presented to the association by Mrs. Ida P. A. Whitlock.

The first speaker of the evening was Mrs. Adeline M. Glading, of Pennsylvania. She spoke with remarkable enthusiasm. She told of her conversion from orthodox churchism, and of the progress of science and philosophy of Spiritualism. Time was, she said, when the mediums were regarded as impostors, but now they were regarded as the true mediums with the world that lies beyond the grave. The brains of Spiritualists had graduated into the higher truth.

Mrs. Glading delivered most happily. Spiritualism took away the sting from death. She wanted Spiritualists to all be brothers and sisters, for with a religion of love, they needed no Bible.

Mr. E. W. Sprague, of New York, also spoke. He said that Spiritualism was unlike every other religion, in that it was not a religion of the past, but a religion of the present. He asked nobody to believe simply because others believed. It was a religion that orthodox religions the watchword was, "Believe or be damned." He said that he would rather have a communication with the spirits of the dead than to have one from Jesus of Nazareth.

Mrs. May S. Pepper, of Providence, R. I., gave tests. She said that she was surrounded by spirit forms and with her outstretched hands, she pointed the direction in which they moved around the hall. She would indicate before the spirits passed and would then deliver a message communicated to her by the spirit for some one in the audience. In every case, the person addressed recognized the name of the spirit and understood the message given.

George A. Fuller and Miss Maggie Gaule made stirring addresses, telling of the faith that was within them. Edgar W. Emerson and Mr. G. C. B. Ewell gave tests. Mrs. Carrie E. S. Twing, Allen F. Brown and Mrs. Helen Resegue spoke.

THE LAST DAY.

The National Spiritualists' Association, which has been in annual session in this city for three days past, was brought to a close last night after much important business had been transacted. All three of yesterday's sessions of the convention were largely attended and quite enthusiastic.

Most of the morning session was devoted to the submission and adoption of many unimportant reports. Resolutions were adopted looking to the "Bible" and "Sister" conventions had attended. The resolution set out that women had been kept long enough in the position of Indians or idiots, and that woman had helped for centuries to build up homes without having partnership. Reports were received recommending the organization of young people's societies and auxiliaries to the main association, and approving the organization of reading circles for the study of spiritual and other literature, but deeming it unwise at present to assume the development of a special course of study.

Resolutions were adopted on educational facilities the support of spiritual schools was advocated. Delegate Sprague addressed the convention and stated that he had placed his children in the Red Bush Institute because his "spiritual guide" commanded it. Dr. Peabees, of California, arguing for better spiritual ministrations, said that the spiritual platform was for the spiritual platform who are revolting to true Spiritualists.

Mrs. M. E. Cadwallader, chairman of the committee on delegates' reports, announced that the total membership of the association was 2,908; receipts for the year, \$18,944.38; property valuation, \$13,071. The committee complained of irregularity of reports; many reported no funds on hand; and recommended that hereafter no proxy delegates should be appointed to the convention.

When the afternoon session was opened at 2:30 o'clock, a conference was announced, and five-minute talks were made by a large number of the delegates present. A majority of the remarks dealt with the work that has been accomplished in furthering Spiritualism. In a discussion over the use of the word "God," the convention was divided on the subject, and much content was expressed by many that God should not be properly recognized.

In accordance with a resolution, President Barrett appointed committees to take in hand all matters in reference to bylaws.

At the conclusion of the day, the President's salary was fixed at \$1,500 for the ensuing year. A motion to pay the President back salary amounting to over \$800 was unanimously carried, as was also the motion that the first money placed in the treasury should be devoted to this purpose. The salary of the Secretary was fixed at \$1,200. The report of the committee on finances, ways and means, was submitted by Mrs. Chairman Byor.

The National Spiritualists' Lyceum Association was organized by the convention, with the following officers: James B. Hatch, Jr., Massachusetts, National Conductor; Charles W. Stanglen, Maryland, Assistant Conductor; Mrs. Mary J. Stevens, District of Columbia, Guardian; Mrs. Mattie E. Hull, Massachusetts, Secretary, and W. H. Bach, New York, Treasurer.

President Barrett announced that a delegation would be sent to the New England delegation would be held at the Ebbitt House Friday evening. By cash subscriptions and pledges from individual delegates and representatives of branch associations and societies \$2,695 was raised for the purpose of carrying the work of the association during the coming year.

The election of officers was unanimous, and resulted as follows: President, Harrison D. Barrett, of Boston, Mass.; vice-president, Mrs. Cora L. V. Richmond, of Washington, D. C.; secretary, Francis B. Woodbury, of Washington, D. C.; treasurer, George L. Cleland, of Washington, D. C.; trustees, C. H. Stockwell, of Tennessee; L. V. Moulton, of Michigan; Allen P. Brown, of Texas; H. W. Richardson, of New York, and George A. Fuller, of Massachusetts.

At the evening session the closing session of the convention was enacted. Addresses were made by Rev. Moses Hull, C. Pannell Allen, Frank Walker, L. V. Moulton, F. A. Wiggan and Mrs. Carrie F. Loring. Music was rendered under the direction of Miss Julia H. Altemus and Miss Maggie Gaule. The closing address was delivered by Mrs. Cora L. V. Richmond.

(From our Special Correspondent.)

Never was the clerk of the weather more propitious, never did the golden air of autumn shine with a more promising lustre than on the day preceding the assembling of the Fifth Annual Convention of the National Spiritualists' Association.

The arrival of all the members of the board of trustees (except Mrs. Pettengill, who was absent through illness) during the latter part of the preceding week, and the calm, harmonious bearing of the members of the board while the stage was a rainbow of reds and chrysanthemums, and the background was a forest of green. The central feature of the decorations was the rare and beautiful banner of silk in colors of silver and gold, which was presented to the association by Mrs. Ida P. A. Whitlock.

The first speaker of the evening was Mrs. Adeline M. Glading, of Pennsylvania. She spoke with remarkable enthusiasm. She told of her conversion from orthodox churchism, and of the progress of science and philosophy of Spiritualism. Time was, she said, when the mediums were regarded as impostors, but now they were regarded as the true mediums with the world that lies beyond the grave. The brains of Spiritualists had graduated into the higher truth.

There can be no doubt that the present Convention is the most representative and brilliant, in the matter of talented workers, that has assembled since the organization had existence. The increasing number of visitors attending the delegates and the angling for the "Bible" and "Sister" to the added interest taken by the Spiritualists as a body and by the public in the Capitol City in this association, and the cause it represents.

At the reception given by the N. S. A. at the Ebbitt House, on Monday evening, there was a crowd of people. Mrs. Cora L. V. Richmond (chairman of the reception committee), assisted by the wives of the resident members of the board of the N. S. A., Mrs. Woodbury, Mrs. Cleland, and Mrs. Steinberg, received and welcomed the guests. The drawing-room floor of the Ebbitt House was given up for this reception and was beautifully decorated with palms and flowers. An orchestra discoursed sweet music, and before nine o'clock the rooms were filled to repletion.

The sensation of the evening was the introduction at a suitable time of President Barrett and his bride, nee Miss Marguerite M. Coffyn, of Boston. The marriage had taken place very quietly before they left Boston, not even the personal friends being in the secret, at the residence of the bride's father, and was of course a surprise to the guests who were assembled. Immediately after their introduction by Mrs. Richmond, Mrs. Rachel M. Walcott, of Baltimore, brought in a beautiful and gigantic basket of roses, the gift of the First Spiritual Church of that city. The newly wedded pair, and hundreds of blessings and wishes for their happiness and prosperity were breathed.

In addition to the music of the orchestra the company were favored with choice selections upon the piano, by Mr. F. E. Brown, of New York.

The delegates and friends seemed to enjoy the evening, and Washington Spiritualists turned out in a body to welcome the visitors to the Capital.

Among the delegates are many of the earliest workers on the Spiritualist platform: Mrs. Nellie Palmer Resegue, who came to this country from the State of Rhode Island, but whose home for many years was in the Pine Tree State. She was ever a power on our rostrum, and now that she has returned to the work, and is president of the Rhode Island State Association, we may be sure she will do great service to the cause of the N. S. A. The tall form and venerable face of Dr. J. M. Peabees is conspicuous among the delegates. Moses and Mattie Hull come fresh and elated from the victory over the enemy in Indiana and Ohio.

Dr. J. M. Peabees, "The Spiritual Pilgrim," who has come from the State of Ohio, bearing his years with a youthful spirit.

C. Pannell Allen, one of the early workers, attended for the first time since the organization of the N. S. A. his annual convention, and gave some splendid words to the cause of his work.

The ministers are coming to us, rather those who have thrown off the shackles of former creeds and see the light of Spiritualism.

The Rev. A. J. Weaver, President of the Maine State Association, made the response of welcome to Mrs. Richmond's address. His delegates, and certainly revealed a true and progressive Spiritualism.

Prof. W. C. Bowman, of Los Angeles, Cal., comes for the first time into our convention. He is a noble and intellectual man, as well as sympathetic and kind. He is a member of the true gold of Spiritualism, and his work on the Pacific coast will bring that region into closer relation with the National.

For the first time in convention, Mrs. Root, of Michigan, was with us—a worker for woman suffrage, equal rights, and the cause of the oppressed. The Michigan State Association, and her presence is a power both in the National and at home.

Among the other old and new workers are: Mrs. Loe F. Prior, Mrs. Rachel Walcott, Dr. C. W. Hidden, Mrs. Ida P. A. Whitlock, Mrs. Nellie Holt-Harding, Mrs. Adeline M. Glading, E. W. Sprague, Mrs. May E. Pepper, Edgar W. Emerson, Mrs. Carrie E. S. Twing, Allen F. Brown, C. H. H. Rogers, Frank Walker (the efficient manager of the Jubilee), F. A. Wiggan, Mrs. Carrie F. Loring, Miss Maggie Gaule, J. Homer Altemus, besides the talented E. W. Board, Mr. Barrett, Mrs. Richmond, Mr. Moulton and Dr. Fuller. You can judge, Mr. Editor, that there was no lack of talent for work and speaking.

The voice of the staunch Spiritualist, George A. Bacon, was heard on the floor of the convention, but he insisted on giving up his place on the programme the first evening that Professor Bowman might be heard.

Masonic Temple, where the convention has assembled each year, is beautifully decorated with banners, palms and flowers, and many pleasing epigrams of the occasion are being relieved the strain of routine labor.

Mrs. Ida Whitlock presented the N. S. A. with a beautiful banner of unique design, which also has served to raise a fund for the Association. The blocks are about eight or ten inches square, of white silk, each one representing a name. In the center of the block the name of the State is embroidered in brown silk. Names of prominent Spiritualists—or any Spiritualist—residing in the State are embroidered in yellow silk in radiating lines around the State name, thus making a sunflower of names. For the honor of having their names on this emblem, the people each pay a small sum. Mrs. Whitlock has already handed over to the Association \$40, and expects to add other States. The central square is larger than the others, and was donated by Mrs. Whitlock, and contains the name of President Barrett in the center around which the other officers, all who have ever been officially connected with the N. S. A.—radiate. The squares are united with gold braid, and the banner is finished off with gold fringe.

Among those who will be prominent in the future work of the Association are Mrs. Kilgore, President of the Women's Progressive Union of Philadelphia; Mrs. Kilgore is the lady for whom the laws of Pennsylvania had to be changed to admit her to the bar, and the society she represents is one of the oldest in the country.

No spirit of the convention is one of work and harmony. Of course, when committees are out and the convention is waiting for their reports there is the usual discussion about God, and there is opportunity for each delegate to vent his his or her pet scheme or hobby; but, notwithstanding the fact that the present convention is toward the practical points aimed at by the N. S. A., the unification of the local societies in State organizations, and their ultimate representation in the National convention by States only; the organizing of a plan of educational work under the auspices of the National Association, including Children's Progressive Lyceums, young people's reading and other educational classes; the encouragement of schools for teaching psychological and spiritual science and ethics, to fit the teachers of Spiritualism for their noble work. All these things were all well received and resolutions and recommendations to make them effective were adopted by the convention.

The committee on resolutions had the most difficult task of the convention. In addition to the usual resolutions suitable for such occasions, the committee was instructed to prepare resolutions to the added interest taken by the Spiritualists as a body and by the public in the Capitol City in this association, and the cause it represents.

found to be too "radical" and some too "conservative" for some delegates. The phrase, "In-Dwelling Energy," instead of the word "God," elicited much witty comment. A Mason present said: "Supposing at a certain time when we were asked, in whom do you put your trust? We had said: 'In the In-Dwelling Energy' of the Universe, what would have been the result?" Afterward, when the convention was raising funds, to aid in the work of the N. S. A. for the ensuing year, Prof. Bowman witty remarked that he would aid if the "In-Dwelling Energy" of the Universe permitted his throat to get well and enabled him to speak. Apart from these diversions that lightened the debates, there was an earnest desire to carry out the practical measures recommended by the President in his report, and embodied in the report of the committee on resolutions.

The final disposition of the report was: The convention adopted all that portion that related to the practical work of the ensuing year. Then a motion to carry over the "Declaration of Principles" to the next convention, placing the same before all associations connected with the N. S. A., was carried. If there is to be a "Declaration of Principles," it is certainly desirable that there be sufficient time for all the societies that are members of the Association to consider them.

During all the convention, President Barrett kept the convention to its work, and there has been the utmost harmony and unanimity in that work.

The committee on finance, ways and means reported some valuable recommendations for raising funds, many of which are already provided for in the constitution, and one which was the immediate raising of funds and pledges on the floor of the convention. Mrs. Carrie E. S. Twing and E. W. Sprague did valiant service in this important crisis, and the result was that about \$2,900 (two thousand nine hundred) was raised, and pledges to be paid during the year.

At the closing session, after the unanimous election of the officers and trustees for the ensuing year, it seemed that the very heavens had smiled upon the deliberations of the convention.

The names of the Board who have doubtless ruled the cause with a firm hand, and one which was the immediate raising of funds and pledges on the floor of the convention. Mrs. Carrie E. S. Twing and E. W. Sprague did valiant service in this important crisis, and the result was that about \$2,900 (two thousand nine hundred) was raised, and pledges to be paid during the year.

The usual trip to Mount Vernon, under the management of Mrs. Woodbury, the wife of the popular and efficient Secretary, and a reception given to the Board of the N. S. A., at the Ebbitt House, Friday evening, close the social features of the week.

The Capital City is the better for this visit, and the work of the N. S. A. goes on to the grand jubilee of next year.

The generosity and large-heartedness of the editor of The Progressive Thinker in all its dealings with the N. S. A., and especially in publishing the report of the President in full, and extended reports of the convention, was twice remembered in suitable and grateful votes by the convention.

The delegates and visitors disperse with many regrets that partings must come in this world, but spirits can never be severed.

### WASHINGTON.

FRATERNAL GREETINGS.

During the proceedings of the convention of the N. S. A., Mrs. Richmond made a motion that as the duties of this convention prevented any representative of the N. S. A. from attending the Liberty Congress of Religion now assembling at Nashville, Tenn., a suitable greeting be sent by telegram, which she read. This was adopted unanimously by the convention and the telegram sent. The following reply was received too late to be read in the convention, but was read at the reception at the Ebbitt House.

"Nashville, Tenn., Oct. 22, 1897. 'Mrs. Cora L. V. Richmond (Chairman of Committee), Vice-President National Spiritualists' Association, Washington, D. C.:—

"Greetings cordially received and reciprocated. Sincere seeker will find the light and the light make humanity one. 'H. W. RICHMOND.

"President of the Liberal Congress of Religion."

REPORT OF THE COMMITTEE ON DELEGATES.

Mr. President and Fellow Delegates:—Your committee reports that of 193 chartered by the N. S. A., only 50 have sent in a report of any kind, and the most of them are sadly deficient in many of the items. In our opinion, the Secretary should be instructed to call for full statistics from each society, so that in the future we may be able



# .. GENERAL SURVEY..

## THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

There will be a benefit seance for Mrs. Maggie Waite, at the parlors of Mr. Geo. Cordingley, 3300 Wabash ave., on Friday evening, October 29, 1910. Every lover of the human race should try and be there. Mrs. Waite stands high as a lady and a medium, and Chicagoans should extend to her a cordial greeting.

Mrs. Maggie Waite, a test medium of remarkable powers, is delighting the Spiritualists of Chicago.

Warren White, who many years ago was known as a most successful healer, has resumed his practice again at No. 2125 Washington Boulevard, where he will be pleased to see his friends.

Mrs. A. B. Kilby has removed to No. 242 Ludlow street, Cincinnati, Ohio.

Will C. Hodge has returned from the Wallula camp and is now located in Chicago. He is open for engagements in any locality and on reasonable terms. Will attend funerals. Address 98 Ogden avenue.

The next meeting of the Band of Harmony of the Church of the South, occurs Thursday, October 28, at the home of Mr. and Mrs. J. H. Hommedieu, 7748 South Peoria street. Mrs. Maggie Waite, the noted platform medium is expected to be present, and an excellent programme has been prepared. All are invited.

Nelle Shinnman writes: "The Spiritual Society of Union City, Mich., has secured the services of Mrs. Nellie Padgham for the month of October. Last Sunday she gave two able discourses, the subject in the forenoon treated on the earth and its formation. It was a very deep subject, but she handled it well. In the afternoon she talked on phenomena, which was very instructive to those who are just beginning to study Spiritualism. At the close of the afternoon session she gave public tests which were very satisfactory. Any society wanting a good speaker should address her at Allegan, Mich."

Bishop A. Beals writes from Sumnerland, Cal.: "The boy medium, Charles Anderson, is recuperating, and expects to speak at Santa Barbara on Sunday."

The Spiritualists of Nantua, B. C., on the evening of October 7, held a social in honor of Mr. Colby, who has been working for the Nantua Spiritualists' Association as lecturer and test medium. As a token of their appreciation, Mr. Colby was presented with an address, printed on satin, and nicely decorated in the form of a bannerette. Musical and other exercises and refreshments, followed by a very enjoyable and profitable occasion.

Max Hoffmann, slate-writing and test medium, has returned from the camps and is now ready to see all his old friends and such as would like to form his acquaintance.

G. W. Kates and wife are at 234 Monroe avenue, Rochester, N. Y., during October and December. Will be in Pittsburg, Pa., during November.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 8 p. m. at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 632 street and Stewart avenue.

Church of the Spirit Community, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing, hypnosis, etc., by Mrs. Foster. Physical manifestations in full light by Benj. Foster, Sundays, at 2:30 and 8 p. m.

Dr. Max Muehlenbruch writes: "I am engaged September and October for the First Spiritual Union Society of San Jose, Cal. We have full houses. Spiritualism is going ahead with full steam, so to speak. My intention is to make a tour of the East."

C. S. Tidale writes: "I am to remain in Wheatland, Mich., during the winter, for the purpose of completing my studies in the 'College of Fine Forces,' and other lines of Spiritual investigations. I will be glad to accept calls to lecture upon Spiritualism from a scientific view, for Sundays, during my stay here. Services rendered in Southern Michigan and Northern Ohio."

Brother Williams, of Balice, Ind., protests against the methods adopted to instruct the young by certain parties, whereby they are led slyly along towards the church and against Spiritualism. One society, known as the "White Shield," is of this character.

Dr. H. V. Swearingen writes: "Mr. J. Frank Baxter has opened his three months' course with the First Spiritual Society of Fort Wayne, Ind., most victoriously. Our large hall will soon prove too small to accommodate the people, and intelligent people, too, who, with the common people, hear him gladly. Spiritualism is most peculiarly adapted to the needs of all classes of people, thanks be unto the Great Over-Soul of the Universe. There are no ludicrous distinctions in Spiritualism. Mr. Baxter's lectures and singing and mediumship—well, there is only one Baxter in the world. They are simply beyond criticism. The various ministers in the city are doing all they possibly can to prevent their flock from hearing Mr. Baxter, but the people are getting their eyes open and are seeking that which will make them mentally free—truth."

The Lake View Spiritualists Society, which meets in Hillinger's Hall, corner Belmont and Sheffield avenues, is gaining in interest and attendance. The earnest, able workers in the cause, Mr. Carl Wickland and wife, are encouraged, and they may be on. On the evening of the 25th they will hold in their hall, a social, including refreshments, to which all are invited and earnestly requested to be present. A good time is assured to all who come. There will be music, literary and other features of interest.

G. W. Kates writes: "The work in Rochester, N. Y., progresses slowly. Mrs. Kates and myself found the summer lethargy had greatly diminished the interest, but it is gradually being revived again. Our audiences are growing larger with every meeting and there are new possibilities opening. We have started a Children's lyceum and a Young People's Spiritual Institute. We hope soon have a young and vigorous class of Spiritualists at

work here in the pioneer city of Spiritualism."

Moses and Mattie E. Hull conducted meetings in Flinday, O., from the 13th to the 17th of the present month inclusive. From Flinday they went to Washington, D. C.; from Washington to Belfast, Me., where they are engaged to hold meetings the last two Sundays of October and during the intervening week. Mr. Hull's next objective point will be Buffalo, N. Y., where he will spend November.

C. H. Horne writes: "Eternal vigilance is as much the price of religious and spiritual liberty at this time as it ever was. The war—the quarrel is not of our seeking, but is an unprovoked attack on the part of the churches. The Unitarians are the only friends we have among all these old, credulous, religious organizations. How different with them all, would they but drink of the waters of knowledge. Like truth, we are not aggressive; we ask no favors, only honest investigation. In this day, with the light of all the sciences, it is too late on their part to make a successful effort to control and confine the masses to think and act along the lines of credal religious and stereotyped rituals. Religions to be popular and remain so, must of necessity keep in step and harmony with the advance all along the line of philosophic thought and ever-growing intelligence. Though they are not free over the line of the decadence of their congregations, the march of intellectual progress will not halt—inquiry will be roused to yet greater efforts to learn the cause of such a tumult as was witnessed in the proceedings of the Anti-Spiritualistic Association of America, at Anderson, Indiana. Verily, whom the gods would destroy, they first make mad."

Martha M. Shaffer writes: "I am very much interested in the Babe will case. I think every Spiritualist that can possibly spare if it be only a few cents, should contribute all they can to fight that case to the end, and let the end be only when justice is done. Not only should Spiritualists contribute, but every American who loves liberty. What is our liberty worth if we cannot leave that which we have earned by our own hard labor to whomsoever we please? Let everyone in America make this a personal fight, is my wish."

Secretary writes as follows in reference to the Band of Harmony: "It was the wish of our honored pastor and her reverend guides that the Band of Harmony should be a part of the spiritual life of our city. We have gathered in the home of some member every alternate Thursday. The attendance has been large and interest in the soul teachings unabated. The prophecy made at the farewell service of our pastor that the Comforter would come and bring peace as well as truth, is being fulfilled. Our meetings are continually increasing in interest, the committee in charge presenting an instructive programme which contains such a variety of subjects that all are entertained. We all remember how fully Orlina always insisted that the Band of Harmony is the proper place for our spiritual gifts, and how she ever emphasized the old commands 'Quench not the spirit,' 'Despise not prophesies,' and 'Let all things be done decently and in order,' therefore an hour is devoted to the mediums who are present, and all who are blessed with spiritual gifts are welcomed to give a time to speak. A cordial invitation is extended to all to attend the next meeting which will be held at the residence of Mr. and Mrs. C. L. Hommedieu, 7748 South Peoria street, Thursday, October 28. The afternoon session will open at 3 o'clock; let every one come and bring a lunch and remain to the evening meeting which begins promptly at 8 o'clock. Make a Halsted and 78th street car, and walk to Halsted street, and ride to 78th and Halsted streets. Walk two blocks west to Peoria."

The Ladies' Charitable Aid Society of the South Side will give a supper with entertainment by Mrs. Georgia Cooley, of character readings and messages, assisted by other test mediums. A pleasant evening is assured. Oxford Hall, 77 Chicago-first street, October 28. Welcome all.

W. B. Flag and wife, joined by seven others, will give a lecture, Iowa: "Carrie Fuller Weatherford" has been with us now three weeks. We wish to say to all Spiritualists, they need not be afraid to engage her services. Finely educated, her guides are exceptional; able and the lectures are grand; the tests are thorough and searching. We are pleased beyond expectation, and here. Services rendered in Southern Michigan and Northern Ohio."

Brother Williams, of Balice, Ind., protests against the methods adopted to instruct the young by certain parties, whereby they are led slyly along towards the church and against Spiritualism. One society, known as the "White Shield," is of this character.

Dr. H. V. Swearingen writes: "Mr. J. Frank Baxter has opened his three months' course with the First Spiritual Society of Fort Wayne, Ind., most victoriously. Our large hall will soon prove too small to accommodate the people, and intelligent people, too, who, with the common people, hear him gladly. Spiritualism is most peculiarly adapted to the needs of all classes of people, thanks be unto the Great Over-Soul of the Universe. There are no ludicrous distinctions in Spiritualism. Mr. Baxter's lectures and singing and mediumship—well, there is only one Baxter in the world. They are simply beyond criticism. The various ministers in the city are doing all they possibly can to prevent their flock from hearing Mr. Baxter, but the people are getting their eyes open and are seeking that which will make them mentally free—truth."

The Lake View Spiritualists Society, which meets in Hillinger's Hall, corner Belmont and Sheffield avenues, is gaining in interest and attendance. The earnest, able workers in the cause, Mr. Carl Wickland and wife, are encouraged, and they may be on. On the evening of the 25th they will hold in their hall, a social, including refreshments, to which all are invited and earnestly requested to be present. A good time is assured to all who come. There will be music, literary and other features of interest.

G. W. Kates writes: "The work in Rochester, N. Y., progresses slowly. Mrs. Kates and myself found the summer lethargy had greatly diminished the interest, but it is gradually being revived again. Our audiences are growing larger with every meeting and there are new possibilities opening. We have started a Children's lyceum and a Young People's Spiritual Institute. We hope soon have a young and vigorous class of Spiritualists at

work here in the pioneer city of Spiritualism."

Moses and Mattie E. Hull conducted meetings in Flinday, O., from the 13th to the 17th of the present month inclusive. From Flinday they went to Washington, D. C.; from Washington to Belfast, Me., where they are engaged to hold meetings the last two Sundays of October and during the intervening week. Mr. Hull's next objective point will be Buffalo, N. Y., where he will spend November.

C. H. Horne writes: "Eternal vigilance is as much the price of religious and spiritual liberty at this time as it ever was. The war—the quarrel is not of our seeking, but is an unprovoked attack on the part of the churches. The Unitarians are the only friends we have among all these old, credulous, religious organizations. How different with them all, would they but drink of the waters of knowledge. Like truth, we are not aggressive; we ask no favors, only honest investigation. In this day, with the light of all the sciences, it is too late on their part to make a successful effort to control and confine the masses to think and act along the lines of credal religious and stereotyped rituals. Religions to be popular and remain so, must of necessity keep in step and harmony with the advance all along the line of philosophic thought and ever-growing intelligence. Though they are not free over the line of the decadence of their congregations, the march of intellectual progress will not halt—inquiry will be roused to yet greater efforts to learn the cause of such a tumult as was witnessed in the proceedings of the Anti-Spiritualistic Association of America, at Anderson, Indiana. Verily, whom the gods would destroy, they first make mad."

Martha M. Shaffer writes: "I am very much interested in the Babe will case. I think every Spiritualist that can possibly spare if it be only a few cents, should contribute all they can to fight that case to the end, and let the end be only when justice is done. Not only should Spiritualists contribute, but every American who loves liberty. What is our liberty worth if we cannot leave that which we have earned by our own hard labor to whomsoever we please? Let everyone in America make this a personal fight, is my wish."

Secretary writes as follows in reference to the Band of Harmony: "It was the wish of our honored pastor and her reverend guides that the Band of Harmony should be a part of the spiritual life of our city. We have gathered in the home of some member every alternate Thursday. The attendance has been large and interest in the soul teachings unabated. The prophecy made at the farewell service of our pastor that the Comforter would come and bring peace as well as truth, is being fulfilled. Our meetings are continually increasing in interest, the committee in charge presenting an instructive programme which contains such a variety of subjects that all are entertained. We all remember how fully Orlina always insisted that the Band of Harmony is the proper place for our spiritual gifts, and how she ever emphasized the old commands 'Quench not the spirit,' 'Despise not prophesies,' and 'Let all things be done decently and in order,' therefore an hour is devoted to the mediums who are present, and all who are blessed with spiritual gifts are welcomed to give a time to speak. A cordial invitation is extended to all to attend the next meeting which will be held at the residence of Mr. and Mrs. C. L. Hommedieu, 7748 South Peoria street, Thursday, October 28. The afternoon session will open at 3 o'clock; let every one come and bring a lunch and remain to the evening meeting which begins promptly at 8 o'clock. Make a Halsted and 78th street car, and walk to Halsted street, and ride to 78th and Halsted streets. Walk two blocks west to Peoria."

## From Borderland, London, England.

**HAVE SQUIRRELS SOULS?**  
This is a strange suggestion, but it is one that naturally rises to the mind on reading the delightful pious tribute which Mr. W. J. Stillman, the Times correspondent at Rome, has paid his two beloved squirrels.

**HIS LITTLE PEPS.**  
Mr. Stillman writes of his little pets with all the tenderness with which Cowper wrote of his hares, and he laments their loss as if he had been his own children. The story of the two brief lives of Billy and Hans, whom he found in the Black Forest and carried with him to Rome, is as delightfully and as touchingly told as anything in literature. Here, for example, is the way in which the old war correspondent—Mr. Stillman went through more than a campaign in Montenegro, among the sternest warriors in Europe—records the death of his first pet squirrel, Billy:

**ON THE LAST AFTERNOON**  
I took him out into the grounds of the Villa Borghese to lie in the sunshine, and, perhaps, a moment of return to Mother Nature; but when I put him on the grass in the warm light he only looked away into vacancy, and lay still, and after a little dimly indicated to me to take him up again; and I remembered that on the day before his death I had carried Hans, a son of his who had died in infancy, into the green fields, hoping they would revive him for one breathing-space, for I knew that death was on him; and he lay and looked off beyond the field and flowers, and now he almost seemed to be looking out over Billy's eyes.

**BILLY DEAD.**  
I went out to walk early the next morning, and when I returned I found Billy dead, still warm, and sitting up in his box of fresh hay in the attitude of making his toilet; for to the last he would wash his face and paws, and comb out his tail, even when his strength no longer sufficed for more than the mere form of it. I am not ashamed to say that I wept like a child. The dear little creature had been to me not merely a pet to amuse my vacant hours, though many of those most vacant which sleepless nights bring had been diverted by his pretty ways as he shared my bed, and by his singular devotion to me, but he had been to me a door open in the world of God's lesser creatures, an apostle of pity and tenderness for all living things, and his memory stands on the eternal threshold nodding and beckoning to me to enter in and make part of the creation I had ignored till he taught it to me, so that while life lasts I can no longer inflict pain or death upon the least of God's creatures.

**IF IT BE TRUE**  
That "to win the secret of a plain weaver's head" gives the winner a clue to the hidden turn of the spirit, how much more the conscious and reciprocal love which Billy and I bore, and I could gladly say still bear, each other must widen the sphere of spiritual sympathy which, widening still, reaches at last the eternal source of all life and love, and finds indeed that one touch of nature makes all things kin.

**LIVING AND DYING.**  
Billy has opened to me a window into the universe of the existence of which I had no suspicion; his little history is an added chapter to that eternal man story into which my constant and humble faith assures me that I shall some time enter; he has helped me to a higher life; if love could confer immortality, he would share eternity with me, and I would thank the Creator for the companionship. And who knows? Thousands of human beings to whom we dare not deny the possession of immortal souls have not half Billy's claim to live forever. May not the Indian philosopher, with his transmigration of souls, have had some glimpses of a truth?

**A LASTING GRIEF.**  
If the readers of my little history are disposed to think me weak, when I say that his death was to me a great and lasting grief, I can only say that I put their judgment. I have known grief in all its most blinding and varied forms, and I thank God that He constituted me loving enough to have kept a tender place in my heart "even for the least of these," the little companions of two years; and but for my having perhaps shamed their innocent lives, I thank Him for having known and loved them as I have.

### EVOLUTION'S CLIMAX.

How sad that wall from out the past When poet nor angel gleams could find:  
And:  
"When coldness wraps the suffering clay,  
Ah, whither strays the immortal mind?"

Is there no voice from depths of air?  
Is there no touch of kindly hand?  
Is there no sign we can discern,  
To indicate that mystic land?

Ah, hear the gentle tones obscure,  
And feel that touch with mystery fraught;  
And see that radiant form emerge—  
These are the signs through ages sought.

Oh, how they stir the loves of yore;  
Oh, how they thrill the heart's deep chords,  
And bring for all their anxious search  
To yearning souls, richest rewards.  
Henceforth we know they are not dead,  
And we may greet them on our way,  
And when life's duties here shall cease,  
Join each and all in endless day.

No wealth of potentate or prince,  
No honors that this world can give,  
Could purchase this enrapturing joy;  
As do our friends, so shall we live.

**FATE.**  
Two shall be born the whole wide world apart,  
And speak in different tongues, and have no thought  
Each of the other's being, and no heed;  
And those who know not seem to seek to know.

Two shall walk some narrow way of life,  
So near by side by side that should one turn  
Ever so little space to left or right  
They need not stand acknowledged face to face;  
And yet with wistful eyes that never meet,  
With groping hands that never clasp,  
Calling in vain to ears that never hear,  
They seek each other all their weary days,  
And die unheeded—and this is Fate!  
SUSAN MARR SPALDING.

## From Two Worlds, London, England.

**"WHERE ARE THE DEAD?"**  
In these days of enlightenment, when no problem and no difficulty seems too abstruse or too great to be surmounted by the indomitable perseverance of man, proof positive is claimed for all statements relative to his domestic, social, moral and even spiritual accountability. Every fallacious man and woman may demand a reply from their spiritual pastor and religious master, whoever he may be; if he claims for mankind a future spiritual existence beyond the grave. Yet, how many could give the necessary proof positive?

**SUPERSTITION AND FAITH.**  
Blinded by fear, have long obsessed the minds of the masses, and held them in the fetters of dogmatic theology, but the search-rays of psychical science have come to the rescue. The past, with its weaknesses and depravity, has departed, and the present affords us an outlook of glory and victory, for the dead have risen, and will die no more.

**A PSYCHOLOGICAL EVOLUTION.**  
has taken place within the last half-century, and the civilized world has recognized the indisputable fact of the continuity of human existence. Millions to-day have subdued the knowledge of immortality (demonstrated by personal experiences), which has vivified the very nerve cells of their spiritual organism, and reflected its aura throughout the entire consciousness until death has lost its sting.

**OUR VERY SCIENCE.**  
hard, materialistic, matter-of-fact science, has been unconsciously, but most vigorously, pressing forward, and extending its frontier into the borderlands of the sublime, the knowledge of the soft, flexible mobility of psychical ethers; through material gases and evolving grades of electricity, and oh! how joyfully have her disciples proclaimed the discoveries they have made, until some impatient intruder affronts them, and claims anterior knowledge by way of the subjective method of investigation, but then the poor ambitious physicist flies back to his school, and rechristens his newly adopted pet study so that its very name shall resound a contradiction to the impatient intruder's claims.

**MAN IS A SPIRIT.**  
and when once spirit becomes ignited to consciousness of personal power and capacity, no intellectual diplomacy or stratagem can ever again reign in its forces, until the spirit of the intellect bath life, and must be obedient to its laws.

**THE CHURCHMAN'S METHODS**  
may be reconstructed to meet the immediate demands of the spiritual thirst of the masses, but all will be useless to cope with the mighty march of the liberated divinity of, and in, humanity.

**THE MOST SACRED CHORDS**  
of the soul have long been struck, and the echoing harmony resounds in every direction with vibrations, unmistakable in their universal cadence. Hurrah! hurrah! Hosannah! Hosannah in the highest! Knowledge and wisdom from on high have been given, and have emancipated them from all their fears and fears of liberty and eternity. The thousands who return across the border line without the aid of preacher, scientist, or teacher, have, in the humble homes of the million, demonstrated that Death itself is dead and annihilated forever and aye!

**THEN LET US REJOICE**  
in the majesty of our mighty facts, and in the stupendous uses of our philosophy; in the glory of the love ever regaining its lives and infusing new vigor into our very veins and fire into our souls. Let us give our returning benefactors, sisters, brothers, fathers, and mothers, a right royal welcome by doing our utmost to show them that we fully appreciate their good will and continued fellowship, for day by day we realize, by the ever-increasing evidence, that the lives and souls of our truths have taken root even in the most unexpected soil, and are bearing fruit a hundredfold. From the pulpit and the press, and even from the stage, the echoes ring and give us assurance of our remunerated efforts.

**THE SO-CALLED "DEAD"**  
are ever around us, and ever anxious and concerned in our well-being. We only need to place ourselves in rapport, and we shall know each other and live two lives and infuse new vigor into our very veins and fire into our souls. Let us give our returning benefactors, sisters, brothers, fathers, and mothers, a right royal welcome by doing our utmost to show them that we fully appreciate their good will and continued fellowship, for day by day we realize, by the ever-increasing evidence, that the lives and souls of our truths have taken root even in the most unexpected soil, and are bearing fruit a hundredfold. From the pulpit and the press, and even from the stage, the echoes ring and give us assurance of our remunerated efforts.

**THE ONCOMING EDEN OF GLORY!**  
We travel not back for the Eden of old, Bright garden so famous in story,  
But forward, to gain with the noble and bold,  
The oncoming Eden of Glory.

Its gates are aye open, and no cherub stands  
To guard with a flame sword its portals;  
But angelic hands are outstretching  
To welcome home timorous mortals.

On low-bending trees hang ambrosial fruits  
'Mid leaves for the sick nation's healing;  
And paradise birds, breathing music like lutes,  
Are heavenly secrets revealing.

There famishing spirits, unfed by a crumb,  
Who secretly pine in their sorrow,  
Shall banquet with foods in that Eden to come.  
Unhaunted by thoughts of to-morrow.

The weary soul there in a flowery bank lies,  
Peace henceforth he claims for a mother;  
The sleep of a baby steals over his eyes,  
And angels think dreams for their brother.

There Love, like the sun, sheds his beams upon all,  
And soul-buds expand into flowers;  
Spring brightens to summer, but winter and fall  
Breathe not on its amaranth bowers.

We travel not back, then, for Eden of old,  
Bright garden so famous in story;  
But forward, to gain with the noble and bold,  
This oncoming Eden of Glory.  
—Prof. William Denton.

## From Light, London, Eng.

**THE BIBLE AND THE SPIRIT WORLD.**  
**TAKE ABRAHAM AND LOT**  
with whom spirits frequently appeared, walked and talked, and actually took food! Who were those "three men" who washed their feet, and dined with Abraham on roast veal and newly-baked cakes, made savory with butter and milk? (Genesis xviii, 1-8).

**NOW WE COME TO JACOB.**  
Memorable and beautiful was that dream-vision at Bethel, when the poor lad lay upon the hard stone, "faintly God is here and I knew it not; this is none other than the house of God, and this is the gate of heaven." Dr. Watson beautifully says: "The ladder that Jacob saw has always existed." Let Spiritualists always remember when they hold their seances that "this is the house of God, and the very gate of heaven" and let their thoughts and their motives be pure accordingly.

**A SPIRIT SHOWED JACOB**  
how to increase his flocks and over-reach his uncle (Genesis xxxi, 1-17). Rather a low kind of Spiritualism, never would call that! But Spiritualism, nevertheless, one spirit appeared in so substantial a form as to wrestle with him and injure him. I have been present at a circle when a spirit (threw a medium on the floor and threatened to kill Jacob met a host of spirits (Genesis xxxii, 7); and on his deathbed he spoke of his guardian angel that had guided and preserved him.

**THE LIFE OF MOSES**  
again is full of such experiences. I shall only refer to one—Exodus xxiv, 11. Moses and seventy elders went up on the Mount, and "they saw God and did eat and drink." What are we to understand by that? Did these men see the Infinite Creator, whose presence fills the whole habitable universe, and sit down and eat and drink with Him—as gentlemen might do at Windsor Castle with the Queen? Spiritualists can understand that this was a genuine seance, for spirits have often been known to "eat and drink" with the company assembled.

**SAMUEL AND SAUL**  
we are tempted to pause, so full are their biographies of the various forms of mediumistic experience. A marvelous medium was Samuel; he could hear the Voice which Eli could not; and he could trace the lost asses, and psychometrically delineate the character and motives of Saul, and clairvoyantly prognosticate his career. Saul went in cognito to that celebrated Woman of Endor, but he was detected by that gifted medium and strayed off his disguise, and brought crouching and prostrate before the Power he had invoked. Very many of those time-serving people who stigmatize this noble woman as a "witch," would find themselves rightly humbled before such an one; for this same "Witch of Endor" was apparently not only a gifted medium, but also a noble woman, for instead of triumphing over her prostrate enemy, she might have done, she cheered him, she comforted him; she spread a bountiful feast for him; she gave him the best she had; she killed for him her fattest calf!

**AND MARK THIS—**  
that wicked man Saul became thoroughly humbled at this spirit seance, through the instrumentality of the woman against whom many, and so gifted for her and spiritual powers, Saul went from that seance to the spirit world—he was killed the next day with a humbled spirit to begin his new life there. The objection is often made that spirits appear to clairvoyants as though clothed in their earthly habiliments, but did not Samuel appear as an "old man covered with a mantle?" Was not his "mantle" that he was recognized. In proportion to the amount of will-power it possesses, a spirit can assume the appearance it desires for the purpose of recognition.

**WE PASS ON**  
to Elijah and Elisha, to David and Solomon, to Ezekiel and Daniel. Elisha told his servant that "they that be with us are more than they that be with them" (II. Kings, vi, 10); and a remarkable tribute was paid to Elisha's power as a seer in II. Kings, vi, 11, 12, when the King of Syria was perplexed because of the fact that all his secret purposes had become known. "Which of you is the traitor?" said the King. "No one," was the reply, "but Elisha the Prophet telleth the King of Israel the words that thou speakest in thy bedchamber." I myself have heard Mr. W. F. Towns and Miss Lotie Fowler make disclosures of private and secret matters equally marvelous with any of those. To be able to appreciate the Spiritualism of the Book of Ezekiel, one should read the Rev. John Page Hopps' little work, "Thus Saith the Lord." The Book of Daniel is remarkably full of all kinds of Spiritualism.

**THE NEW TESTAMENT.**  
When we come to the New Testament we have literally an embarrassment of riches as regards the variety of spiritual phenomena therein recorded, particularly in those earliest records of Church history known as the "Acts of the Apostles." With regard to that portion of the Bible, it seems to me to be a serious thing for orthodox clergy and ministers to oppose and treat with contempt that which was the most prominent characteristic of Christianity at its inception. From the first chapter to the last of this book—the "Acts of the Apostles"—we see the active and persistent influence of the Holy Spirit. Where did those "two men in white apparel" come from? (Acts i, 10).

**SEANCES IN THE UPPER ROOM.**  
Who instructed and directed the first Christians to assemble in the Upper Room? What were those mysterious agencies that came upon the waiting company, filling them with strange power, and making them speak in various languages? Who were those who liberated Peter and John from prison, and commanded them to go and preach in Jerusalem? Who was it that directed Cornelius to send for Peter (Acts x), and what was the meaning of Peter's trance and vision, and of the Voice that said, "Get thee down, for three men seek thee?" Who was it that arrested Saul on his murderous career? (Acts ix.) Who delivered Peter from Herod's prison, opening doors and gates, and breaking chains and bars (Acts xii), and who was the "Man of Macedonia" that first brought Paul to preach the Gospel in Europe? (Acts xv, 9). The few instances I have mentioned are not a tithe of the manifestations of spirit presences and demonstrations of mediumistic power that are described in this book.

**"Poems of Progress."** By Lizzie Poot. In this volume, this peerless poet of Spiritualism will be read in her own words, "from grave to grave, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.00.

## SPIRITUALISTIC EXCHANGES.

**Items Suggested by or Gleaned Therefrom.**  
Some men wear a roaring lead—  
Just that and nothing more—  
And talk and talk till they are dead,  
And still the lead must roar;  
Whether sense or nonsense said,  
All blank or filled with lore,  
The man returns and brings that head,  
To roar, and roar, and roar.

It is a peculiar kind of faith that will pin itself to the leaves of an old back-number book and let the ever-living present go by default, with its demonstrable facts.

The Spiritualist is not satisfied with belief, but endeavors to demonstrate his belief. To this extent he exhibits more honesty, displays a broader-mindedness and far more intellectual inquiry than the Christian.

To deny the existence of the organized body of man, is to affirm that spirit is an entity that can exist without matter, and can exist without matter.

The book of nature records the advancement of the human race.

Peace on earth is only possible to the extent that good-will prevails among individuals, communities and nations; therefore, the angelic attitude is susceptible of at least a twofold translation.

The reward for good deeds cannot be lost, neither can thieves break in and steal it.

Ignorance is the parent of evil. At the root of all social life is to love and be loved. Some of our greatest men have been made so by love.

The angels in the heavens, who bend over earth in love, rejoice unboundedly in human welfare, proclaim from their celestial heights: "Peace on earth, good will to all mankind!" Heaven loves earth; angels love humanity.

Our reason is as a machine with which we manufacture knowledge. When reasoning has ceased to operate, the knowledge remains.

Every man, woman and child has a right to the best of his life, and a man who takes it away injures himself. Evil springs from ignorance. Let us have less man and woman, and more of love and liberty; then humanity will be blessed. To be and do good is the religion of humanity.

Marriage is a tie that too often separates those whom it is supposed to tie together.

Next to the art of living justly and kindly with our fellows comes the art of maintaining a life of happiness and tranquility.

The blossom that suddenly opens and displays its beauty and sheds its fragrance, is not the result of the arbitrary fiat of a God, but is the culminating evolution of all the preceding evolutions of the plant.

The soul was made for joy and good cheer. Life is a school, labor and sorrow, victory and defeat, toll together as teachers, but happiness is life's aim and graduating point.

Push forward, regardless of the dead issues of the past. You cannot bring back lost opportunities, but you can do your best in the present.

The externals, the accidents of life, drop away and are soon forgotten; one cannot recall and relieve the pleasures or pains of sense; nor can one forget the great soul experiences of life; they are a part of being and live on.

Once read thine own heart right  
And thou hast done with fears;  
Man gets no other light  
Search he a thousand years.

A spirit who in life has been a fanatic will continue in his bigotry, and have no trouble in finding plenty of associates, unless, perchance, some kind friend can succeed in throwing a spark into his soul that will kindle his aspirations for something higher.

It may seem a matter of great importance just at this time whether one is poor or rich, has little or much, but the ending values are not in the accidents, the surroundings of a life, but in the facts and what one does and tries to be and do under all these ever-changing conditions.

A pure soul lifts its vision to an ether that is pure and clear, and communicates with the earth's angels; while an impure soul sinks its vision to an ether that is murky and dark, and communicates with earth's degraded creatures.

Next to the duty of self-denial comes the duty of delight.

The good in all humanity has builded it and spiritual people, everywhere, will enjoy the fruits of their good labor.

Depression and worry take the nerve out of man's arm, take the edge from his mind, rob life of its victory. For unhappiness wins no battles, gloom and wretchedness invent no tools, write no dramas.

All we have to do is to put our souls in tune, and then, like strings tuned to the same key in several musical instruments, they will respond in harmony.



## QUESTIONS AND ANSWERS

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Capt. D. B. Edwards: Q. Is there any waste in Nature?

A. To human understanding there is the most wanton and profligate waste throughout the domain of nature. Of every thousand seeds, possibly one may gain the vantage of growth. The nine hundred and ninety-nine are wasted energy of the oak. It is preserved in the life that feeds on the acorns. Of the millions of eggs of fish and reptiles a less ratio mature. Millions of pollen grains are cast on the winds, that a single one may fulfill its office. Such is the reckless profusion, that whole tribes of insects and animals feed on the germs, eggs, or immature beings. There is ruthless waste of weak and abortive forms. The sick, the faulty, the imperfect, nature remorselessly leaves to their fate. Her favored ones are the strong that can care for themselves. Yet taken all in all there is no waste, for the failures are the food of other forms, and even by the failure of the most perfect, wrought by the disintegration of death, nature's scavengers gather the last remaining energy into the activity of their lives.

The crowding of living forms produces the fierce struggle for existence by which the strong and capable survive, and thus the great tide of existence reaches upward to higher and higher tidal marks.

The coast line of this vast stream, stretching into the mists of the past is thick strewn with the wreckage of abortive attempts to reach the strength, the perfection, which alone carries forward the accumulated adaptations which insure preservation. Thus of a million eggs spawned by a salmon in the tributaries of the ocean, perhaps a thousand escape destruction of countless enemies, and of this thousand a single hundred float to the sea, where other enemies await, and a single one matured, returns to the stream to repeat the process. That one has proved itself to be best adapted to overcome by strength, by cunning, by endurance, the obstacles of its surroundings, and to propagate a yet stronger progeny.

This is the "selection" of nature, remorselessly pursued in all her walks, and holds in unrelieved sternness with savage man. Only when the spiritual age has been reached, comes in the qualities of mercy, charity and unselfishness which distinguish the spiritual man from the animal. And here it is an interposition of a new force and this comes not from the external world, which is unchangeable in its plan, but from man himself.

Here lies the battle-ground of the present; the source of the antagonism of the world of mankind. It is between the hosts yet on the animal plane, and the minority on the higher spiritual. One fosters antagonism, the old struggle to the death for selfish existence, wherein the weak and unfortunate go down in defeat and wasted lives; the other would preserve by needed assistance, and the bettering of the unfavorable conditions. One holds to this life as the end of being; the other that living has a meaning reaching beyond the best material things can give. That a perfected spirit is the final fruitage of this otherwise incomprehensible and objectless struggle.

And here follows the answer to the second question of this correspondent: By what process came thought?

With the ascension of animal forms, thought has been an important factor. In the flock of jelly which is all there is of the earliest and lowest beings, the sensitiveness to light and heat, and the presence of food is the only indication of mind. They turn to the shady side of the drop of water in which they float, showing preference. There is a vast stride from that point to the reasoning powers of a Newton. It has been held the chasm is too profound to be passed, and yet between the two there are living beings presenting every shade of the advance; every gain in intelligence has been even more beneficial in preserving the being than adaptation of body. The strength of the tiger would be useless without its cunning; the fleetness of the deer, without its caution and quick sense of danger.

On the other hand, the manifestations of mind depend on the instrument by which it is manifested. The exquisite hand of man enables him to execute the designs his mind may form. Had that hand been a hoof or claw, the machinery which now does the major part of his labor would have been impossible. Yet the hand in its marvelous adaptations began with the claw. The flipper of the whale, the wing of the bird, the talons of the lion, the hoof of the horse are formed after exactly the same type, and the beings of the past show the path over which, by innumerable attempts and failures this final perfection has been attained. Thus we reach the third question: Was spirit inherent in all life from the protoplasmic organism to man?

Unhesitatingly and without reservation this must be answered in the affirmative. We accept this issue with all the remote consequences it brings, in the face of the past conclusions that spiritual existence, individualized, must be exterior to physical forms.

There has come down from the past a mass of speculations and dreams, revered for their age, which should be their condemnation, and the new spiritual philosophy has desperately to combat these chimeras of the childhood of man. There is one, and only one, scientific method in the discussion of physical and spiritual phenomena. Since the beginning of thought, the old method of speculation of alluring the imagination to take the reins from reason has been dominant, and there has been a succession of dreams, the sum of which appears as metaphysical philosophy. With the new Spiritualism which is founded on the adamant statement that law rules as supreme in the world of spirit, as it does in the world of matter, all past speculations as to the existence of spirit; reincarnation, pre-existence, and the theological dogmas of punishment and rewards, disappear as baseless fabrications of fancy, and are relegated beyond the province of discussion, as the demonstration of the law of gravitation displaced the fanciful scheme of crystalline spheres, of early astronomy.

Wm. R. Freas: Q. Will you kindly inform me the titles of the works of Prof. J. Rhodes Buchanan, and where I can procure them?

A. Dr. Buchanan has published several large works embodying his views, which may be obtained at the office of The Progressive Thinker.

(2) Prof. Crookes has written one of the most important books in the library of Spiritualism—"Researches in the Phenomena of Spiritualism." He has also contributed articles and criticisms.

What thou wilt thou shalt rather enforce with thy smile than he with thy sword.—Shakespeare.

## REVIVAL OF RELIGION.

Justice Will Eventually Be Awarded to Spiritualists.

We clip the following from the Sunday Times-Herald of October 16, 1897:

"I predict a great revival of religion which will be neither orthodox nor Unitarian, but something infinitely grander than either. I exult in the millennial glory in store for genuine, rational religion."

"These are the words of that grand old man of the Unitarian Church, Rev. Dr. Robert Collyer, of Brooklyn, for nineteen years pastor of Unity Church, Chicago. Self-made and self-educated—linen weaver, blacksmith, Methodist preacher, Unitarian pastor, scholar and lecturer—the sturdy old man, hale and hearty at 74, speaks with a confidence founded both on the experience of a remarkable career and on his reading of the signs of the times. He is in Chicago on a visit to his daughter, and will preach five successive Sundays in his old pulpit, beginning to-day."

### ORTHODOXY'S DAY OVER.

"I am sure," said Dr. Collyer, "that Orthodox Christianity is a thing of the past. The liberal churches have had a mission. They have done their best work in leveling and modifying the creeds of the orthodox churches. To put it figuratively, the pollen from the flowers in the Unitarian garden has been blown over the stone walls that separate it from the gardens of the orthodox churches. This pollen has been carried to the gardens behind the walls of the Presbyterian Church, the Congregational Church and the Baptist Church. It has found its way to the flowers in these ample gardens, it has carried out its fruitifying mission and it has modified the orthodox flowers in many pleasing ways."

"Where is the doctrine of total depravity? Gone. Where is the teaching of eternal hell torments? Gone also. The doctrines of a blood atonement and verbal inspiration of the Bible have forever passed away. What has caused this change? It is nothing more or less than the influence of the liberal churches."

"But this change in doctrine does not mean the weakening of true Christianity. On the contrary, true Christianity is on a firmer foundation than ever. I predict a great revival of religion which will be neither orthodox nor Unitarian, but something infinitely grander than either. I exult in the millennial glory in store for genuine, rational religion."

From what we know of Rev. Dr. Collyer, we believe him to be honest in what he says; but like all the Christian clerical aristocracy, he ignores the millions of Spiritualists who are the chief actors in the drama of human progress. The weakest individual of these millions knows more of the real state of things in the beyond than the greatest D. D. could possibly know without access to the same source of information—the returning spirits.

The most pious saints return and confess that they found no Savior to take away their sins; that they had to work out their own salvation; that every one gets what their personal attainments entitle them to—nothing more nor nothing less—and that the staple doctrines of orthodox Christianity are the worst imposition ever practiced upon humanity.

We are glad, however, to see a movement in the direction of a rational religion, such as we are fighting for, and as Jesus would not allow his disciples to forbid others to cast out devils because they did not follow their party, so eventually justice will be done to all true workers in the cause of humanity.

As God is one and truth is one, so all who attain to the knowledge of God and truth must necessarily be one. R. NEELEY.

### The Coming War! Church Tyranny and Christian Bloodshed.

To the Editor:—You are entitled to supreme credit for being the first to sound the tocsin of war.

Christianity is never so happy as when poisoning the world with opium, whisky, or blood, and it is now so long since its last religious war, that it is thirsting to a pitch of frenzy for more theologic gore. It has never had any defensive argument except the sword, bayonet, and cannon, and it still seems to desire no other. Such an argument is in perfect harmony with a bogus Christ. It murdered mediums at Salem, Mass., two hundred years ago, and now it would repeat the operation. Free thinking has at last become so strong that the church will first resort to the milder means of legislation, when, should that fail, it will do its utmost to effect an extermination by war. Old error always dies hard, and the unnatural Christianity will not be satisfied to go out on a less sacrifice than that of several hundred thousand of the best lives of the land.

In the event of war, Catholicism will at first hold back, to see how it can gain most for itself. The Unitarians, Universalists, Secularists, Spiritualists, and a large element of the so-called Protestants will stand shoulder to shoulder for the defensive.

We shall win, but it will cost terrible sacrifice. E. W. BALDWIN.

### Nebraska Spiritualists' Association.

To the Editor:—The State Spiritualists' Association of Nebraska has completed a session covering the 7th and 8th inst. The association convened at Lincoln, Neb., and elected the following officers: H. C. Madding, Murdock, Neb., president; G. S. Knoch, Lincoln, Neb., vice-president; Paul S. Gillette, Omaha, Neb., secretary; W. A. Dole, Beatrice, Neb., treasurer; M. O. Gentzke, West Point, Neb., trustee for three years; Geo. Seifert, Lincoln, Neb., trustee for one year; H. J. Streight, Plattsmouth, Neb., holding over another year as third trustee.

It was a busy session, one of the most marked features of which was the passing of an amendment to the constitution which requires that any medium to be engaged as missionary by this association must have a thorough trial with test conditions, before the executive board. It is our intention to foster true mediumship and discourage fraud.

On the evening of the 8th inst., a mass meeting was held. The new president and secretary spoke, and short readings were given through the instrumentality of Mrs. Annie Wagner and Mrs. C. L. Bean and daughter.

The association will probably meet at Omaha next September, this being left to the discretion of the executive board. Five were ordained as ministers of Spiritualism.

PAUL S. GILLETTE, Sec'y.

### His Revenge on Deity.

At a recent mule sale at the farm of Basil Hayden, in Bloomfield, Ky., fifty mules were sold, bringing an average price of \$80 each. Mr. Hayden, who was a Confederate soldier in the late war, has not been outside of his house since 1863, though in perfect health, having taken an oath then that he would never again put his foot on the ground. He says that the Lord treated him harshly in allowing his negroes to go free, and that in revenge he will never place his foot on the Lord's earth again. He is a successful farmer, notwithstanding his many peculiarities. He has kept his vow and lived the life of a hermit since the war.—Exchange.

Blessed is the man that has found his work. One monster there is in the world, the idle man.—Carlyle.

Where all are selfish the sage is no better than the fool, and only rather more dangerous.—Froeder.

In matters of prudence last thoughts are the best; in matters of morality, first thoughts.—Robert Hall.

## THE WAR IN BOSTON.

Truth Is Mighty, and Will Prevail.

"War is inevitable," in The Progressive Thinker of October 16, 1897, has attracted my attention. For about six weeks a date as the subject of Spiritualism a "War" has been going on at Park Square, Boston. I took an active part in the debate on the side of Spiritualism. They were defeated in debate at every point. Now they are to try and defeat us in detail, as they failed to do so at wholesale. They are the greatest debaters in our city; they being a part of a society of debaters which has existed in Boston more than ten years.

One minister in active service, and two?—ministers were arrayed against us, and I expect another ex-minister will be added to the Sunday night, as he is opposed to spirit materialization; the next subject being: "Is Materialization a Fact?"

I am ready to debate on this subject, as I have carefully tested mediums, by employing one and having her in a cabinet made for me, and the seance being in my case. I have seen spirit forms grow upon a carpet. Forms have come and shook hands with me. My mother came and materialized on the carpet at my feet; she talked with me, hugged and kissed me, the medium at that seance being a man.

This debate may be of vast importance. The number of people attending has been on the increase at each debate. Women are admitted free and men are charged ten cents each evening, to defray the expense of the hall.

I write this to you that Spiritualists may know that a group of debaters is being trained at Boston. They are being trained in the best schools, which is actual debate.

We did not accept any challenges to show manifestations of spirit power, we laying our evidence of what had been done, before the people. We claimed it was not necessary for a murder to be committed before a jury to convict a man of murder, therefore we gave testimony of what we had seen, heard and felt. We also called on his story and proved to the audience that Spiritualism was not a new religion or science.

I have called one of our best friends to our assistance (S. A. Ayer, of Boston), and he has loaned me valuable testimony which I may use in my arguments.

We did not call the war in Boston, but the fight is on, and so be it. Boston, Mass. AURIN F. HILL.

### A Plea for Home Mediums.

This subject may not appeal strongly to all Spiritualists, or, possibly, has not been brought to their notice. It is, however, a fact, to which all mediums will testify.

Our resident mediums do a grand work, and one which is much needed for support and encouragement.

Our itinerant mediums receive a good salary for their public work, which is right. We need their help, and should pay for it. That being the case, is it right that while fulfilling their engagements, they should also give private sittings and seances, thus taking the very bread from the resident mediums, who have but this one avenue of obtaining a living?

People will seek eagerly for sittings with a stranger, often paying a good round sum for the same, while to the home-workers they actually begrudge the meager quarter charged at the door of the seance-room. Under existing circumstances, can there be progression? Can we expect our mediums to favor or advocate organization? Spiritualists, give this subject an all-around trial, and while fulfilling their engagements, they should also give private sittings and seances, thus taking the very bread from the resident mediums, who have but this one avenue of obtaining a living?

FRIEND OF HOME MEDIUMS.

### Mystery of the Indian.

The Call, of San Francisco, Cal., says: "Here, too, the mystery of the Indian is a dramatic part. Before the steamer Portus B. Weare left Dawson on its last down trip, the Indian medicine man, incanting weirdly, declared that the steamer would not get back to Dawson again this summer. The river trip that was to be made was apparently high enough to float all the Indian fleets of the nation. But down came the Weare and ran full on a bar in the dreaded Yukon flats. At once all the Indians left her. Stewards, deck hands, waiters, all. Thus they showed their faith in the predictions of that medicine man. And there the Weare was for nineteen weary days, until she dredged herself off by means of a hydraulic pump. There seems to be little or no hope that she will get back to Dawson again this year. But what told the medicine man that the big river was to be shut and shut off navigation from the sea ever before? The force known to the white residents of this land of exceptions and traditions?"

A new edition of "Three Sevens," by the Phenons, is just issued. The May Arena says: "The gist of such books as Dr. Phenon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to be coming into vogue, has never, I recently, been said so openly and plainly that 'he who runs may read.'" Cloth \$1.25, postpaid. For sale at this office.

"Principles of Light and Color." A truly great work of a master mind, and one whom Spiritualists should delight to honor. The reader years of deep thought and patient research in the nature's finer forces are here gathered and made amenable to the well-being of humanity. Mediums, especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Mediumship and Its Development, and How to Measure to Assist Development." By Wm. H. Bach. Especially useful to learners who seek to know and understand the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all that past is very striking. Each analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer on psychology at the University of Chicago. Demonstrator of the infidelity of spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

## GENERAL SURVEY.

(Continued from page 6.)

dent to earth life. Whatever may be said or thought of Spiritualism by non-believers, it can be said that some of the most profound thinkers of this age are embracing it as the only true religion. If Spiritualism makes men more moral, more charitable, more humane, less selfish and opens the highway to a purer and better life, as it advocates claim for it, it certainly should be investigated and accepted by all the walks of life before it is condemned.

W. E. Tobey, a prominent Spiritualist of Little Rock, Ark., writes: "On my recent visit to Chicago, I met Mr. Cordingley, also Mrs. Maggie Walte, and while in St. Louis I had several sittings, independently, through Mrs. A. Brodway. I regard her one of the best mediums now before the public. How it is possible for any person obtaining writings in her presence and doubt the source I cannot conceive. The debate which you are about to publish will surely add a goodly number to your already large list of regular subscribers. Wishing all champions of our beloved Spiritualism the great success they merit, and lasting prosperity for The Progressive Thinker."

G. F. Perkins writes: "I go down each Saturday morning to Joliet, Ill., and speak Sunday mornings. The audiences are increasing, and appear to be pleased and in earnest. The people of Joliet are good, honest, whole-souled people. They are about to take a charter from the State organization, at my suggestion. Mr. Roberts is president; Mrs. True Jordan, secretary."

Prof. N. H. Eddy, of Buffalo, N. Y., writes: "P. Corden White occupied the rostrum at the Temple this Wednesday evening and gave a test seance. He is truly a wonderful instrument in the hands of those higher intelligences who demonstrate to the hungry searchers after light and truth many very convincing arguments and proofs of spirit return. There are others here who are also doing a noble work in the dissemination of spiritual truths and I would like to say a word in behalf of one who is laboring with heart, soul and hand for the cause of truth and the advancement of Spiritualism; that is Mrs. A. Atcheson, who does very much for the cause in the public circles for the First Spiritual Church; also in her private circles. Her mediums are turned away from her home because of the lack of space to accommodate them. She is an earnest and faithful worker, and her guides do valiant work in enlightening the minds of some. Mr. Atcheson, the president of the society, is always at his post of duty, laboring with earnest zeal to advance the cause of Spiritualism; and Mr. Dr. Materson, though she says but little in verbal expression, yet does much to heal the sick; also gives so liberally in financial support of the cause that it keeps the wheels of progress advancing. For November we have Moses Hull as speaker, who I know will open the way of work to a better understanding of the spiritual truths which unshackle the fetters of theological creed and dogma."

Mrs. Davenport, of Hopkedge, Mass., writes: "I have received 'Ghost Land,' and think it very interesting. I should feel lost without The Progressive Thinker."

Dr. J. A. Bailey writes from Clinton, Iowa: "Always feeling an interest in the cause of the light, and the cause of the good, I have been given to others and the good work will be continued. Mrs. Dr. Ashford and myself started a meeting here, holding our first meeting October 3. We were rather doubtful at first as to our ability to get the friends out. However, I am happy to say that we are succeeding beyond our most sanguine expectations."

S. D. Dye, of Los Angeles, Cal., writes: "Frank T. Ripley, of the Harmonical Spiritualists Association and doing noble work for our cause. The Spiritual Congress convenes December 19 and closes January 2, 1898. The list of speakers and mediums comprises the best talent available in the spiritual field, and the association feels assured that the presentation of the subjects, and the handling of the various topics to be discussed by the different speakers, will be fully up to the high standard of its ablest exponents. We take pleasure in announcing that a long list of well-known mediums, possessing rare gifts, will be present, and their presence will be present and take part in the congress."

Mrs. M. Theresa Allen writes: "Our camp work for this season is over and we are here again at headquarters, attending to the accumulated correspondence. I shall be pleased to make dates with societies relative to lecture engagements. Address me at 1004 W. Chase Street, Springfield, Mo."

Mr. and Mrs. T. D. Kayner have been at Mattson, Ill., and held a parlor meeting at Mr. J. F. Marks. Great interest was manifested by those present in the lecture and tests.

November 7, Dr. P. T. Johnson, of Battle Creek, Mich., will lecture at Owosso.

### "GHOST LAND."

Remember the terms on which it can be obtained:

ONE SUBSCRIBER.  
The Progressive Thinker one year and Ghost Land, \$1.30.

TWO OR MORE SUBSCRIBERS.  
The Progressive Thinker one year and Ghost Land, \$1.10 each.

FIVE OR MORE SUBSCRIBERS.  
The Progressive Thinker one year and Ghost Land, \$1.10 each, and an extra copy of Ghost Land to the one who gets up the club.

TEN OR MORE SUBSCRIBERS.  
The Progressive Thinker one year and Ghost Land, \$1.10 each, and a copy of the paper and Ghost Land free to the one who gets up the club.

TWENTY OR MORE SUBSCRIBERS.  
The Progressive Thinker one year and Ghost Land, ONE DOLLAR each, and a copy of the paper and Ghost Land free to the one who gets up the club.

Ghost Land is a remarkable book, elegantly bound and printed, and as prices are at the present time, it is well worth \$2. If you don't secure it, you miss a valuable book for your library.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$2.

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

"Human Culture and Cure." Part First. The Philosophy of Cure. (Including Methods and Instruments.) By Dr. B. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fill the promise of its title. For sale at this office. Price 75 cents.

## RELIGION. As Revealed by the Material and Spiritual Universe.

Including the Wonders and Beauties of the Diviner Life.

By E. D. Babbitt, LL. D., M. D., Author of Principles of Light and Color, Human Culture and Cure, etc., and Dean of the College of Fine Forces.

- CHAPTER 1. Existence and General Character of God.
1. God as a Spirit.
  2. The Deific Location and Mode of Working.
  3. The Nature of God.
  4. The Deific Greatness and Glory.
  5. Moral Evil and Deific Perfection.
  6. Deific Law and Human Intercession.
  7. How Man Helps Govern the Universe.
  8. Creeds and Practices of Christianity.
  9. The Dangers of Infallible Standards.
  10. The Christian Bible Tested.
  11. Religions Tested by Their Fruits.
  12. The Ethics and Religion of Nature.
  13. Life under the Old Religions.
  14. Life under a Spiritual Religion.
  15. Death under the Old Religions.
  16. Death under a Spiritual Religion.
  17. The Future Life.

FINAL REMARKS.—The Basic Principles of Universal Philosophy and a Universal Religion.

It is scholarly, philosophic, humanitarian and permeated with high spirituality in tone and teachings. A most excellent work on the subject—the work of a deep thinking and truth-loving mind.

SECOND EDITION, elegantly illustrated, containing 378 pp., 12mo., English muslin, stamped in black and gold; price reduced to \$1.00, or if postpaid, \$1.11; price in paper covers, 50c., or 60c. if postpaid. For sale at this office.

## "THE LANGUAGE OF THE STARS."

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro-Magnetic Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price, Fifty Cents.

## CELESTIAL DYNAMICS,

Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

BY THE AUTHOR OF "THE LIGHT OF EGYPT," "THE LANGUAGE OF THE STARS," ETC.

A magnificent and complete course of Astro-metaphysical study, embodying Vital Principles of Life, Mental Force, Sickness and Disease. With the only true and really scientific method of treating the sick successfully. Mental Healers, Meta-physicians, and all who practice the Healing Art Divine should give "Celestial Dynamics" a thorough and impartial study, and thus learn the real cause of their frequent failures.

No Astro-Student can afford to be without this work, if he would understand the Meta-physics of Astrology.

This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

The Price is One Dollar Only, and is within reach of all who seek light. For sale at this office.

## THOMAS PAINE

SOME OF HIS NOTED WORKS.

Life of Thomas Paine. By Editor of the National with Preface and Notes by Prof. W. F. L. Sherman. Illustrated by the artist of the old Paine Homestead and Paine Monument at New Rochelle, also portraits of Thomas, Eliza, and Joseph Paine. Published by the National, New Rochelle, N. Y. Price, 75 cents.

The Age of Reason: Being an investigation of True and False Theology. A new and complete edition, from new plates and revised text. 480 pages, post paid, 75 cents; paper, 50 cents.

Common Sense. A Revolutionary pamphlet, addressed to the inhabitants of North America in 1776, with an explanatory notice by an English author. Paper, 15 cents.

The Rights of Man. Part I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post paid, 25 cents; paper, 15 cents.

Paine's Complete Theological Works. Age of Reason, Examination of the Prophecies, etc. 111a. edition. Post paid, 42 cents. Cloth, \$1.00.

Paine's Political Works. Common Sense, The Age of Reason, Rights of Man, etc. Illustrated edition. Post paid, 60 cents. Cloth, \$1.00; postage, 20 cents.

Part I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post paid, 25 cents; paper, 15 cents.

Paine's Complete Theological Works. Age of Reason, Examination of the Prophecies, etc. 111a. edition. Post paid, 42 cents. Cloth, \$1.00.

Paine's Political Works. Common Sense, The Age of Reason, Rights of Man, etc. Illustrated edition. Post paid, 60 cents. Cloth, \$1.00; postage, 20 cents.

Part I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post paid, 25 cents; paper, 15 cents.

Paine's Complete Theological Works. Age of Reason, Examination of the Prophecies, etc. 111a. edition. Post paid, 42 cents. Cloth, \$1.00.

Paine's Political Works. Common Sense, The Age of Reason, Rights of Man, etc. Illustrated edition. Post paid, 60 cents. Cloth, \$1.00; postage, 20 cents.

Part I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post paid, 25 cents; paper, 15 cents.

Paine's Complete Theological Works. Age of Reason, Examination of the Prophecies, etc. 111a. edition. Post paid, 42 cents. Cloth, \$1.00.

Paine's Political Works. Common Sense, The Age of Reason, Rights of Man, etc. Illustrated edition. Post paid, 60 cents. Cloth, \$1.00; postage, 20 cents.

Part I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post paid, 25 cents; paper, 15 cents.



**DR. MANSFIELD'S**  
REFINED

**Homeopathic Medicines**  
 AF prepared eloxirany for each patient. Some  
 AG, and leading symptoms for FREE D.  
 AGNOST, and leading symptoms for FREE D.  
 PENT. N.B. A. and all endorse W. A. MANSFIELD  
 M.D., 34 Cedar ave., Cleveland, Ohio. 4111

---

**COLLEGE OF FINE FORTS**  
 AN INSTITUTE OF REFINED THERAPEUTICS  
 A. including the Sun Cure, Vial Magnesian, Bismuth  
 life, chemical affinity and basic principles of the  
 with their previous applications. Students in full  
 chartered and covers the degree of M. D. Doctor  
 Magnesian, Bismuth, and the degree of M. D. Doctor  
 can take the course and receive the diploma at the  
 Magnesian, Bismuth, and the degree of M. D. Doctor  
 way, Los Angeles, Cal. removed to 225 So. Broad  
 either the New Jersey or California charter. 4112

---

42 E. D. BABBITT, M. D. L.L.D., Dean  
 BETTER THAN GOLD

One package of our Magnetized Compound for sore eyes or poor eyesight. Has been used and praised by thousands in all parts of the world. Sent for 60 cents or all three sent postpaid for \$1.00, with Yarmak photo and instructions how to live 100 years.

**Melted Pebble Spectacles:**  
Rectorator style. Write for Illustrated Circular showing styles and prices. Photo of Spirit Varnish who developed this clairvoyant power in me. I can adjust my Mental Pebble Spectacles as perfectly to your eyes in your own home as if you were in my office, at thousands can testify. Send stamp for photo. B. F. FOLK, Clinton Iowa.

# PSYCHIC

is the invention of a practical medium, under spiritual guidance, and is designed to develop mediumship. Many, by its use, have received long communications from spirit friends, and express great satisfaction. Price \$1, and 25 cents extra for express charges. For sale at the office of **THE PROGRESSIVE THINKER**.

## MANSILL'S ALMANAC

— OF —  
**PLANETARY METEOROLOGY**

Weather Forecaster's Guide and New System Science for 1897. It contains a planetary chart and much material existing in the minds of the planets at the different hours in the Zodiac.

**BY RICHARD MANSILL,**  
Author of "Geology and Microscopy Illustrated," "Coheasive Attraction and the Formation of Worlds," "Universal Change in Natural Elements," etc. Price 25 cents. For sale at this office.

# CHRONIC DISEASES

**A Specialty.**  
Send age and name full in your own handwriting and I will diagnose your disease FREE OF CHARGE. No patient refused excepting incurable cases.

**J. S. COOPER, M. D.**  
413 Mt. Pleasant Park, Clinton, Ia.  
**FRED. P. EVANS,**  
Of San Francisco, California,  
**The World-Pained Medium for Independent Slate-Writing,**  
67 West Newton st., Boston, Mass.  
N. B. Write or call in Matinee about four weeks  
and then goes to Boston, at "on a new machine"  
gagament. 2891f

**HOW TO BECOME A MEDIUM IS YOUR OWN**  
home. Will send a pamphlet giving instructions  
along your phases of mediumship, and a spiritual  
long look. All for \$2.00. Address Mrs. J. A. Blum  
San Diego, Calif. Care General Delivery. 426

**THREE NEW BOOKS.**  
"Elastic Vibrations," by Wm. H. Weston, M. D.,  
"Letting Live," and "Holding On," by Dr. McCall  
Contains compliments of each city. 7 cents each  
These books are myrical and inspiring.  
Hermelme Pub. Co., 406 Grand Blvd., Chicago, Ill. 426

**MRS. GEORGEA COOLEY, OF CALIFORNIA,**  
located at 3001 Vermont ave., Chicago, for October  
Sittings daily, from 10 to 4. Charges \$1.00. 417

**DR. R. GREER**  
Will send you  
**1 Box Palestine Pills or Tablets**  
Purely vegetable; enough for one month or more. To  
cure all disease or prevention of dyspepsia,  
indigestion and constipation. The pills are  
most all human diseases, on receipt of 50 cents,  
stamp. Their weight is 10 lbs. Samples free  
127 La Salle street, Chicago, Ill. 426

**THE DELOP ORTHER**  
POST CHIEF is the greatest device for this purpose,  
best for communication ever constructed. First  
delivered \$1.20.  
MEMPHIS TO HIS DEVELOPMENT, AND HOW  
press and public to be the most complete work on  
clothes 50c postpaid.  
BIG MONEY FOR THE FUTURE. In Print! Calculated  
unintentionally. Just the thing to do in this  
country. 426

**RUPTURE** SURE CURE at home  
book free. Dr. W.S. R.  
box 89, Smithville, N.

**LIFE READINGS**  
By Astrology and Psychic power. With business and social advice, \$1.00. Medical reading, with advice on health, \$1.00. RYAN, C. S. place date and if possible send money to: 1115 N. 1st St., Minneapolis, Minn. 55405.

**The Silver Chain Developing Circle**  
Is a circle, large, composed of individuals regardless of intervening distance. All members act as if they were together and all are brought into spiritual union with each other through; untiring thought, prayer, particular readings, with stamp, J. M. & T. ALL, 406 W. 4th St., Springfield, Mo. 65801. 40¢

**DR. J. C. SWANSON**  
**PSYCHOPATH**  
And his Spirit Band treat all diseases—physical and mental—any distance, without medicine; also of all types of mental illness, from all over the United States. J. C. Grumblin and Wilford J. Hull received their degrees from the University of Minnesota, 1725 Clinton ave., Minneapolis, Minn. 55405. 42¢

**SOMETHING NEW!**  
THE SPIRITUALIST ALMANAC FOR 1956 \$1.00

be ready December 15th. Order now. Send five  
cent stamps to  
414-1f JAY CHAAPEL, Ayer, Mass.

**Emma Nickerson Warne, M. D.**  
**3402 Prairie Ave., Chicago.**  
 Homeopathist, Psychic Reader, Spiritual Speaker  
 May be consulted Monday afternoon from 1 to 5 p. m.  
 16213 Stewart Avenue.

**MRS. MAGGIE WAITE,**  
Trance and Business Medium. Sittings daily. Hours  
10 a. m. till 5 p. m. Residence 2438 Michigan ave., Chi-  
cago, Ill. Sittings by mail. 414

---

**NEW SPIRITUAL SONGS**  
Solos with piano accompaniment: "My Brother's"

**College of Psychical Science and Development.**  
Send a stamped, addressed envelope to J. C. GRUMBINE, author and lecturer, Station P, Chicago.

111. For terms, circulars, catalogue of publications in the order of the White Rose, for development in psychometry, clairvoyance, inspiration, healing. Endorse by hundreds of students. \$7.00

---

## HEALTH AND POWER.

A new Book of Gems and Human Unfolding by

**THOMAS PAINE'S**  
**Examination of the Prophecies**

**POEMS FROM THE INNER LIFE**  
By Lizzie Doten. These poems are as simple  
sugar. Price \$1.00.







## A GENERAL REVIEW.

### The Present Status of the Church and Spiritualism Examined.

To the Editor:—For some time the columns of some of the secular papers were teeming with glowing accounts of the great Anti-Spiritualist mass-meeting held at Anderson, Ind., and which was made a national affair. It is said that a barking dog never bites, but it is always much the safest plan to keep an eye on the dog; and I believe it to be the bounden duty of every person interested in the promulgation of Spiritualism to be wide awake and watch the final results of this meeting with interest, and to thoroughly post themselves on our philosophy and be ready to meet these emissaries of dogmatic theology, the enemies of free thought and free speech, with weapons of their own kind and calibre.

Rev. Covert, of St. Louis, in a tirade to the press said of this meeting: "For a long time back the churches, both Protestant and Catholic, have been looking forward to some united co-operation 'in the name of the Lord' for protection against the terrible delusion of Spiritualism."

That's all right; no one doubts it in the least. The facts in the case are, that the clergy have for a long time back fought nothing else but delusion, in lieu of obeying the commandments of the Nazarene to feed the hungry, clothe the naked and to keep themselves unspotted from the world; but they are now about to tackle the biggest "delusion" they ever run up against—the greatest truth ever given to the world—spirit return and communion.

Of course, every one knows that this movement will result in more good than harm to Spiritualism among thinking people, from the fact that the clergy are behind it. To the untutored and unthinking mind false theories and wrong ideas will become affixed, and this is what I contend to be the duty of every Spiritualist, to see that our side of the question is fairly and ably put before the people.

History shows that the clergy have fought every non-orthodox cause, however moral and elevating, from its inception, as antagonistic to society "and the church," and have only partially succeeded in holding their own, aided by the laws of State and Nation. No body knows better than they that they are gradually losing their power over the masses, and soon, like in the case of the Anti-Spiritualist movement, must resort to stringent measures to overcome these "terrible delusions," or sink under the avalanche of spiritual truths backed up by fact and data and the entire scientific world.

Paul said prove all things, and hold fast to those things which are good. Isn't this what Spiritualists are doing the world over? Where is the priest or preacher that can prove the Bible to be literally true, or that the only plan of salvation lies in a vicious atonement? They say can, but is their bare word good for it without practical demonstration? Yours or mine wouldn't be, and neither is theirs.

This "terrible delusion" spoken of by the domestic is worthy of more than a passing thought, as it tends to spread misapprehension and fear within all classes of orthodox churches of to-day at the rapid growth of the light of Spiritualism in all lands. The word is being sent down the line from priest to preacher, and from church to church, to fight this delusion of the world, thought and education, and it must be met by the great army of truth-seekers who wish to see bigotry, arrant superstition and fear superseded by light, knowledge and truth.

The real cause for alarm among the clergy is not that the claims of Spiritualism are wrong, but that the church is retrograding, beside the onward march of progressive thought and experience, hundreds and thousands of both Protestants and Catholics yearly deserting the chapel and mass for the lecture hall and seance room, growing weary of old forms and ceremonies, false sermons and creed-bound dogmatic theology, which allowed none of its adherents to honestly think for themselves under threats of expulsion and the ban of excommunication. Thousands, yea, millions of others who wish to throw off the superstitions of the past, to free the mind of ancient mythology and mythical lore to follow the natural promptings of the mind and heart and grasp out after reasonable and tangible evidence of the mysteries of life and the immortality of the soul.

Materialism and Christianity down to the present have never gone beyond the grave, while Spiritualism, brave, young and defiant, holding out the light of truth and reason, proves to a positive demonstration spirit return and inter-communication and the grand possibilities of life on the blissful shores of Immortality. Spiritualism is fast proving to the world that it alone has solved these problems and is being recompensed by the plaudits of the thinking masses; and the clergy, seeing the drift of the wreckage toward the shores of Spiritualism, are to make a tremendous effort to check the on-coming tide by organizing and maintaining a National Prevention Society "in the name of the Lord."

These "medium expositors" are fearful lest some loved one on the other side of life, but expect to keep up their nefarious plan of holding their victims over a bait and tapping their pocketbooks for all there is in them, giving nothing but dry husks in return.

The Klondike-rush of people from the old belief in a burning, material hell to the conditional hell as viewed by Spiritualists, is phenomenal, much to the chagrin of the sky-pilot, who finds another "delusion" on his hands to fight. The orthodox hell has been jabbed in the solar plexus so often that it is quite knocked out of all resuscitation.

Dr. J. E. Roberts (Unitarian), the most

popular preacher in Kansas City, in a recent sermon said:

"Hell should be blotted from the language of human lips, torn root and branch from the articulate speech of man, damned by every man and by every god in the kindly skies. If the church cannot exist without hell, then let the church die. If the authority and the sanctity of creed and ritual, of sacrament and symbol, must have hell or perish, then let them all be damned together. Let us save the weak and the unreasoning from this hideous fear. Let us reserve the present from this chain and pollution of the heartless past."

So mote it be, both now and forever. I apprehend that if the Very Rev. Lord High Covert and his gang of "medium expositors" should happen in at one of Charlie Vinton's, Besse's, Asplund's, or Blaisdell's seances for unincarnation, and witness the grand demonstrations of spirit return and communion, hear the voices and sweet songs of those from the Summer-land, they would cry out with joy and gladness, and praise the one who was the fountain of their redemption.

It is sad to think of the possibilities of the spirit. But they won't go to such places as these, and therein lies the trouble. They invariably take advantage of the exposure of fake mediums and foist this upon the unthinking public as Spiritualism, pure and simple, and hold up before their congregations these frauds as a "terrible example of what that old serpent, the Devil, is doing under the cognomen of Spiritualism."

Take mediumship is abroad in the land, and we acknowledge it to be the bane of the Cause, hindering its onward march and progress. But in the language of the editor of The Progressive Thinker, what are we going to do about it? What religious or educational institution hasn't its frauds and charlatans?

Let the clergy purge and purify their own altars before commenting on the filthy condition of the back-woods. Of the 70,000 priests and preachers in the United States, it is safe to concede at least 20 per cent. are frauds and impostors of the worst type, who are making a bread-and-butter business of the profession; for the clergy is a profession, and the clergyman a tradesman. I believe that if every Spiritualist will stand shoulder to shoulder in the fight against these frauds, that they will soon be driven into oblivion, and if every one would do their duty to the Cause no medium could get a recommendation from a society or otherwise until they shall have proven themselves worthy.

A well-known "trumpet and materializing medium," who operates principally in the North and West, came to Rich Hill a few months ago on recommendation gathered from the general run of the "Progressive Thinker." Of the one seance, trumpet, which was so decidedly yellow as to disgust the sitters, not a single test being given. The next issue of The Progressive Thinker contained the startling information (sent by the "medium" and signed by a Spiritualist) that "Bro. So-and-so, who was with us last week, gave some grand trumpet and materializing seances." The facts are, that he gave no materializing seance at all, and could in no way be induced to do so, giving as his reasons that the "conditions were not right." From what I learned about him afterwards, it was well for him that they weren't. Why don't I give the name? Because I wish to make no personal fight through the columns of the press, but it will be cheerfully given to any one interested by addressing me.

While at the Northwestern Camp I heard the Progressive Thinker roundly abused for its stand taken against certain so-called mediums, whose work was found to be of a rather shady order. I sustain you in your position, Bro. Francis, and trust that hereafter you will publish no reports of the "good work for the Cause" by mediums who are not certain knowledge they are worthy of the support of the Spiritualist world at large.

My plan for the suppression of fraudulent mediumship is that each medium, of whatever phase, be examined by a committee of honorable and thoroughly informed Spiritualists, to be named by the National Spiritualists' Association, placed in all cities or capitals of each State, similar to the Board of Pension Examining Physicians. If found worthy and of good moral character, a certificate be issued to them, to be approved by the N. S. A., and a list of these names published occasionally in the Spiritualist papers. No one not holding such certificate would be countenanced, and thus tricksters, bogus physical mediums and clap-trap clairvoyants would be shut out and honest mediums be given a clear field for their work. These little theological schoolboys, who know so much, will have less cause to hammer the Bible and theorize on how to abolish the "ambitious delusion of Spiritualism," but will have to face actual demonstration of facts and fight it out on intelligent lines. I trust that every Spiritualist will work for a purer mediumship, and to promptly answer the call and cry of this new Anti-Society.

HARRY OLIPHANT.

Rich Hill, Mo.

### A Heroic Worker.

A. K. Earle, of Inez, Pa., writes: "I have made a journey of fifteen miles from home on purpose to have my spiritual friends and brothers receive your valuable paper into their homes that they may receive more light and cheer of that progressive and higher life that will follow this life in the mortal. I hope other brothers and sisters have caught the spirit of your Divine Plan and will thus help to spread the spiritual truths as promulgated by your grand and fearless paper into all the homes of our beloved land. I am with you in this conflict to the end." A. K. Earle.

Not a day passes over the earth but men and women of no note do great deeds, speak great words and suffer noble sorrows.—Charles Reade.

## A SAD HISTORY.

### Experience of a Lady on Earth and in Spirit Life.

AS TOLD BY JOHN PIERPOINT, THROUGH THE MEDIUMSHIP OF LIDA B. BROWN.

In this paper I wish to relate the experience of a lady whom I helped to show the way from darkness into light. She was an American by birth, and endowed with a fine, sensitive and a hampered mind educated on a free soil inculcated.

When a mere child she was left alone in the cold world and to the tender mercies of an elderly aunt. This lady was good as the world ranks goodness. She was kind to the child left in her care, but was of a narrow, puritanical turn of mind, and tried to crush in the child the misanthropic and freedom of spirit that belongs to childhood. Any act of friendliness she showed to schoolmates not her own equal in rank was frowned on, and the child had to learn to look down on her surroundings of a few children for whom she did not care and with whom she felt no attraction whatever.

Thus the child grew up, crushing within herself the love-nature which had been freely bestowed upon her. The friends of this child had both died young; the father in the late war and the mother a few years afterward of a broken heart and loneliness, for these two were truly mated and congenial.

As the girl attained womanhood and was sent off to boarding-school, she was fully equipped for contact with the world. Brought up in a rural district where she knew all around her, she was transported to a large town where all were strangers. In her native place the people were, in whole, of a simple, truthful, trustful kind, and the child grew up with the surroundings trusted all, believed what was told her, never doubting but what was said was the whole truth and nothing but the truth.

In the new surroundings she found what it was to have trust betrayed, not all the joys of youth depart. It did not happen all at once. At first she enjoyed the change, the freedom from the mild restraint her aunt exercised, and plunged into gaieties that had long been denied her. In studies she excelled, and was at the head of her class and a general favorite with her fellow students.

The school was entirely for young ladies, and the only chance they had to see the town where the school was located was in the daily walks the teacher accompanied them on. In one of these promenade walks was met one of the most dazzling young horsemen who, as he rode by, doffed his hat at the ladies. His gaze was riveted, however, on the beautiful countenance of this lady I am telling of, and she, meeting the glance, felt her beau ideal was before her and rejoiced in her heart.

The youth thought he had never seen so beautiful a face before, and determined to make her acquaintance. This he gained by strategy. Knowing some of the villagers who supplied the school with provisions, he induced an old man, who went there with butter and eggs, to take a note to the young lady. The man was always in the school, and at first, but thinking if he refused some one else would do the errand, he at length consented and received silver as payment. He thought it merely a boyish freak that would wear off in a few weeks.

Not so, for the lad was deeply stricken and wrote such ardent love to the girl that she was taken to storm. She did not reply to his first missive, but as he contrived to be out horse-back riding when the ladies were taking their walks, he knew by a nod of the head that she had received his letters. Finally she replied, but only a few lines, telling him the danger of being expelled from the school if they knew she was getting letters from a young man, and to induce him to cease writing she consented to meet him just outside the gates at nightfall.

These meetings were kept up for some time, she learning the lesson of love with great eagerness. After she had continued these interviews these serious consequences, she grew more confident and remained out longer than usual. The words she heard made her eyelids droop and the color come and go in her face. Her heart was open to such an attack, and from affection began to develop into love. She drank in freely all these words of protestation.

The lad was sincere, his heart was tender and susceptible, and they were like two children together on the great ocean of love with no helm or rudder to guide. They drifted with the tide, and neither realized till too late the great masthead they had entered. The awakening came and with no gentle hand.

One of the teachers had missed the girl from her room occasionally, and not thinking anything serious about it at first, had at length determined to watch where she went, as she thought the pupils' actions strange. One evening she saw her take a shawl and throw around her shoulders and go outside the gates. She followed and saw the girl meet her lover and be clasped in his warm embrace.

When faced by her teacher, the poor girl knew not what to say. She was unable to make any explanation, and could only stand in dumb agony while the teacher poured on her head all the tials of her wrath. For this pupil had been under her charge, and she knew she had been derelict in her duty, and her own position might be lost through the mad actions of this girl.

The youth at last found opportunity to stay her tongue, by the announcement that she was his wife, as such he claimed her and she should leave the school that day; for the teacher to pack up her things and send to a neighboring village. The teacher, seeing her best plan for her own sake was to aid

the couple, consented to do as they wished.

They went to a small lodging place in a city not far off, and for awhile lived on love. Soon, however, the youth got tired of her pretty face and her sighs and tears whenever he left her only for a short walk.

One day he received a letter forwarded from his parents, telling him it was time to return home from the visit to a friend he had been making, and he obeyed, leaving the girl alone and forsaken. He parted with her kindly, telling her he would return when he had won his parents over to his side, but this was only a subterfuge to get away without a scene.

The girl remained all the money which he had left her, given out, and knowing the fruitlessness of returning to her aunt after the life she had endured on, and realising she would be refused admittance if she did, she began searching for work. She knived around the city asking from door to door to help with the work, it only for a little food. If she had been a plain girl she might have received work at many of the places, but her beauty had been her undoing. They did not dare risk her presence in their own households. The ladies could see she was born to better things and was not used to

the river, he knew instantly it was the one he had betrayed. A secret sorrow was at his heart, he knew he was a murderer, and no peace, sleeping or waking, was his. His misery commenced in this world, for her face was always before him, and to his dying day he regretted the part he had played.

All tender hearts cannot but feel sympathy and charity for the sin committed by this girl, but the inexorable laws of nature have to be fulfilled. If you put your hand in the fire you will be burned; if you place yourself under a water you will be drowned; if you turn from a great height you will be injured. So this girl, by taking the life that had been given her, before her allotted time on earth had been spent, had to reap the consequences.

These were natural ones. If you take away, you have to give back; if you do injury, you have to return good; if you steal, you have to repay. Any deed done, either of good or evil, has to be balanced up. So this lady in taking her own life and that of her yet unborn had to make reparation by giving nurture to those deprived of it in early life.

And as it may seem, there are thousands of these tiny lives nipped off at the bud, and as nothing once commenced is to perish without completion

## A VALUABLE SUGGESTION!

### A Proposition to Engage Moses Hull.

#### A CONTRIBUTION TO THE WAR BEING CARRIED ON

J. R. FRANCIS, Editor of the Progressive Thinker—Dear Sir and Brother:

Referring to your article in the Progressive Thinker of October 23d, relative to employing MOSES HULL for one year, I shall be pleased to be one of ten to give \$100 apiece to retain his services for our cause, and if less than \$1,000 shall be subscribed, I stand ready to raise my subscription to \$200, or even more, if needed. It is about time that Spiritualists all over the country wake up, and instead of indulging in beautiful sentimental talk, which after all amounts to but very little, let us be practical by employing that great giant of intellect, MR. MOSES HULL, as lecturer to defend Spiritualism against the thousands of ministers and church members who are working with all their might to destroy our mediums and Spiritualism.

Yours truly, THEODORE J. MAYER, Care W. M. Galt & Co. Washington, D. C., Oct. 24, 1897.

On Sunday, Nov. 21st, let every Spiritualist meeting, seance or circle take up a special collection for the purpose set forth above. One thousand dollars could be raised in a single day. Now is the time to act!

drudgery, and, strange as it may seem, her own sex were the first to refuse her a shelter that they themselves, if put in her own place, might crave of others. It was left to a kind, elderly gentleman to send her to a small hotel and pay for a month's lodging for her. This was a temporary relief, but only added to her bitterness of spirit to be the recipient of charity, she who had been used to every luxury and convenience. Many clustered around her for false love, after writing to him in vain, and being conscious that she soon would be even turned from this little room that had sheltered her, when her condition became known—for the kind gentleman had said it was his niece who was to occupy the room—the poor girl grew desperate. All human aid seemed denied her. From sheer loneliness and sorrow, and feeling she could not endure further disgrace, she turned to the cold, dark river for consolation. She thought that would end all her sorrows, but alas! little she knew, she was only entering on another life where atonement must be made.

Of the youth who had caused so much misery, we will only state here that when he read in the daily paper the description of the young girl found in

either in its original surroundings or under different circumstances, so these tiny lives have to be rounded out and perfected. All life is inexorable. You may change the form, but the still there under other environments. These tiny sparks must be kept alive; it is a law of nature, and these laws cannot be set aside by puny man.

On her awakening to spirit life, she was surrounded by pitying faces. Many clustered around her, some welcoming her and giving the sympathy that had been denied on earth; others with more touch of justice talked with her of the sin committed, and the work she must do to blot out the scar from her soul. Realizing her own deficiencies, she was willing to be led, and was glad to do what was in her power to atone.

What think you, kind reader, becomes of all the abortive lives crushed in this world? What must be the portion dealt out to those who have taken away what they cannot again restore as it was? There are millions ignorant of the great divine law of life, and may not think they are doing any harm by their actions, but ignorance of a law does not prevent its accomplishment. In my first article I spoke of reforma-

ries and schools being over here, so likewise we have our hospitals and universities; hospitals to cure those spiritual-ly crippled, and nurseries to continue the growth of these little lives till they reach perfection. All little children passing out of earth-life while young are cared for over here; by some as an act of love, and by others as an effort of doing good, thus making their burden lighter and finally removing it entirely.

Only those spirits who are free from earth's conditions, have atoned for all wrong done there, can ascend to a higher plane where they can advance in knowledge and power. All the dross from earthly contact must be burned away or cast off by kindly deeds for others, before any advancement can be made.

This lady was one of my pupils, and in many ways I was able to assist her in performing her task and making her burden easy. She had slaved through ignorance and not willfully, and had been more sinned against than sinning. Her nature was open, loving and free, and the work of caring for these little innocents wiped out her sorrow and loneliness.

She was very anxious I should relate her life, thinking it might be of assistance to some who are now bearing their burden bravely. If the burdens belonging to earth are born there cheerfully, you will be able to leave all of earth's conditions on getting over here. She wishes to instill in the minds of all the thought to be kind to one in distress, and thus, perhaps, saving them from the deed she did in desperation. Very truly,

JOHN PIERPOINT.

### Practical Mind-Healing.

A Christian Scientist, whose time was fully occupied in thinking about the unreality of disease at \$2 per think, once treated a highly unappreciative man for a chronic nervous affection of a very painful character. After this man had depleted his purse by spending \$40 on your contemporary mind, he decided to allow when he should begin to get better.

Then the Christian Scientist waxed wroth and said: "O you of little faith! Know that you would already have been cured if you had believed me when I told you that your pain was not real. Pain and suffering do not exist; they are merely phantasms of the brain. There is no such thing as matter," continued he, with such emphasis that it rattled some silver dollars in his pocket, "none, whatever; the only real thing is thought, and it is the substance for your contemporaneous mind, and hence I can do nothing for you; you had better go and fill your coarse, unappreciative system with drugs."

Then a vision of \$40 that had vanished and of pain that had vanished, not came before the mind of that long suffering man, and he arose and he took that Christian Scientist, and he mopped the floor with him, suiting him sore upon the head and back, so that when he was through, congestion, abrasions, contusions, implicit ecchymoses and epistaxis were among the phenomena presented by his Christian countenance.

"There is no real suffering," said the Unappreciative Man, with withering scorn. "The bruises on your head are entirely hypothetical; the choking I gave you was simply an idea of mine, and a devilish good idea, too; but you feel as though you were an intellectual phantasm, and your nose bleed is only one of the ideal conceptions of the cerebral mass. Believe these things not to exist and they vanish. Good-day, sir." And the patient departed.—The Medical Visitor.

### CHANGED WITH THE YEARS.

A wide difference between the Presbyterians of seventy years ago, when their deacons were generally distillers of spiritual liquors, else were proprietors of lums where intoxicants were sold, and the preachers were patrons, and that of the late synod in session at Plainfield, N. J., wherein, because Rev. Dr. Charles Woodruff Shields had signed an application for a liquor license for a Princeton inn, that body adopted the following resolution as its voice on the question:

"The Synod finds occasion to reiterate the judgment that the renting of property for saloon purposes and signing of liquor licenses is not consistent with Christianity, and that the attention of all presbyteries, sessions, pastors and preachers be brought to bear upon this matter."

All will rejoice at this evidence of progress on the part of Presbyterians. It is in strong contrast with their earlier history, when their church doors were closed to temperance lecturers, and they were counted the greatest obstacle to true temperance reform.

### EDUCATIONAL TEST FOR VOTERS

The Boston Transcript well says: While it may look to some as though the educational test which it is proposed to engraft upon the Louisiana constitution is designed to disfranchise the negro, it cannot on general principles be denied that the ability to read and write is no more onerous condition to insist upon in the poll-tax state than it is in Massachusetts. The man who cannot read and write does not know enough to know how to vote aright, and that is the whole of it.

No better test than intelligence can be employed in a free government as a passport to the elective franchise. In some of the states the voter must possess a freehold, in others, property of a definite value, and in still others the payment of taxes is the indispensable requisite, but The Progressive Thinker would enfranchise intelligence, without regard to sex or color.

A wise man should have money in his head, not in his heart.—Swift.

Where a man has a passion for meditating without the capacity of thinking, a particular idea fixes itself fast, and soon creates a mental disease.—Goethe.

## LITERARY CRITICISM.

### A New Study for Common Schools.

We take much time and trouble to teach our children how to detect errors of grammar and to correct them. If half the pains were taken to teach them the art of literary criticism, the results would be most excellent. Among two-thirds of the people there seems to be utter incapacity of detecting absurdities, contradictions, wrong reasons, fallacies in general. Carefully is all alog while we read; our reason is quickened in some schools the theory of Logic is pretended to be taught, and so is that of Surveying. But the graduates seem to know as little of the one as of the other.

Of course, priestcraft is opposed to any study that exercises the reasoning powers. It is not interested that we should learn to pick out flaws and contradictions—we might read our Bibles too critically. You may read an article full of most glaring contradictions to even the most absurd. Let any one who has the courtesy to test himself in this respect, take up the book to which Chillingworth made his celebrated reply, and read the first chapter carefully, on the lookout for fallacies and contradictions of himself by the able disputant. Read very critically. You are half converted to the war's view.

"Surely, this is reasonable," you will say. Then take up the reply of Chillingworth. You are perfectly astounded at the bold, glaring fallacies and self-contradictions you have assented to. In like manner, read "Macaulay's Essay on the War of the Colloquies," and on Gladstone's "Church and State." By the way, Gladstone, when he was thus so roughly handled, a young man. One is reminded, to-day, of this when reading his late weak effort on Genesis. We find he has the same command of "dim, confusing magniloquence, words without meaning, thought without truth," which the immortal essayist accused him. It is really laughable to read this essay of Macaulay so many years after, considering events. A very little well-directed practice in literary criticism at our schools would prevent such blunders. C. I.

### COVERT PULVERIZED.

#### He Was Placed on the Witness Stand.

To the Editor:—I was just reading the first of the debate of Moses Hull and Elder W. R. Covert. I have had some very amusing experience with this so-called Spiritual pulverizer, as he terms himself.

In 1895 I was living in Columbus, O., and through the influence of Elder Covert, one Caylor filed an affidavit, and little Benjie Foster, one of our best physical mediums for light seances, was arrested. I was employed by Mr. Foster to defend him, and the society employed me to defend Caylor to assist. We had a three days' trial by a jury, and Mr. Covert, with his usual bombast, asserted on the witness stand he could duplicate any phenomena that any spiritual medium gave. We accordingly, when it came our turn to get at Mr. Covert, saw how we had to contend with under the same test conditions that Mr. Foster was under when he held his seance, and he was to duplicate the phenomena complained of, such as materialized hands, pictures on handkerchiefs, messages in writing, flowers out of the top of the cabinet, etc. He stated his power, and we set the conditions, just one-half under test conditions, when he admitted on the witness stand that he could not give the phenomena, and the pulverizer was taken off the stand by the State, and the case closed, and Mr. Foster was acquitted.

It is not strange that such characters should employ innocent boys in behalf of their nefarious work of deceiving the public and backing up their ignorance and bigotry. The great wonder is that in this age of general intelligence and enlightenment such crazy fellows should get so much attention. Spiritualism must be stirring them up, when it draws out such crowds to hear such blackguards as Covert.

J. M. KENNEDY. Marysville, O.

Strange Phenomena. Mrs. Robert Louis Stevenson, wife of the celebrated novelist, who died in Samoa, is at the Occidental Hotel, in San Francisco, on her way to London. She was interviewed by a representative of the Daily Call, and in course of the interview related the following interesting circumstance:

Mrs. Stevenson, in all seriousness, tells of an occurrence which leads us to stop and think.

"It was only about six weeks ago," she remarked, "during the middle of the night. Every one else about the house was asleep, when suddenly, without noise of footstep or sound of any kind, I was lifted violently from my bed and thrown across the room. This was repeated, until, in my despair, I thought I had fallen into the hands of a midnight assassin. Fortunately, I took no harm, and then when I had calmed down, I came to the conclusion that there had been a violent earthquake."

"Was the house much damaged?" "That is the curious feature of the whole affair. The doors were fastened, the locks were intact and no one had entered during the night. Burglars were out of the question, and as to the earthquake, nothing about the house was damaged, not even a piece of crockery rolled over nor a picture thrown down. And no one else had been disturbed during the night."

It proved futile to ask Mrs. Stevenson for an explanation of this strange occurrence. The facts were there and I could draw my own conclusions, so can the reader.



# A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

ELDER W. R. COVERT RESPONDS TO MR. HULL.

**RESOLVED:** That Modern Spiritualism, as a so-called Religion or Science, is a delusion, a fraud, a lie, and that its honest believers are deluded the same as sincere Mormons.

ELDER COVERT AFFIRMS.

Mr. Moderator, Honorable Opponent, Ladies and Gentlemen:

The proposition stated and affirmed by my opponent is, that the phenomena and philosophy of Modern Spiritualism are sustained by history, reason and the Bible. It is one thing to make a proposition, or to affirm it, and it is another matter to prove it. I think I have carefully and capably listened to the thoughts advanced by my opponent, for I am not here simply to contend for victory. I am here to know what is the truth, and I am always willing to accept the truth wherever it may be found, provided it will not dissolve in the sunlight of reason, science, philosophy and the word of God. I have no use for that kind of truth that can only be found in the dark seance, where you are as blind as a bat, where the medium performs some miserable, low trick, and tells you that you must accept that phenomenon as something performed by the spirits of the dead. When you ask them to bring that phenomena into the light, that it may be examined on all sides, they at once tell you that the conditions are not favorable, and thus all phenomena of Modern Spiritual-

ism becomes stamped, indelibly stamped with wrong and fraud. I am well aware, as he affirms, the American people love discussion; but the American people, as a rule, only discuss questions that are debatable. There are some questions that are not debatable, that is, the real truth cannot be determined by debate. The theories advanced concerning the inventions that have been made in steam and electricity had to be demonstrated; and thus when the truth cannot be established fully until it is demonstrated, the American people are generally practical enough to ask for the demonstration.

If it is a fact—and that is the real issue now—if it is a fact that the spirits of our loved ones come back and manifest themselves, the greatest and the final argument, and the most complete, would be, just bring one of them back. Let's see it. Yes, I admit the American people are a people ready to discuss reasonable questions, but it does seem to my mind it is unreasonable to keep asserting that so many things are facts, when these facts cannot be produced even in the presence of an intelligent audience like this.

## THE LORD JESUS CHRIST—TRICKS.

As to the argument that my opponent has made, that we are all interested in this Modern Spiritualism, that is simply an assumption upon his part—pure and simple. The doctrine of immortality, and the doctrine that men shall live again, has been settled by the Lord Jesus Christ and accepted by every true child of God, and therefore I do not depend for my immortality, neither does my faith in immortality rest upon the miserable fake tricks of Modern Spiritualism. If I had no other foundation than slates and old tin horns and black rags, and such miserable paraphernalia as that, as the foundation of my faith, I would think I had a miserable foundation to stand upon. I do not care what may be affirmed of Modern Spiritualism by my opponent, nor how great it may seem to his mind, I am here to say that the great mass of Christian people believe in the immortality of the soul, and that men exist after death, but that God the Father of all has them under his control, and thus they are not a herd of capricious spirits subject to the call of every quack that may call himself a medium.

As a Christian I stand upon higher ground than any he has advanced so far to sustain Modern Spiritualism; for his assumption is, if we do not accept Modern Spiritualism we have no evidence that men shall live after death. Well, if we have no evidence that we shall live after death except that produced by Modern Spiritualism, I must confess we have a shaky foundation upon which to rest our faith, and I would much prefer to have no faith at all in the immortality of the soul than to be forced to believe that the soul is immortal because some medium has rocked a table or tooted a horn, or written a message upon some slate.

## SPIRITUALISTIC PHENOMENA.

As to the phenomena of Modern Spiritualism, he tells what it is. As I understand him it is raps and tipping of tables and the moving of ponderous bodies, and the hearing of sounds. Well, now, all that can be accomplished by animals. A pheasant can rap with his wings. Is that a sign it is the spirit of the dead? An elephant can move a log. Is that a sign he is a spirit of the dead? Be-

cause he talks about seeing bodies move through the air—and affirms it is a fact—and because of these little things he refers to, he therefore assumes that the spirits of the dead come back. Why does he assume it? Because he does not prove it. He tells you about tables tipping, about writing on slates, or talking through horns or trumpets, or moving of pianos, and all that, but he fails to make the necessary connection in order to sustain his position, and that is, that these things are absolutely and unequivocally done and performed by the spirits of your dead friends.

## WHAT ARE PHENOMENA?

Now, what are phenomena? They are appearances of which the cause is not obvious. You may see a tree out in the woods shaking. Well, how is it moved? What is the cause? Well, it may be moved by the wind blowing. It may be moved by some other body falling against it; and thus there are many ways it may be moved. Why, then, say it is moved by a spirit, unless we can produce and demonstrate by the spirit itself that it is moving the tree? Suppose a table does move, and suppose there is a rap in the house that you don't know how it is made, does that prove it is made by a spirit? If that is the logic that we are to accept in this case, it simply drives us to this conclusion, that our belief in the phenomena of Modern Spiritualism must be in proportion to what we do not know about it. You never saw a single phenomenon, nor you never saw a single act produced that you knew how it was produced, that was produced by a spirit. Now, just tell of one thing that you know in this physical world that is done by a spirit that you know how it is done. When we do not know, we may ignorantly assume and affirm that it is performed by a spirit, but when we do know, then we know it is not performed by a spirit, and therefore our belief in Modern Spiritualism

Universalist church they will tell you differently; if they are infidels they will tell you differently still; and thus there are no two mediums that can call back the spirits of the so-called dead as they refer to and have them tell us anything about the future. Neither do they agree as to the nature of the next world or anything about its conditions. Why, if it has no philosophy. The great statement of the Lord Jesus Christ that God is a spirit is not to be changed. To say that spirit is God is a kind of spiritual pantheism. I understand that. A mouse has a spirit, therefore a mouse is God, for spirit is God and a mouse has a spirit; and thus you run the whole thing down. Chickens have life or spirit, and therefore chickens are God; and thus you have got that miserable Pantheism in a definition that he wants to give to the Lord Jesus Christ's statement when he said, "God is a spirit." "And they that worship him must worship him"—how? Oh, he forgot to quote that, for he says, "In spirit and in truth," not with old slates and tin horns and dark cabinets and pictures made on slates and photographs. No, the heathen always have that kind of truck for the Lord for their worship, but Jesus Christ taught a different doctrine, and he said, "God is a spirit and they that worship him must worship him in spirit and in truth."

I am here to say that Modern Spiritualism has no philosophy, has no system or science, but every medium's philosophy is subject to his own caprices, his own desires, his own conceptions, and the only way to take that or demonstrate that is to put different mediums in different places and ask them the same question. When they have no chance for collusion they will not give you the same answer. That will show you how they differ. How did they differ about Pearl Bryan's head; one said it was at one place and one another. Why? Why, when a medium don't know where a thing is he can no more tell you than anyone else; they can only tell you like the Irishman, who said his forethought comes afterwards.

So, then, to talk about the philosophy of Modern Spiritualism they should give us a definition of what it is and the facts to sustain it. Let him give a definition to the philosophy of Spiritualism that is endorsed by all mediums, that is endorsed by the spiritual societies of this country and of Europe, if he can. It has no philosophy in the true sense of the word.

## SPIRITS IN ALL AGES.

Now, as to all nations believing in it, he quoted the opinions of three men. There is the trouble again. An opinion of a man is not history, and I challenge him to produce any reputable history. I take, for instance, the master of historians, the universal history dedicated to Lord Marlborough, published one hundred and fifty years ago, and I challenge him to take that or any other reliable history and prove by history that the spirits in all ages of the world perform such miserable caprices as we are taught by Modern Spiritualism. I am very well aware of the mythology of the past. I am very well aware of the claim of wizards and of the enchanters and magi-

# THE CHURCH OGTOPUS.

It Is Trying Hard to Coil Itself Around Mediums.

Its Sting Filled with the Venom of Hate

TO FIGHT SPIRIT MEDIUMS—ORGANIZATION OF NATIONAL ASSOCIATION RAPIDLY BEING MADE—PRESIDENT BECKER SAYS WAR WILL BE CARRIED ON STERNLY—ALL CHURCHES REPRESENTED—PERSONAL RECORDS OF ALL "CABINET WORKERS" TO BE INQUIRED INTO—EXPOSÉS ARE PLANNED AND PREACHERS ENLISTED IN THE WORK—SPECIAL CORRESPONDENCE TO CHICAGO CHRONICLE.

Anderson, Ind., Oct. 23.—The fight is being taken into every section of the land. We will organize Michigan the last of this month. I think the meeting will be held at Lansing about the 25th. We get hundreds of letters every day from every section of the country calling for instructions to organize. We are overwhelmed with work. The success of the new association is not only assured, but its magnitude overcomes even those who took the initiatory steps toward organization.

The speaker was President H. J. Becker, of the National Anti-Spiritualistic Association. He arrived in Anderson last night from a trip through Ohio and the east. As he was speaking of the work, he turned over the mail of the day. It was made up of letters from Maine to California, and from Texas to Minnesota.

Continuing, Dr. Becker said: "Spiritualism is to be met and fought in every section with a far greater army of workers than they can summon. I believe their last report showed about 275,000 active workers in the nation. By the time we get our organizations perfected this year, we will have 200,000. I think it a safe statement that letters we have received from individuals, associations and clubs represent fully that number. We are getting out our charters and our rules and constitutions as fast as possible.

## ALL CHURCHES REPRESENTED.

"I have been out on the road night and day, and though I have seen many associations of a national character organized I have never seen any in which the feeling was akin to what it is in this movement. The letters,

Then we will probably go east to New York and Pennsylvania, and then back to Indiana and Missouri, and then we will try to place Illinois on the right side of the fence.

"Strange to say, Illinois, of all states in the union, has been least touched by Spiritualism. She has not even got a state Spiritualistic association. Indiana, Kentucky, Missouri, Iowa and Wisconsin are all Spiritualistic strongholds. But we will have a membership of workers in Illinois well organized by January 1. California will also be attended to by January 1. She is ready for organization already. We have three men at work in that state now and are advancing them the necessary funds. California is one of the great Spiritualistic states of the union. This work takes time and we must strike while the iron is hot."

The accompanying picture is of the five leading national officers. Grimes, the center figure, is 92 years of age, Anti-Spiritualist claim that Spiritualism grew from him, membership of Andrew Jackson Davis at Poughkeepsie, N. Y., in 1843. Davis wrote the original Spiritualist Bible. It was called the "Divine Revelations of Andrew Jackson Davis," and was talked off to copyists while he was under the mesmeric sleep. The position of chairman of the executive board was given to Grimes as an honor. It was Grimes who acting as a special reporter for Horace Greeley in 1849, exposed the famous Fox Sisters at the old Barnum hotel in New York.

W. R. Covert is the man who is now in national debate with Moses Hull, of Boston. He is known all over the country as the "medium killer" for his record of exposing mediums and driving them out of localities. He is probably the best known anti-Spiritualist in the country to-day. Secretary Hagaman, of Adrian, Mich., was for years one of the best known mediums in the country and holds certificates from the national and state associations showing that he is a good medium. He was converted some years ago. His and Covert's seances are more mysterious than those produced by a majority of mediums. They are the two men the mediums most fear. They agree to reproduce and expose and explain any phenomenon that any medium in the world may produce or forfeit \$500 cash. Caylor and Becker are also well known. They are deep thinkers and organizers of extraordinary ability.—Chicago Chronicle.

Published weekly at 40 Loomis street, Chicago, Ill., at One Dollar per year; 25 cents for three months. Address all orders to J. R. FRANCIS.

# The Progressive Thinker

THE LEADING SPIRITUALIST PAPER.

## HUMAN CULTURE & CURE

MARRIAGE, SEXUAL DEVELOPMENT, AND SOCIAL UPBUILDING.

BY E. D. BABBITT, M. D., LL. 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, 75 cents. For sale at this office.

## TWO IN ONE

A COMBINATION OF "The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's splendid works. By this arrangement the cost is greatly reduced, and the reader is enabled to secure the two books combined at the same price as was formerly asked for them separately. The volume contains 42 pages and is handsomely bound in cloth, and contains an excellent portrait of the author.

THE QUESTION SETTLED is a careful comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's aim, fidelity to common sense, and his clear, logical, and philosophical, has been accomplished. The adaptation of the Bible to the needs of the modern age, its moral tendency, the Bible doctrine of angel ministry, the spiritual nature of man, and the substitution of Spiritualism for the old religion, are all clearly and fully explained, and the common sense, and expressed clearly and forcibly.

THE CONTRAST is a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect study of the facts for those who wish to defend Spiritualism, or and arguments against the assumptions of Orthodoxy.

PRICE \$1. FOR SALE AT THIS OFFICE.

## SEERS OF THE AGES.

Embracing Spiritualism, past and present. By J. M. Peabody, M. D. An encyclopaedia of interesting and instructive facts. Price 50c.

## BIBLE OF BIBLES.

By Henry Graves. It will well repay. Price 25c.

## THOMAS PAINE.

Was He Junius? By Wm. Henry Burr. Price 15c.

## GOSPEL OF NATURE.

By J. R. Francis and Wm. F. Lyon. A book replete with Spiritual truths. Price 50c.

# The Hierarchy Which Propose to Suppress Mediums and Destroy Spiritualism.



H. J. BECKER, COLUMBUS, O., President.

J. D. HAGAMAN, ADRIAN, MICH., Secretary.

J. S. GRIMES, EVANSTON, ILL., Chairman Executive Board.

J. D. CAYLOR, DAYTON, O., Vice-President.

W. R. COVERT, ST. LOUIS, MO., Treasurer.

ism becomes stamped, indelibly stamped with wrong and fraud.

If it is a fact—and that is the real issue now—if it is a fact that the spirits of our loved ones come back and manifest themselves, the greatest and the final argument, and the most complete, would be, just bring one of them back. Let's see it. Yes, I admit the American people are a people ready to discuss reasonable questions, but it does seem to my mind it is unreasonable to keep asserting that so many things are facts, when these facts cannot be produced even in the presence of an intelligent audience like this.

## THE LORD JESUS CHRIST—TRICKS.

As to the argument that my opponent has made, that we are all interested in this Modern Spiritualism, that is simply an assumption upon his part—pure and simple. The doctrine of immortality, and the doctrine that men shall live again, has been settled by the Lord Jesus Christ and accepted by every true child of God, and therefore I do not depend for my immortality, neither does my faith in immortality rest upon the miserable fake tricks of Modern Spiritualism. If I had no other foundation than slates and old tin horns and black rags, and such miserable paraphernalia as that, as the foundation of my faith, I would think I had a miserable foundation to stand upon. I do not care what may be affirmed of Modern Spiritualism by my opponent, nor how great it may seem to his mind, I am here to say that the great mass of Christian people believe in the immortality of the soul, and that men exist after death, but that God the Father of all has them under his control, and thus they are not a herd of capricious spirits subject to the call of every quack that may call himself a medium.

As a Christian I stand upon higher ground than any he has advanced so far to sustain Modern Spiritualism; for his assumption is, if we do not accept Modern Spiritualism we have no evidence that men shall live after death. Well, if we have no evidence that we shall live after death except that produced by Modern Spiritualism, I must confess we have a shaky foundation upon which to rest our faith, and I would much prefer to have no faith at all in the immortality of the soul than to be forced to believe that the soul is immortal because some medium has rocked a table or tooted a horn, or written a message upon some slate.

## SPIRITUALISTIC PHENOMENA.

As to the phenomena of Modern Spiritualism, he tells what it is. As I understand him it is raps and tipping of tables and the moving of ponderous bodies, and the hearing of sounds. Well, now, all that can be accomplished by animals. A pheasant can rap with his wings. Is that a sign it is the spirit of the dead? An elephant can move a log. Is that a sign he is a spirit of the dead? Be-

cause he talks about seeing bodies move through the air—and affirms it is a fact—and because of these little things he refers to, he therefore assumes that the spirits of the dead come back. Why does he assume it? Because he does not prove it. He tells you about tables tipping, about writing on slates, or talking through horns or trumpets, or moving of pianos, and all that, but he fails to make the necessary connection in order to sustain his position, and that is, that these things are absolutely and unequivocally done and performed by the spirits of your dead friends.

## PAINTS A BLACK PICTURE.

What does he tell us the phenomena of Modern Spiritualism are? Why, rappings and tapplings and bappings and rattings and pantings and moanings and hauntings! Where? In the dark. Now, is not that a miserable lot of stuff for an American to believe? If he would claim and say that the mighty stars and planets that move through the universe, that these have been produced by spirits; if he would tell us the beautiful sunlight and the lovely clouds and all the beauties of nature were the phenomena produced by spirits, I would have a little respect at least for his phenomena even if I doubted his position. But here he comes with this miserable clap-trap again; this low, vulgar, downright stupid sleight-of-hand performance and tells us that it is the real evidence of immortality and of intelligence and solves the great problem that I shall live again. I am here to say I don't want to live again if I cannot do any more than talk through a tin horn, or write on a slate, or tip a table after I am dead. If that is the most that I can accomplish, do you think I would come back from the other world, if I could no more than write a little miserable communication on a miserable slate. Why should a man like Bacon or like Newton; why should such poets as Milton and others; why should such scientists that have made such wonderful discoveries and who have manifested such high intelligence while in the flesh here, why, in the name of common sense should they come back to this world to teach us that we shall live hereafter and only be able to make a little insignificant rapping on a table—something like this: Listen! Tap! Tap! Oh, they're here! Now is that any evidence of immortality? If it is, I am here to say I have no desire for immortality, if that is the fruits of it.

## SPIRITUALISTIC PHILOSOPHY.

As to the philosophy of Spiritualism—well, my good brother's definition was like a good brother at church who cried out, "Glory!" When the minister asked him "What do you mean by 'Glory?'" "Well," says he, "what I mean by 'Glory,' is this: I mean by 'Glory'—that is, when I say 'Glory,' I mean by that 'Glory'—Glory is glory, that is what I mean by it!" Now, when he comes to tell us what the philosophy of modern Spiritualism is, it is similar to that definition of "Glory." And why? Why, Modern Spiritualism does not have any philosophy, that is why. Every medium has his own philosophy. Some will tell you there is a heaven beyond; some will tell you there is a hell beyond; and if they belong to the

cians, but all historians put them on the same plane that we put modern tricksters and modern magicians. Therefore, there is not a single history that is to be received and accepted as authentic that in any way justifies the assertion that the phenomena of Modern Spiritualism are sustained by history. If it was a fact that the dead came back, and was so well known in all ages of the world, why did Job ask the question, "If a man die shall he live again?" How does it come the Lord Jesus Christ solved the great problem and brought life and immortality to light, if life and immortality were always known. Oh, mark you! he has introduced the Word of God to prove his position, and he cannot contradict his own witness in law.

## TO MY CHILDREN AT CHRISTMAS.

I send you my picture, 'tis not very good,  
But truly the best that I had;  
I tried to look pleasant, as well as I could  
With the cast of a countenance sad.

This face was once young, was cheerful and gay,  
But now it is careworn and pale;  
The head is now crowned with a mantle of gray,  
And time tells a wonderful tale.

The cold snows of winter are falling around,  
And the life-pulse is beating more slow;  
The faltering footsteps are nearing the ground  
Where all weary travelers go.

But the heart is yet warm, and this token I send,  
Of the fondest affection for you,  
It comes from the hand of a father and friend,  
And a heart that is tender and true.

'Tis Christmas; while thousands are happy and gay,  
No footsteps I hear in my hall,  
No prattling voices to greet the glad day  
Or respond to the sound of my call.

I'm a tree, and the wild wind has scattered my leaves;  
Left the trunk bending, aged and bare,  
And the moaning winds sigh like a child when it grieves,  
Then is lost in the hush of the air.

They are gone, but methinks I can hear  
Their voices again at their play;  
I start and look up with a gathering tear,  
And the vision is vanished away.

Oldtown, Me. G. E. NEWCOMB, M. D.

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

He scatters enjoyment who enjoys much.—Lavater.  
Present fears are less than horrible imaginings.—Shakespeare.

Life has no blessing like a prudent friend.—Euripides.  
Love not with the eyes, but with the mind.—Shakespeare.

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

you will notice, come not only from every section of the nation, but as a general thing from ministers of denominational, orthodox and Catholic churches and are the voiced sentiments of not only the pastors, but are resolutions of the congregations. You will find, if you went over the mail, that almost every known church is represented. We are filing these away, but they come in too fast. Secretary Hagaman has completed his arrangements at Adrian, Mich., his home, and will go out on the road with myself. Covert, Caylor and the organizers will also get to work just as soon as we can get our work in hand. We are at present simply lost under this avalanche of mail matter. We will not be able to get our paper started before the first of the year. I will probably be mailed from Chicago, and it is not improbable that we will make Chicago or St. Louis our permanent headquarters. I confidently expect to see 1,000,000 active members of this association within a year. Funds? Yes, we have plenty of funds. Every cent that is coming in is being receipted for and placed in bank. We will issue regular reports accounting for every penny. I think we have Spiritualists on the go. In the past there have been plenty of organizations of a local and state nature, but there was lacking that one great essential for stamping out Spiritualism—that is, national concerted action. We have got it now.

## AFTER THE MEDIUMS.

"We will have every medium listed within six months. We will be able to tell whether they have a shady past, whether they have ever been exposed; whether, in fact, their antecedents are good. There are many mediums who are living apparently good lives whose past lives are black as the ace of spades. We will post our \$1,500 forfeit to all mediums to reproduce satisfactorily and expose any phenomena they produce, and it will be posted so publicly that it will nail them to the cross.

"In the past they have laughed at us when we wanted to debate with their leading orators, but now they send out Moses Hull, their brainiest and best man, to meet the advancing army. The debate held in Anderson this week has started the ball rolling. Debates will convince no one. The Spiritualist will still be a Spiritualist, the anti-Spiritualist will still be an anti. We will have to strike at the roots of this great curse to wipe it out. We will have to show the believers that they are deluded, that Spiritualism is a lie and a fraud. We can do this now. We can show up their mediums—their preachers; we can expose them, we can reproduce their phenomena. We have already secured thirty or forty old mediums who hold certificates of membership from all of the state associations as well as the National Association to do this work. We have papers and letters which will combat every thing they may do or advance. In fact, I feel safe in saying that we are prepared to wipe theism from the face of the earth.

## LETTERS FROM THE OLD WORLD.

"We have received letters from England, Germany and France, and the letters are full of pedigrees of mediums. These points are being looked up and recorded. Nothing is being done haphazard. Ten states are already prepared for organization. Michigan will be the first. I think we will have 50,000 workers in that state by December 1. Ohio will be organized a week after Michigan.



# MOTHER NATURE, M. D.

## AS CONSIDERED BY CHARLES DAWBARN, THE CALIFORNIA PHILOSOPHER.

We have in the former articles seen something of the process by which man the mortal becomes sick. We will now notice a few of his attempts to get well again. For wherever humanity has gathered sickness has followed; and the one who was able to effect a cure almost invariably has appropriated to himself a diploma from the creator, and has denied it to others.

### PROCESSES OF GETTING WELL.

Travelers tell us wondrous stories of healing by holy dervishes, and picture the crowd of sick who lie down upon the ground, that the venerable chief dervish may step upon them, one by one, with his whole weight. Old and young, babies and maidens, as well as the time-worn muskman, all lie side by side, waiting for the holy tread. No account of any one being hurt reaches us, and many are either healed at once, or feel better for the rough treatment. All alike believe in miracle, so when there is a wonderful cure they shout "Glory to Allah!" And if there is no blessing, then that is the will of Allah, too. But the one fact for us to keep in mind is that sick men, women and children are healed by this process.

Among savages and the uncivilized, the world over, we find medicine men and women, one of whose chief occupations is to treat the sick. We smile and grow disgusted as we read of the healing of the "tom-toms," and watch the process by which the evil spirit, that makes man sick, is to be driven away. It seems to be a system of torture for the patient, yet all the same, many get well. Usually the medicine man is obliged either to cure, or find a good reason for his failure, under penalty of losing his practice or his life.

Under all treatments, civilized or uncivilized, there are more cures than deaths, for Nature has her own idea as to how many years we are each entitled to. Give her reasonable opportunity, and she will oil the machine so that it may run to its limit. There is no sickness, as we have seen, without a cause. In most cases if you give the stomach a little rest from food—let the muscles cease from long hours of weary toil—and lay aside some of the cares and worries of daily life, you will find the human machine able to run a few years more.

### SEARCHING FOR CAUSES.

This is an age of search for causes. The "first cause" is out of our mortal reach; but the second, and third, and the millionth, if you choose, have nothing sacred about them to the man of science. So we have wiped out all that our grandfathers believed about an angry God making His children sick; or that the devil and his imps are having a little preliminary fun with the patient; but all the same, in most cases, we find a cause or causes well within our reach. We now know there are laws for health, and laws for disease that stand as our master every time.

It is said that a Roman emperor had his new laws duly lettered and spelled for the use of his subjects, but placed at such a height that they could not be read. You were then at his mercy for breaking a law you had not known. Nature has adopted much the same plan. Her laws have been away out of our sight. Yet if you break one you suffer the same consequences as if you had known all about it. Very cruel from our standpoint, but the only remedy is to read the law and obey it. So the nineteenth century has been at work with spectroscopy and microscope, making the small larger, and bringing the larger down to the size of our senses. Man has already discovered that, for the most part, disease is really life feeding upon life; something that was born hungry, and now getting his dinner that is making you and me sick.

The air, the water, the earth teem with life. Living beings are inhaled and exhaled, swallowed and excreted, and in the process we grow happy or miserable as the case may be; and for the most part, taking a gambler's chance of drawing a health prize or a blank in Nature's lottery. The doctor has been studying some of these laws, and nowadays he cares much more about the air you breathe, the food you eat, and the clothes you wear, than he does about dosing you with the old-fashioned drug; or bleeding you in the old-fashioned style. The fact that most sickness is really the growth of living beings in the human organism is now an established truth, so it has come to pass there is eager search for microbes. We have a Pasteur discovering the bacillus of hydrophobia. A Koch declares he has found the spore of cholera. The germ of yellow fever grows merrily in the soil where there is nothing left but a few bones and a little hair to tell us it is the grave of a victim of that giant pestilence. You can wrap up scarlet fever in a lady's handkerchief, or a scented glove, and presently the modern Rachel sits mourning because her darlings have vanished.

The preacher's talk about resignation to God's will is an insult to the nineteenth century. There are laws for sickness, and laws for health. But Nature's laws are not for the blind to read or the deaf to hear. And this talk about God's will and man's resignation means blind ignorance and deaf superstition every time. These are so far surface truths, but there is a lesson to these facts that all should note. The monad, the microbe, the spore are simply man's limits. A grander microscope would bring more profound truths. A more outreaching telescope would find more brother and sister stars, and suns, and planet worlds. The spectroscopy and the X-ray are already opening grand vistas of the invisible. So we perceive that the seeds of disease discovered by the scientist are only mile-stones on his journey to the realm of truth.

### SPIRIT, MATTER AND LIFE.

Spirit is simply matter too refined for mortal sense; but all matter is composed of particles far too minute even for imagination to compass. There is no matter without life; and life in every particle is supported by life in some other particle. Eating and being eaten extend as a process right out into the infinite. In other words, the processes we call health and disease are not limited by our instruments and discoveries. Back of the microbe and spore stands the life upon which they feed, and which makes their life possible, and by so much they lead you nearer to the "first cause" than discoveries by dissection and analysis. The crucible and the scalpel are after all only making scratches on Nature's surface, like the crooked stick with which the early man did his plowing. When the dervish walks upon human bodies, and the sick recover, the cause is not to be explained by a new word or a Latin name, but it is there just the same. But whether we explain it, or even know of its existence, that cause is all powerful. The attraction of matter we call gravitation is an unexplained truth to-day, but it is used with success by the ignorant man who never heard of its existence, and who would not understand you if you tried to explain what it meant. And the use of Nature's force to heal the sick has been practiced in every clime, and among every race, though it has been shrouded in mystery, and counted as a miraculous power.

As thinking men and women, let us to-day realize that cause and effect are the rule of the universe. If you are sick it is the effect of a cause. If you are well, it means that you are obeying the causes that produce health. The tendency of ignorance is to stand in awe before a mystery, and mold it into a religious shape. The pains and groans, the weakness and wailings, that tell you manhood is sick and likely to die, are a mystery to the ignorant of every age. Thus it came to pass that an ignorant apostle tells us to pray over the patient, and rub him with a little

oil. If it is God's will, that sick man will get well. If he dies, it is because God did not want him to live. Even in this nineteenth century there are plenty of ignorant followers of that ignorant apostle who have the same ignorant conception of sickness and health. But other men and women who belong to this age, and have broken loose from that ignorant past, now hunt for the foul drain—the unclean house—the unhealthy food or the gorged stomach. They find nerves shattered by overwork, or by dissipation; by nights turned into day, and midnight orgies burning up health. They discover plenty of causes for the myriad effects we call sickness, and premature death.

### THE BASIS OF CURE.

At this point we get a glimpse of the other side of the question. If there are plenty of causes for sickness there are many roads by which a patient may be carried back into harmony with Nature's rules for health. One road may be labeled "faith cure." Another "miracle," as the result of prayer. The savage medicine man will show you lots of cured patients. The fakier who is an adept, will heal wounds almost instantly, provided patient and adept are in harmony. The doctor who boasts a college diploma makes his success by getting into harmony with laws of Nature, of which, for the most part, he is profoundly ignorant. But through it all, and the basis of every cure, is the fact that life is motion of atoms that aggregate into form. What we call "death" is only life changing its form of manifestation. When the force that is the source of this movement of the atom flows on regularly day by day, like the trade-wind, you call it "health." Presently a wild tempest of motion will produce what we call "fever and death." To measurably control this force is man's privilege, and belongs to his nature. He may go to work ignorantly on the old "hit-or-miss" style, with sometimes cures, and oftentimes death; or he may begin to carefully study causes and effects, and by so much get into harmony with Nature. We should remember it is the ignorant man who says, "O God," the intelligent thinker says, "O man" every time.

## THANK THE LORD!

### She Has Come Over to the Theosophists

FORMERLY A SPIRITUALIST AND STATE'S PRISON CONVICT, SHE WILL NOW MAKE THINGS LIVELY FOR THE THEOSOPHISTS.

The New York Journal of October 17 contains the following:

Ann Odellia Diss DeBar, high priestess of Theosophy, is now declared to be in Boston. Her purpose, she says, is to join hands with Henry B. Foulke, of Onset, in leading a new Theosophist movement throughout the world. This is Mme. Diss DeBar's first appearance before the public since, under the name of Vera Ava, she sank from view in the Illinois State Prison at Joliet.

Some years ago it was alleged that Mme. Diss DeBar had committed suicide, and it seems this was actually contemplated, and it was Mr. Foulke himself who saved her in this dilemma. By his influence and tact, she says, she was led to Chicago, where she subsequently married again. As she states it herself, she then obeyed the voice of the Master and left her home to go forth again and battle for spiritual truth and liberty in the world.

In her quiet sanctum, on one of Boston's busiest thoroughfares, Mme. Diss DeBar has been as retired as a nymph in a cave. She has assumed the appearance of an Oriental savant, garbed in flowing black robes over which are thrown long white silken draperies. In her private room, closely curtained, is a large, life-size painting of herself in a reclining position on an Oriental divan, and in the background the shadowy form of the Temple of the Unknown Name. It is said to be by the celebrated French artist Meissonier, done in Paris in 1892.

Henry B. Foulke, of Onset, Mass., the well-known Theosophist, is with her, he says, in response to a command from the Mystic Inner Circle, sent through his sacred idol, which, though recently stolen, still speaks to him.

Theosophy, Mr. Foulke says, is now to be concentrated at Onset Bay for the world. The late headquarters at Odys, India, are about to be closed by Colonel Henry Steele Olcott on account of his declining health. Owing to the more powerful adepts among the cult now residing in the Occident, the sceptre of occult power is about to leave the Orient and pass into their hands.

Mme. Diss DeBar, Mr. Foulke explains, now acting under a spiritual hierarchy, has been led to Boston to make this important move.

Mr. Foulke exhibits a curiously inscribed manuscript purporting to be a spirit message precipitated through Mme. Diss DeBar for him, declaring him the Theosophist leader of the world. It is as follows:

Sphere of Eternal Wisdom.

Beloved Son:—The Sacred Council and Inner Circle elect thee as the true and only representative of Helena Petrovna Blavatsky. We, comprising the most ancient and advanced Inner Circle, demand thy consecration and royal instant recognition as the only true head of the Theosophical movement in both hemispheres. Let the life-long associate and teacher and psychic (our well-beloved, tried and fully tested daughter, Diss DeBar) set about thy immediate usurpation of the fatal and false organism of the Tingley woman, who has sown the seeds of error broadcast sufficiently long. We demand of thee, most worshipful master and right royal brother, that this truth be given to the multitude without longer delay. Wrong shall no longer triumph; might shall no longer constitute right without its sacred obligations. Arise to the sacredness of thy mission, that the black night of dense ignorance may give place to the dawn of divine.

SOPHIA.

We, the divinely inspired, have spoken by Morio. Mme. Editha Letela Diss DeBar, born in Paris about fifty years ago, claims to be the daughter of the King of Bavaria by Lola Montez. She was educated in a convent in France, is a thorough linguist, and has had interviews with more prominent people than any other medium. She even went to the Pope, but is said to have been abruptly dismissed from the Vatican.

She has had a checkered and adventurous career. She was married to Paul Messant, in Munich, before she knew she had the gift of occult power. She left him and he afterward died. She came to this country about twenty years ago and lived with General J. H. Diss DeBar for about fourteen years. Their intimacy was broken up by her connection with the famous Luther Marsh affair. That was ten years ago. After her flight to Philadelphia she is said to have been housed and fed by Mr. Foulke, who took her to a refuge on Girard street, Philadelphia. He then removed her to his apartments, No. 1037 Walnut street, Philadelphia, where she gave seances to some of the most prominent people of that city.

Since then Mr. Foulke and she, it is said, have not met until now.

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.—Secker.

## SPIRITUALISM THE SUM OF TRUTH.

### The Finer Forces as Applied to the Cure of Disease.

The theory of the correlation of forces is rapidly gaining wide acceptance. Formerly scientists talked of heat, light, electricity and magnetism as distinct. Now, the wisest of them opine that they are different modes of motion. Formerly, music and color were regarded as totally unlike. Now they are thought to be simply effects of differing rates of vibration of that imponderable substance called ether, supposed till very recently to be the ne plus ultra of matter. Now scientists talk of argon, a substance as much finer than ether as ether is finer than air. This newly discovered substance is, by the more philosophic scientists believed to be the connecting link between matter and mind. The materialistic scientists can go no further in their investigations, without danger of discovering that which they have persistently asserted does not exist, namely, spirit. Spiritualistic scientists enter, not only bravely, but gladly this new and grand field of discovery.

### THOUGHT IS SUBSTANCE.

Plato said, "Ideas are the only things that have real existence, permanence, indestructibility; phenomenal things are but representative of ideas, and have no permanence of existence, being in a constant state of flux or change." Plato was a prophet. His philosophy of ideas, so long rejected by the theologian and the scientist, is now coming into general acceptance, being sustained by the latest discoveries in science, and the most reasonable deductions of philosophy.

A thought is an idea, a substance, a real thing. The planets are simply concreted thoughts of the Infinite Being we call God. On this grand truth rest the science and the philosophy of Spiritualism—for Spiritualism is both a science and a philosophy. It is the sum of science, and the ultima thule of philosophy. It is the correlated facts and truths of the universe in one harmonious whole. It is the ne plus ultra of science, philosophy and religion. It is the solvent of all the problems that demand solution. It furnishes a scientific and philosophic basis for religion, sociology and medicine. It strips from religion the garb of superstition it has worn so long, and clothes it in the robes of rationalism. It asserts the brotherhood of man, and lifts humanity to the common level of equal rights in one grand family. And it rescues medicine from the jargon of learned ignorance, which from Hippocrates to Pasteur, has enshrouded it, growing more and more dense as the ages reeled off the spool of time. Spiritualism puts pathology in the catalogue of absurdities, alongside of total depravity, and lifts the science of healing to a physiological basis. Spiritualism is the only thing that can rescue the people from the grip of the priest with his terrible dogma of total depravity, and his infamous quack remedy, vicarious atonement; or from the doctor with his equally monstrous dogma of pathology, and his long and constantly growing list of deadly poisons, which he pours down the throat, or injects into the veins of the sick, as remedies for the various forms of disease to which flesh under the dominion of ignorance is subject. Spiritualism teaches that ignorance of moral law is the cause of sin, and ignorance of physical law the cause of sickness. Knowledge is the sole remedy in either case. Spiritualism is in its infancy, but it is rapidly growing in numbers and in a knowledge of truth. It is destined to fulfill the prophecy of the ancient seer, who predicted that wisdom should cover the earth, as the waters cover the great deep, and when all shall know the truth from the least to the greatest. When that day comes, sin and sorrow, sickness and death will be no more.

That glorious day has dawned. The sun of Spiritualism has arisen above the horizon, and its bright beams are shooting athwart the old earth and bringing into view the dismal fogs of superstition, which have so long enshrouded it, and already those fogs are dissolving in the clear light of universal truth, before which they will ultimately disappear, as the mists of a summer morning vanish before the rising orb of day.

### TEMPLE OF SPIRITUALISM.

The iconoclastic work of Spiritualism has been chiefly aimed at theologic superstitions. It has torn down the old temple founded on the dogma of innate depravity, and in its place it is building a new temple upon the doctrine of innate goodness. It is beginning to demolish the old temple of medicine, founded upon the superstition that disease is a mysterious and terrible thing, a protean monster, which can be killed and dislodged from the human system by deadly poisons, and by deadly poisons only. And on the ruins of the old system of pathological and toxicological quackery, a new system of healing is being built, a system founded upon physiology, instead of pathology; upon the doctrine that health is natural, disease unnatural, and that disease is a condition, not a thing. It is simply a departure from the standard of health. That able medical writer; C. W. Cram, M. D., says: "The normal body of man is more than a living machine; it is a self-feeding, self-making, self-repairing, self-propelling, self-regulating and self-directing machine." Spiritualism says:

The normal body of man is an instrument of the spirit, the real man, and it is built, kept in repair, regulated and directed by the spirit. The body being a physical machine, it is built of physical elements, food, and it can be kept in repair by physical elements. It needs no medicine if kept in a normal condition; but when it gets out of a normal or natural condition, medicines will help to restore it to the normal condition. A medicine is anything that will help to restore a sick person to health. A physician is a person who uses medicines to cure the sick.

### PHYSICAL AND SPIRITUAL MEDICINES.

Medicines are of two sorts, physical and spiritual. At present, physicians know more about the nature and use of physical remedies than they do about the nature and use of spiritual. This is but natural. The physical is first, then the spiritual, in the evolution of the true science of healing. But the system is the same. When, in 1852, Prof. Alva Curtis abandoned the ranks of allopathy and founded a system of medicine upon the science of physiology, and christened it "Physio-Medicine," he did it under the inspiration of Dr. John Brown, Dr. Benjamin Rush and other great men, who had in this life become imbued with advanced ideas on the art of healing. Dr. Curtis was then a Spiritualist, and he recognized the inspirational aid of those eminent men. I know whereof I write, for I was a student in the pioneer Physio-Medical College of Ohio, as far back as 1854, and the first lecture I ever heard on Spiritualism was delivered by Prof. Curtis, in the lecture hall of his college, in April, 1854.

In the science of healing by physical remedies, Dr. Curtis was a master. But the science of healing by the finer spiritual forces had not been developed to any considerable degree. It is making great progress now. I know quite a number of physicians who diagnose (read) disease by the aid of psychometry, or clairvoyance, and some who depend chiefly upon spiritual influences in treating their patients, and with marvelous success. I made the acquaintance at Onset, in the summer of 1896, of a physician, Dr. J. S. Loucks, of Shirleyville, Mass., of this type, and only a few days ago I met him in Boston, and had a long and exceedingly interesting talk with him.

Dr. Loucks confirms the statement made to me by another eminent clairvoyant physician, that spiritual physicians can, and at times do, collect medicines from the atmosphere, which have wonderful potency. The world is destined to learn through Spiritualism that Paracelsus was right when he said, "It is not in the power of

schools or colleges, kings or popes, to make physicians. They can only cause a man who is not a physician to appear as though he were one." Spiritualism is destined to give to the world what it has never had, a religion, based on sound philosophy, a social science founded in justice, and a medical system in harmony with the laws of life.

T. A. BLAND, M. D.

## STAND FOR TRUTH.

### Angels Speed Radical Spiritualism.

"Confession is good for the soul." It was a little grief to me that Mr. Howe took up my little article, and, dissecting, pronounced it "rabid." But now I rejoice that, because of his criticism, I have learned of worthy and wise friends who hastened to give evidence they will loyally "hold up my hands." By this means I have also learned of the existence of a man who henceforth must be recognized as Moses Hull's rival for the championship as the world's Biblical scholar. I refer to L. Ormsby, of Deerfield, Mich., and cite the many readers of The Progressive Thinker to his pamphlet, entitled "Astounding Revelations." This most excellent and logical showing of "Bible history" facts!

With Mr. Ormsby's treatise, Keeler's "Short History of the Bible," and Tom Paine's "Age of Reason" to instruct my mind, I feel quite sure I shall not ever care to allude to my own mediumship as "Christianity," though Moses Hull (whose friendship I have and prize most highly) shall succeed in classing the two words as one. And it seems to me that, instead of seeking to unite these opposing religions (if this word "religion" can be applied to Spiritualism), it were wisest to show up the origin of the orthodox religion, as Mr. Ormsby has so ably done. Neither do I see the sense of trying to prove to these followers of my "Gods" that Spiritualism is a fact, because it has always been possible for spirits, or angels, to return, "since this is shown in the Bible to have often occurred in ancient times."

I have heard some Spiritualists advocate the need of gentle handling when we seek to instruct Christians that we have facts; and this policy move is the great cause for our grand philosophy having fewer by half of the avowed followers that should to-day rally to unfurl and display the flag of immortality that alone belongs to Spiritualism. They remain with the Church—and remaining thus half-and-half friends they lend their aid to the bitter foe to free thought, and free speech, and our mediums find little favor from Uncle Sam.

We find a new order worked out of the now fifty-year-old order of Modern Spiritualism. In truth, we need radical Spiritualism organized and earnestly pushed forward. In the Chicago Chronicle of October 21 is a lengthy communication, wherein the President of the National Anti-Spiritualistic Association is reported as having said: "Spiritualism is to be met and fought in every section with a far greater army of workers than they can summon." \* \* \* The letters you will notice come not only from every section of the nation, but as a general thing from ministers of denominational, orthodox and Catholic churches, and are the voiced sentiments of not only the pastors, but are resolutions of the congregations. Almost every known church is represented. \* \* \* I think we have Spiritualists on the go. \* \* \* We will have every medium listed within six months. \* \* \* We will have to strike at the roots of this great cause to wipe it out. We will have to show the believers that they are deluded, and that Spiritualism is a lie and a fraud. We can do this now. We can show up their mediums—their preachers; we can expose them; we can reproduce their phenomena. We have papers and letters that will combat everything that they may do or advance. In fact, I feel safe in saying that we are prepared to wipe the ism from the face of the earth."

Oh, you who know of spirit return, is it not time that you turn your back upon the churches that are the bitter enemies of Spiritualism, that now propose to "wipe the ism from the face of the earth?" Do you not see how, in their aim to overthrow that which is in advance of their creeds, they in their hatred, are willing to band together—these enemies—and try to wipe out the nineteenth century Truth movement? Do you not feel how great is your wrong to this Truth, if by voice or deed, you fawn upon these bigots, who hate you none the less, but all the more, because that you seek to adopt their titles and ways of carrying on worship? Their songs are theirs; their changeable Gods are theirs. Let them retain these. What need has this advanced movement, which needs no faith or fear to govern its followers, with any of their methods of worship?

Rally your wits and band against these our foes, and let us lend our assistance to the publications that make strenuous efforts against this concentrated movement which is headed by Becker, Haggman, Grimes, Caylor and Covert. Read what is being said and done by Christianity, and take yourself to task if in any manner you are aiding this gigantic foe.

Through courtesy, I have occasionally tolerated "grace" at my table, but I now forewarn this for all time, where Christians are concerned. And I further feel that I must consider it a personal insult if at any time at a circle, seance, or social, held in my home, any person shall sing a song that makes reference to the Christian's teachings, known by me to be false and to be doing an injury to humanity. Erroneous teachings, embodied in song or instructions from the rostrum or print, have a tendency to blind the mind against truths. If we know truths and do not uphold and defend these, we retard the unfoldment of our own soul. Can we be honest and in any manner lend aid to the foe to Spiritualism?

Again I feel to raise my voice in a call for radical Spiritualists, and to repeat: Angels speed Radical Spiritualism. How many will send their names to me, to be listed as Anti-Christian Spiritualists?

I seek not to get a position as an office-holder! For such position I am not competent, I will know; but I trust the reader will grant that I may be influenced by invisible guides, to the extent of collecting the nucleus that eventually might become a body or army of stalwart fighters for an unimpeded progressive movement that will be upheld by angels of wisdom and truth.

ALLIE LINDSAY LYNCH.  
6345 Hermitage Ave., Chicago (Station O).

## Now if ever is the time for Spiritualists

to arouse. All the churches have combined against them. They are a power in the land. They are unprincipled in their methods. They believe that they can tumble off their sins on to the Savior, and hence it makes no difference to them if their acts are irreparable. Every Spiritualist and every medium in this broad land should send in a dollar for The Progressive Thinker, to aid in the great war it is now waging against the attacks of the Anti-Spiritualist Association. Every reader of this paper should act as our agent and send every other Spiritualist within their reach, and have them subscribe for The Progressive Thinker to assist in the struggle. Roll in the dollars.

That is the most perfect government under which a wrong to the humblest is an affront to all.—Seneca.

Some men do as much begrudge others a good name as they want one themselves; and perhaps that is the reason of it.—Penn.

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

## ANGELL PRIZE CONTEST RECITATIONS.

To Advance Humane Education in All Its Phases.

BY EMMA ROOD TUTTLE.

Lyciums and Societies that wish to get up the reading, interesting and paying entertainments can do so better than to have a Prize Contest. The contest plan, with full directions, is in the book, and may be easily managed. The book contains more quickly than an Angell Prize Contest! No one in his own town and keep a financial record.

TRY IT! PRICE, 30 CENTS.

Address  
EMMA ROOD TUTTLE,  
Berlin Heights, Ohio.

## VOLNEY'S RUINS

—AND—

## THE LAW OF NATURE,

TO WHICH IS ADDED

Volney's Answer to Dr. Prichard, a Biographical Notice by Count D'Arvi, and the Zodiacal Signs and Constellations by the Editor.  
Also, a Map of the Astrological Heavens of the Ancients.

Printed on heavy paper, from new plates, in large, clear type, with correct and beautiful illustrations. One vol., postpaid, 248 pages; paper, 50 cents; cloth, 75 cents. This is undoubtedly one of the best and most useful books ever published. It is a complete and exhaustive treatise on the history of the human mind, and the history of the human body, and the history of the human soul, and the history of the human spirit, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of the human reward, and the history of the human punishment, and the history of the human glory, and the history of the human shame, and the history of the human honor, and the history of the human dishonor, and the history of the human love, and the history of the human hate, and the history of the human joy, and the history of the human sorrow, and the history of the human peace, and the history of the human war, and the history of the human life, and the history of the human death, and the history of the human resurrection, and the history of the human judgment, and the history of



# The Progressive Thinker.

Published every Saturday at 40 Leaside Street  
J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

The Progressive Thinker will be furnished until further notice, at the following rates, invariably in advance.  
One year.....\$1.00  
Six months.....\$0.50  
Three months.....\$0.25  
Single copy.....\$0.05

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on foot banks, and to send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, 40 Leaside Street, Chicago, Ill.

CLUBS! IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, and then, when they find it so full of interest and value, they will be able to remit from \$1.00 to \$5.00 or more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the good of our paper and usefulness. The same suggestion will apply to all our publications. We will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker, and for one of our other papers, at the price of only one cent each, and we will be able to give them at the price of only two cents per week.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment. What an intellectual feast that small investment will furnish you. The subscription price of The Progressive Thinker is only 25 cents. For the same amount you can get only one or two pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

TAKE NOTICE!

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears.  
If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.  
Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, NOVEMBER 6, 1897.

## Moses Hull is a veteran

He is an intellectual warrior. He is superbly equipped for debate. He never shirks a responsibility. He never tires of doing good. The Progressive Thinker will be one of ten to give him ONE THOUSAND DOLLARS to enter the arena for the coming year to fight the members of the Anti-Spiritualist Association and to do missionary work. Are there nine others who feel as we do. You are badly off if you don't think that a dangerous horde is arraying itself against Spiritualism. Roll in your dollars to aid The Progressive Thinker in the struggle.

## THE COST OF BEING WISE.

Epicurus was a wise old stoic philosopher, once a slave in Phrygia. He was contemporary with Marcus Aurelius, the noblest and best of the Roman emperors. The latter showed his appreciation of the wise old sage, by thanking the gods for giving the world so worthy a character, from whose collected sayings there can be gleaned everywhere to conduct life with honor to himself and advantage to his country.

In book 2, chap. 27, sec. 6, of the Teachings of Epicurus, we find the following, as applicable now as 1800 years ago:

"Think you, you can be a sage, and continue to eat and drink and be wrathful and take offense just as you were wont? Nay, but you must watch and labor, and withdraw yourself from your household, and be despised by any serving boy, and be ridiculed by your neighbors, and to live in lower places everywhere, in honors, in authority, in courts of justice, in dealings of every kind."

The old sage concluded his lecture by telling his friends that they must either hold a place among the wise, else among the vulgar.

Since we have Epicurus in the hand, let us copy book 3, chap. 4, sec. 2, quite equal to the Golden Rule of Confucius, and better than anything touching human liberty credited to Jesus:

"That which thou wouldst not suffer thyself, seek not to lay upon others. Thou wouldst not be a slave, look not that others be not slaves to thee. For if thou endure to have slaves, it seems that thou thyself art first of all a slave. For virtue hath no communion with vice nor freedom with slavery."

## WOMEN IN THE SIXTH CENTURY.

"Are women human beings?" was the woman question as formulated in the sixth century. This startling inquiry was proposed by a bishop at the Council of Macon, and the reverend fathers were so amiable and so liberal as to devote several sessions to the consideration of the subject. They did not disdain the question as useless or frivolous, but gravely undertook the task of assigning to woman her proper place in creation.

With all her faults, they loved her still, and, moved partly, no doubt, by affection, they generously decided that she did not belong to the world of "naughts, leaves or goats," but was, in truth, a human being—Pearson's Weekly.

We don't know anything about any Council of Macon, or of its doings, but many years ago the writer listened to a very animated discussion between two church deacons, one of whom maintained that women have no souls. He challenged his opponent to produce one word of Bible proof establishing the contrary position, and quoted several texts which he insisted sustained his hypothesis that woman is not immortal.

## Remember that the de-

bate between Moses Hull and Elder Covert will be published in full in The Progressive Thinker. It alone will be worth a year's subscription. Every medium or Spiritualist in the United States should read it. The struggle has commenced. The members of the Anti-Spiritualist Convention, held at Anderson, Ind., are determined to suppress mediumship. The Progressive Thinker will lead in this conflict. Send in your subscription at once. Get all your Spiritualist friends to subscribe. No one but a traitor will refuse to aid in this struggle for our rights. We need 100,000 additional subscribers.

# There are hundreds of THE PENDING WAR

In Which the Churches Are Trying to Strangle Mediumship.

SPIRITUALISTS, MEET YOUR ENEMIES HALF-WAY—RISE FROM YOUR LETHARGY, OH! MEDUIMS, AND STEP TO THE FRONT, AND AID IN DEFENDING YOURSELVES.

We are no alarmist, nor are we a straggler in the rear of this great army of spiritual reform; only sanguine of an impending danger to our cause. An unusually formidable foe has arisen for the avowed purpose of making war on our mediums, war to the extermination; therefore The Progressive Thinker has thrown itself into the front of the battle, leading on the host of tried and true soldiers and will stay just as long as there is necessity for the defense of its opponents.

Take the Christian history of the Crusades, false in nearly every feature, yet it was a war, according to the churches' own showing, wherein more than six millions of lives were sacrificed, to wrest an empty sepulchre from the Saracens. The assailed people were at home, pursuing the arts of peace, worshipping one God, whom they served faithfully. Their assailants were brutal barbarians, led on by a cowardly priest, valiant when he had no opposition, but the veriest poltroon when surrounded by real danger. That a substantial good grew out of the Crusades all admit, for it resulted in the civilization of Europe; but it was at the expense of millions of lives, and the waste of boundless wealth.

The Crusades were followed by the religious wars in Spain, in which the Moors and Jews were the sufferers. What a terrible history! An entire people expatriated, or reduced to slavery. Princes, learned and refined, were converted into scullions for the kitchens by their Christian masters. Their lands, and cities and castles were confiscated by the Christian victors, their libraries were burned, and the Inquisition was called into service to silence those who would complain.

The bloody massacre of St. Bartholomew, with all its terrible horrors, wherein some 70,000 Huguenots were shot down on the 24th and 25th of August, 1570, is shocking beyond description, and we can only think of the event without heaping curses on that vile system of religion which incited to the crime, and induced its pontifical head at Rome to celebrate the event by a grand procession to the church of St. Louis, the singing of a joyous Te Deum, and the proclamation of a year of jubilee; but this was trifling in its consequences compared with the Christian wars on the Netherlands which lasted for years and almost desolated the country. Executions filled the land with blood. The inhabitants fled in terror before the Spanish, Italian and German forces, who were obeying the orders of the Pope. Thousands took refuge in England, Germany and Denmark. Those who remained were slaughtered, until, says the history, no heretics remained.

These are but a tithe of the outrages perpetrated by Christianity while proselytizing for the church. Instead of facts and logic opposition was silenced by extermination. But a new era dawned upon the world. Christianity divided into many sects. Each sect was a restraint, on the other, so as to unite all in a common work. This done they have cast about to find their strongest opponent. They have found it in Spiritualism. Having no faith in a continued life, discrediting the ability of the spirit to exist independently of the body, looking forward to a general resurrection and reanimation of the decayed and wasted clay element, they determined to make war on the new faith, and have taken measures to organize the churches of every denomination to aid in putting it down.

It is a strange anomaly that the first union of the discordant sects since the separation from the parent church, three and a half centuries ago, was formed to suppress that faith which they claim their Jesus came to reveal! Instead of resting belief on what is said to be proved by the resurrection of a dead God, Spiritualists insist they have communication with living spirits, survivals of departed friends, who give evidences that they lately lived in the flesh, and now survive in spirit form. In place of faith they have substituted knowledge. And though conscious that these are those who have caught the contagion of falsehood from Paul, who inquired, Rom. 11:7:—

"If the truth of God hath more abounded through my lie unto his glory; why yet am I also judged a sinner?"

Yet they propose to suppress all lies and every form of fraud within their ranks; but they will not give the lie to their own senses because despicable and worthless humbugs are fraudulent! trying to imitate genuine spiritual communications; neither will they go back on Truth because Error combines to work its destruction.

## USEFULLY EMPLOYED.

J. C. Hull, once a preacher in St. Paul, Minn., and now an inmate of an state prison at Stillwater, under conviction of attempting to poison his wife, has been assigned to the duty of catching rats that infest the cells and corridors, and is reported to be becoming quite efficient in the task. When there are no rats that require catching he is kept busy with odd jobs about the yard.—Ex.

It is said every one will reach his true level sometime in life. It is probable Rev. Hull has found his in rat catching.

## Now is the time to sub-

scribe for The Progressive Thinker. The war against Spiritualism has commenced. The members of the Anti-Spiritualist Convention, held at Anderson, Ind., have resolved to suppress mediumship. They must be met in this conflict at once. Every Spiritualist should aid. The Progressive Thinker in this struggle. Send in your subscription at once. Tell all your Spiritualist friends to subscribe. If you can't send one dollar, send 25 cents for a trial subscription. Try, however, and send the dollar.

# Spiritualists arouse! The

members of the Anti-Spiritualist Convention are trying to suppress Spiritualism. Assist The Progressive Thinker in the struggle by at least sending to this office 25 cents for a three months' subscription. But we would prefer that you roll in the dollar.

## MOSES HULL.

Shall he be sent forth as a General Missionary to Defend our Cause?

We call the attention of our readers to the letter on our first page from that eminent Spiritualist and philanthropist of Washington, D. C., Mr. Theodore F. Mayer. He is the second one who has offered to give ONE HUNDRED DOLLARS toward raising ONE THOUSAND DOLLARS to defray the expenses of Moses Hull to act as General Missionary to awaken Spiritualists all over the United States to the dangers that threaten them in the combination of all the churches to suppress mediumship and destroy Spiritualism. The article that appears on our second page, special correspondence from Anderson, Ind., to the Chicago Chronicle, illustrates in a marked degree what the Church Octopus proposes to do with mediums. Read it. Now, Spiritualists, raise at once the THOUSAND DOLLARS! Read and re-read Mr. Mayer's ringing letter. See what he proposes to do, and then let the dollars roll from your pockets. Sum up from one dollar to one hundred will be received at this office. Let Sunday, November 21, be set aside and then every meeting in the United States in harmony with the movement take up a collection for this special purpose. Every medium in the United States should, too, on that day, or on some other, if more convenient, hold a circle and aid in raising the amount required. To falter now is criminal. Every medium should awaken at once and assist in this struggle.

## AMOUNT TRUS FAR RAISED.

Progressive Thinker .....\$100.00  
Theo. F. Mayer ..... 100.00  
Mrs. H. G. Waterman ..... 1.00  
Wm. B. Besock ..... 1.00  
Jane Polson ..... 1.00

## THE HULL-COVERT DEBATE.

It will be furnished to each subscriber complete.

## TO BE EVANGELIZED.

Now we have news that Chicago is to be evangelized. The American Christian Missionary Society, late in National Convention at Indianapolis, took up the subject, and determined that Chicago should be the principal field of action during the next few years. The work is to be under the special charge of the Home Missionary Department. Dr. John Henry Burrows seems to have been an important factor in the convention. He addressed that body, his subject, "The Christian Conquest and Conquest in Asia." It was stated by him that already 1,000,000 converts had been made in that country, but he did not tell of the many hundreds of millions who reject the faith, their men of education insisting that their system of religion is better adapted to those people than is Christianity.

## "WE HAVE NO EVIDENCE."

The poet Shelley was asked by his friend Trelawney, "Do you believe in the immortality of the spirit?" Shelley replied: "Certainly not. How can I? We know nothing; we have no evidence."

Was not that position of Shelley correct in 1822? Near thirty years in advance of modern Spiritualism. Save the claim that Jesus rose from the dead and there was not a particle of proof of immortality, and that at best was hearsay passing down through sixty generations. Were Shelley's way of dealing with the facts in his possession which any honest investigator of Spiritualism has access to, he would be as earnest a believer as any one.

## A STAB AT CHRISTIANITY.

Lord Dufferin, one of the most prominent of England's nobility, generally an ambassador to some foreign power to either formulate a new treaty else settle a dispute concerning one, at a banquet lately given him at Belfast, is reported to have said:

"In spite of Christianity and humanitarian principles, no nation's possessions are safe, unless she can guard them with her own right arm."

And it is other Christian nations from which the danger comes! Is that a painful reflection, inadvertently expressed, on that system of religion which is eternally prating about "brotherhood and peace?"

## AN INERRANT BIBLE.

John Ruskin, the learned English artist and author, in one of his "Letters to the Clergy," says: "I have read the New Testament through in the earliest Greek manuscript—eleventh century—which I could get hold of. I examined every syllable of it, and have made more notes of various readings and on the real meanings than you could get through in a year's work."

Is not that rather rough on an inerrant Bible, every chapter, paragraph, word and syllable inspired by God? and yet filled with conflicting statements.

## A CONGRESS OF RELIGIONS.

A Congress of Religions was in session at Nashville, Tenn., on the 22d ult. Hindooism, Parseeism, Buddhism and Mohammedanism were represented as was the Christian. Dr. James, of the Cambridge school of comparative religions, addressed the body, and maintained the heart of all religions is the same, and that over each of the several religions has its defender. We notice Dr. H. W. Thomas, of this city, was there to voice Liberal Christianity.

## Members of the Anti-

Spiritualist Convention, which met at Anderson, Ind., are determined to harass Spiritualists by having odious laws enacted in every State and city to suppress mediumship. The Progressive Thinker leads in the fight against them. Have your Spiritualist friends subscribe for it at once, to assist in the great conflict at hand. Tell them of the magnificent premium we offer. They can send at least a trial subscription, three months for 25 cents. But the dollar will help us most.

# Fire--fire at the enemy!!

That is what we are doing! We shall fire facts at them. That is what our Moses did at Anderson, Ind. Every shot took effect, too, doing a most excellent work, and those shots will appear in The Progressive Thinker, having been secured at great expense. You should see them. The battle has only commenced. Roll in your dollars for The Progressive Thinker, ONE HUNDRED THOUSAND or more. Spiritualists and mediums who now shrink their sacred duty are only fit to be slaves.

## A DYING FAITH.

The New York Independent recently said: "Three thousand churches in the United States reported not a single conversion during 1896." Had they declared war on Spiritualism a little earlier in the year there would have been six thousand in a similar condition for 1897.

## A DELUSION.

Leo D. Weil, a young photographer of Chicago, has just gone insane on the subject of Christian Science. He was sent to the detention hospital a few days ago, and was locked up to prevent his doing violence.

## 25 GENTS.

## The Hull-Covert Debate.

Do you know a good thing when you see it? Do you ever realize the fact that to even hear of a good thing often proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing—something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your quarters, and in return therefore we propose to give you The Progressive Thinker for three months. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper at once.

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. Those lectures were listened to by crowded houses in this city, and though the Spiritualists will not by any means endorse all that she says in them, yet they will find them full of suggestive thought. They are submitted to our readers as specimens of the views of one of England's leading minds (and not to beget controversy), and in that respect they will prove invaluable, and will keep our readers posted in the current thought of the day. The lectures embrace the following subjects:

## First Lecture: "Sorrow and Evil—Their Cause and Cure."

## Second Lecture: "Clairvoyance and Mental Healing."

## Third Lecture: "Proofs of the Existence of the Soul."

## Fourth Lecture: "Seen by the Occult Eye."

Those lectures alone are worth more than a year's subscription. But the above is not all that we promise you for 25 cents. Realizing the fact that your intellectual stomachs may be capacious, we offer you—no doubt to your great surprise—still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is a check of grand, soul-elevating statements. Five thousand paid 50 cents each to hear that lecture in Chicago. You can read it monthly for one year, and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Darwin, the California philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It should be read by every thinking mind in the United States.

Don't become excited over the great offer we are making to every subscriber for three months. You will get still more than the above. You will have an opportunity of reading an able address by Col. Dohoney, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and History."

What we have offered in connection with every yearly or three months' subscription ought to bring us 100,000 subscribers. Had you been in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and 50 cents for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollars!

## Bear in mind that a con-

flict is at hand. The Progressive Thinker has employed twenty-five experts, residents of Chicago and New York City, who are gathering data to show the deep-seated corruption among church members and ministers of the gospel. Their report will follow the publication of the great debate between Moses Hull and Elder Covert, at Anderson, Ind., and it will astound the world! Assist in this great struggle by sending in your subscription at once. Tell all your Spiritualist friends to send for The Progressive Thinker. If they cannot send a dollar, send 25 cents to assist us in this conflict. Don't delay. In order to fight this battle successfully we should have 100,000 additional subscribers. Roll in the dollars.

# SPIRITUALISM A POLAR STAR.

Illustrated With Some Personal Experience.

To the Editor:—It is some satisfaction to know that all truly progressive clergymen recognize the great principles of the Spiritual philosophy. They are daily multiplying, while they are represented by such men as M. J. Savage, of New York; Dr. Thomas of Chicago, and others who have the courage of their convictions, regardless of the frowns of Mrs. Grundy and "what will people say?"

But the conservatives who preach more for the "loaves and fishes" than for principle and truth, still grope in the dark, in total ignorance of Spiritualism, and all that is implied in mediumship organization. They had better take a good look into the delicate and subtle laws and principles of mediumship, and inform themselves upon the spiritual philosophy.

Rev. Theodore Parker was a true reformer, a man of great intellect and great culture; in fact he was the hero of the pulpit! But did he attempt to form an Anti-Spiritual organization? Let us see what this indefatigable brain worker said concerning Spiritualism, some forty years ago: "This party has an idea wider and deeper than that of the Catholic or Protestant, namely, that God still inspires man as much as ever; that he is immanent in spirit as in space."

"This doctrine may be called Spiritualism. This relies on no church tradition, nor Scripture, as the last ground and infallible rule. It counts these things teachers, if they teach, not masters; helps, if they help, not authorities. It relies on the divine presence in the soul of man—the eternal word of God, which is truth, as it speaks through the faculties he has given. It believes God is near the soul as matter is to the sense; thinks the canon of revelation not yet closed, nor God exhausted. It sees him in nature's perfect work; hears him in all scriptures, Jewish and Pagan; feels him in the inspiration of the heart; it lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore can use all time and every place. It reckons forms useful to such as they help. Its temple is all space, its shrine the good heart, its creed all truth, its ritual works of love and utility; its profession of faith a divine life."

Thus spake the ethical thinker—that grand man, Theodore Parker.

Regarding mediumship, I have somewhere and at some time read a very plausible theory of how a medium is controlled, though I cannot remember the author of the theory, but will reproduce the idea from memory: It is, that a medium is a person whose physical body manufactures a superabundance of what is called the nervo-vital fluid. This substance seems to be the connecting link between mind and matter, or mind and the body, and responds to our will-power when we move a hand or foot; this fluid acts at once upon the subordinate muscle and nerves, while under the control of the individual will and action is the simple result.

And so it is in mediumship, an outside will, or the controlling spiritual intelligence throws a psychological influence upon the medium, and with his positive will-power gathers up a portion of this same nervo-vital force, and moves the medium's hand to write, or the vocal organs to speak.

Both clergymen and ultra materialists have demonstrated the facts of mediumship and spiritual communication, with out leaving their own families to find an instrument of communication. Let others do likewise. Clairaudience cheers the heart and robs death of its sting, and the grave of its victory.

I frequently hear clairaudiently the representation of brass bands, first at a distance, and then approaching nearer, and still nearer, until the music seems complete and perfect.

Only the last week I heard what purported to be Gen. Tom Thumb, and little Commodore Nutt playing and singing "Yankee Doodle, Dandy," their music was teeming with mirth, and carried me back to other days.

On several occasions have I listened to a band of singers, giving the name—Aea Hutchinson, and reproducing the words: "We have come from the mountain of the Old Granite State," etc.

Upon one occasion, I heard clairaudiently, fine music and singing, at the conclusion of which came in a deep bass voice the name "Babcock." Hence I concluded that I had doubtless been listening to some of the "Highland Eolanders," hired by Mr. Babcock, and who so delighted New England audiences with the bardic of musical attainment. Mr. B.'s favorite bass solo was "Rocked in the Cradle of the Deep." It said he could sound the scale as low as double G, and so it with the greatest ease and distinctness.

In conclusion, and for the benefit of the Anti-Spiritualist organization, I will briefly describe an incident that occurred quite lately:

At day-break the morning of the 19th of August, this was pronounced several times in my ear: "Your cousin, J. D. A.—(giving full name) is in the spirit land." This circumstance I mentioned to my family at the breakfast table. Four days later I received a letter from a lady in Galesburg, Ill (first cousin of mine) telling me in pathetic words of the death of her only brother, J. D. A.—which occurred August 13, 1897.

Let me say, the voice that brought me this simple, yet beautiful prophecy, was indeed the familiar voice of my father, who passed to spirit-life, January 16, 1849.

Again, while writing my letter of condolence to this aged cousin (now in her eighty-first year) the sweet voice of my mother, who passed to spirit-life, February 15, 1854, was singing in my ear until the missive was completed.

## "And they that tell us of these glorious things

The blessed visitants of happier spheres, Whose presence felt on gently wafting wings Is known more frequent in these later years; For they unsal the eyes that long have been Shut out from truth by what the preacher saith, And are proclaiming to the sons of men, That God is love, and that there is no death."

"Oh, God! we thank thee that the time has come To melt the shadow of this vast eclipse; It rolls away, and lo! from those long dumb, Hosannas rise, and praise is on their lips; The purple morning breaketh grand and sweet, It brings a day the earth may not forget, Its airy streamers flow beneath the feet."

Of that glad sun, that rises not to set."

Limona, Fla. E. T. DICKINSON.

## Look Out for an Impostor.

To the Editor:—Would you kindly draw the attention of the Spiritualist public, and especially the friends at Fort Wayne, Ind., to the fact that there is a woman traveling as a medium under the nom de plume of Mrs. Maggie Waite, of San Francisco, Cal. The woman is tall and slender, hair and eyes very dark. I never was in Fort Wayne, but a gentleman who came to my parlors last week to see Mrs. Maggie Waite, was surprised to meet me—told me I was not the lady he met in Fort Wayne, and what is worse, told me I was an impostor. It is to be hoped the Spiritualists will look out for her.

Chicago, Ill. MRS. MAGGIE WAITE.

## Fear nothing so much as sin and your moral heroism is

complete.—C. Simmons.

Prodigality is the vice of a weak nature, as avarice is of a strong one.—H. Taylor.

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



## CHRISTIANITY VS. ASTROLOGY.

### Lessons Drawn From the History of the Past Concerning Religion.

During my late sojourn in London, a friend, knowing my deep interest in the various religions, ancient and modern, called my attention to a work entitled, "The Faiths, Facts and Frauds of Religious History," by Emma Hardinge Britten.

The author takes the broad ground that Christianity drew the material for its construction from the religious theories and beliefs of remote antiquity, that every form of theological belief has been derived from the impersonation of astronomical signs and the movements of the heavenly bodies. In a word, "Theology with all its rites and mysteries, is astronomy in action, and ecclesiasticism is the play, composed of its legends and myths personified."

Mrs. Britten handles the subject in a masterly manner, quoting from many well-known authorities concerning ancient religions to sustain her position.

"The above work is one of the most concise and direct expositions, drawn from the history of the past, concerning the world's religions, that has come to my notice. The author lays bare the fraud and deception practiced by the so-called Christian Fathers, in combining the religions based upon astrology, with the inspired words of the seers and sages of old. These are so adroitly mixed by priest and monk, that the mind is mystified and unable to solve the problem."

Godfrey Higgins in his "Anacalsysis" (page 245) says: "The adventures of Jesus are all depicted in the constellations—that the fortunes of Jacob's family were read in the stars, and that Isaiah regarded the heavens as a book." All of which is very suggestive to the thinker. Higgins further says that from the celebrated Buddha and Krishna of India were supplied most of the superstitions which became engrafted into the religion of Jesus Christ.

#### CHINESE SACRED TEACHINGS.

Mrs. Britten asserts that the doctrines taught by Confucius must not be taken as samples of Mongolian theology. Confucius gave to his country a pure and beautiful code of morality, though it did not originate with him, but was taken from certain Chinese sacred books, edited or compiled by him from manuscripts which were quite ancient in his time. In these writings were found all the traditions concerning Paradise, the Fall, the doctrines of Divine Incarnation, the story of the God-man being born through the maternity of a pure virgin and the Vicarious Atonement for sin. She also pointedly refers to a certain mandarin who reproved Mr. Le Hue, the eminent French missionary in this wise: "You are a man of prayer. Why do you steal our Buddha and offer him back to us as your Christ? Go to school and learn that Buddha was old enough to be grandfather to an age of Christs before yours was born." The reader is referred to the antiquities which are becoming more numerous every year, through the various excavations. Upon these are written or engraved unmistakable evidences of the truth, Mrs. Britten weaving all in combination with her own thought into a mass of testimony so conclusive that it cannot fail to carry conviction to all unprejudiced minds.

#### TEACHINGS OF SPIRITS.

While much evidence is presented from the mortal plane of life, proving that Christianity and all other religions originated in the starry firmament, as read and understood by the ancients, I do not understand that any testimony is offered from spirit life in the work referred to. However, no statement is made in "The Faiths, Facts and Frauds of Religious History" which does not correspond with the testimony of the ancient spirits whose communications are compiled in "Antiquity Unveiled." Indeed, these spirits go further and give more direct and comprehensive evidence as to these matters, from the fact that they lived at the period when these astrological religions ruled. Their testimony has not thus far been refuted. They also inform us that if we will investigate even at this late day, proof positive will be found that all religions are the outgrowth of astronomical and astrological myths and legends. They affirm that the ethical teachings of India and Egypt have been utilized, as well as similar teachings from other lands, to formulate the Christian religion; also that tradition and the manipulation of religious history have been employed to cover up their real meaning, but nevertheless it was still possible for the unprejudiced student to unravel these mysteries.

Here allow me to state that such researches as I was enabled to make during my recent visit to the old world has so confirmed the statements of these spirits, that I am more than ever convinced of their truth. From what source could we expect to obtain more direct and valuable testimony upon this important subject, than from those witnesses who could read and understand the starry gospels, displayed upon the blue dome above. I wish just here to call the attention of the reader to the remarkable testimony of Spirit Deva Bodhisatoua. He was of a line of prophets from Buddha down. He says: "It was I who first taught in India long before the Christian era, the metaphysical-allegorical style, claimed after my time, to have come from one who never existed, Jesus of Nazareth. These gospels were transferred to Singapore, where they afterward came into the possession of Apollonius of Tyana. Their original names in your modern tongue would represent the four seasons of the year, but were afterwards used, or misused, to typify the Savior of mankind. Their real meaning as understood by the Hindoos were as follows: First, the preparation of the ground—the planting of the seed—the harvest time or the gathering in, and the feast time or the harvest home. This is what these books meant, when interpreted by the aid of certain stars, in what is now termed the zodiac, the 'Star of the East,' being simply a signal for seeding or planting time. These writings were first given to me in a trance, and did not originate with me. They were the reflex of spirits upon my receptive organism. In an allegorical sense, these writings could injure no one, but when used by priests to gain power, they holding the secret key, it ended in enslaving the intellects of their fellow-men. These gospels that were taken from India by Apollonius were modified by him to suit his spiritual nature, though much of the force and sublimity of their language was lost in translation through so many tongues. As near as I can give their name, they would be called in your language the 'Code of the Initiated.' Thus ends the important testimony of this ancient Hindoo prophet.

In the early part of the first century there was in Rome a society known as the 'Initiated.' It comprised the learned men of the then civilized world. The secret name of that society was 'The Sons of the Sun,' and its members understood that their religious teachings related to the sun, the planets, and especially to the signs of the zodiac, and out of these religious traditions it is evident that Christianity has been developed.

#### SYMBOLS OF SUN-WORSHIP.

Before as well as at the beginning of the Christian era were found upon the ancient temples and tombs symbols of the religion of sun-worship. In Phoenicia and in the Palmyrene Desert, also in Sicily, Egypt, the Isle of Cyprus and Greece, as well as throughout the then civilized world, all religions could be unlocked by one key, and that consisted of the signs of the zodiac. We are informed that the mitre had originally twelve points, representing the twelve signs of the zodiac, but as Catholicism advanced it became necessary to conceal this fact in such a manner that its astrological significance would not be too apparent to the public eye. We are also told that the zodiac, as understood by the ancients belonging to the society of the initiated, explains the story or legend of the house of Bethlehem, or the house of corn, as well as the sign of the virgin, and in fact that all these signs

made it very plain, even at the period of the Christian era, that the history of Jesus Christ was symbolized among the stars, thousands of years before the alleged period of his birth.

The record of this fact has been engraved upon the stone pages of temple and monument, all through the ages of antiquity.

#### THE SACRED STAR.

While at Cologne recently the writer saw at the Roman Catholic cathedral of that ancient city a relic of great importance, bearing upon this subject, called "The Sacred Star." It was in the form of a design, inlaid in Mosaic upon the stone floor in the centre of the cathedral, and in front of the main altar. This remarkable symbol occupies a space of about twenty feet square, portraying the astronomical and astrological representation of the very starry legend described by Deva Bodhisatoua. The entire figure is done in Mosaic and in the highest style of the art. In the centre is represented the Sun, around the Sun are the twelve signs of the zodiac, and around these signs the four seasons of the year are symbolized, the whole forming a beautiful and artistic design. Notwithstanding that I am aware that the Roman Catholic religion, as well as the pagan religions from which it sprung, had its origin in astrology, I was not a little surprised to find the fact made so evident by what I saw in this cathedral, and still more surprised when I found that permission would not be given to photograph the same, though I succeeded in taking a rough pencil sketch.

The question naturally arises: Why should this symbol be executed in that place, and in that manner, and permission refused to photograph it, although anything else in the cathedral is allowed to be photographed? We might also ask: Why do Christian churches have stained glass windows representing characters drawn from Bible traditions? Why do we find in the only real Christian churches (the Roman Catholic) the symbolic images and painted scenes, executed by the best artists, representing alleged events in which the people profess to believe, and which form a part of their religion? Because these symbolic representations have to the devotees a meaning. The reader may safely conclude that the "Sacred Star," so prominently and artistically laid in the floor of the Cologne Cathedral, has a significant meaning, which is fully set forth in the foregoing digest.

Now, if this symbol, or emblem, does not mean that the Christian religion had its origin in astrology, as set forth by Deva Bodhisatoua, Mrs. Britten, and many other able writers, thinkers and independent scholars, what does it mean? Again, why is the emblem of the sun represented upon the garb of priesthood and in the churches, if the Christian religion did not have its origin in sun-worship?

Why are the temples, monuments and tombs of antiquity covered with indelible characters, proving the pagan astrological origin of the Christian religion, unless it is true? Many object lessons in proof of this truth may be drawn from a visit to the great collection of celebrated antiquities found in the British Museum, which the writer has had a recent opportunity to examine. Every year new pages written or engraved upon stone are being discovered amidst ancient ruins. They compose volumes which cannot be burned by religious bigots, volumes which expose the tremendous frauds practiced upon unsuspecting people.

In view of the knowledge that is within the reach of even the ordinary student in these days, there seems to be no valid reason why Spiritualists or the teachers of Spiritualism, should still hug the dogmas and doctrines of the dark ages, thus placing a barrier between themselves and the light of truth, and still continue to lead their hearers astray.

Is it not high time for the teachers of Spiritualism to discard these religious barnacles? Many who stand upon our rostrum in the capacity of teachers are following the methods of the church, in their efforts to reconcile Spiritualism with the teachings of the Bible, as though that was a necessary preliminary to progress. We realize that all there is in the Bible records that is of value reached our world through the sensitive oracles and ages of old, but these valuable records are so blended with the worthless products of mythology, that even the intellectual giants who are struggling with these problems in Biblical lore, are unable to separate the wheat from the chaff, but are forced to yield and acknowledge the unreliability of Bible records. This compounding of the old and the new is a custom of priestcraft and very ancient, as history proves, and I deeply regret that the advance of Spiritualism is retarded by such cloag.

The religion of the stars was doubtless suited to the time and condition of mankind when it prevailed. However, Modern Spiritualism and careful research have proved all such religions to be relics of mythological traditions.

Philadelphia, Pa.

---

## WARNED BY A VOICE.

### Rescue of a Crew of Eight of the Schooner Gifford.

#### CAPTAIN KRONHART, MYSTERIOUSLY AWAKENED, FINDS THE SHIP SINKING.

Amid the snorting of tugs, the growling of hoarse whistles and under clouds of dense black smoke eight hardy seamen climbed over the rail of the schooner City of Sheboygan last night, seized a slippery rope and slid toward the surface of the Chicago river. One by one they landed in the bottom of a yawl-boat, a fragile craft that, hours before, had saved them from the fate of the vessel they had manned—a place at the bottom of Lake Michigan.

Once in the yawl the men pulled at four pairs of oars. A few minutes later they scrambled upon the Dunham dock, then hurried off to their homes to tell of the wildest night they had ever seen at sea and how their safety was due to a supernatural voice.

#### WARNED BY A VOICE.

This is the story they told: The schooner F. W. Gifford, Capt. Charles Kronhart, laden with iron ore, was riding a heavy sea. Twenty-five miles off the east coast of the lake it bore toward Fruitport, Mich., having left Escanaba behind. It was 9 o'clock Thursday night, October 21. Capt. Kronhart had been sleeping in his stateroom for an hour. The mate was in charge of the vessel. A strong wind was blowing—a wind that came in gusts, with now and then a sheet of rain. The night was as dark as a "stack of black cats." There was not a light discernible except that at the masthead of the Gifford.

The mate and his crew of six men watched closely that neither wind nor wave got the better of the schooner. Everything seemed safe and they were talking of a prosperous trip. Unexpectedly Capt. Kronhart was wakened among the men. No one could see him; it was too dark. But they knew he was there for above the howling of the wind and the beating of the waves they heard him shout: "What is it, mate?"

"What is what, sir?" inquired the mate.

"Didn't you call me?" roared the captain.

"I did not, sir," replied the mate.

"That's strange," said the captain. "I was asleep in my bunk. I heard your voice as plain as day. It said: 'Captain, we want you on deck, sir.' It woke me up and here I am. There's something wrong. Have you taken the soundings to see if the schooner is dry?"

"Not since you turned in, sir," said the mate in reply.

The captain ordered the soundings taken. The line came up wet. The hold was two-thirds full of water.

The ship was sinking and the captain ordered the men into the boats. With a compass, a fog horn, a few provisions and a can of oil they deserted the schooner.

After three hours' hard pulling they were rescued by the City of Sheboygan.—Chicago Record.

## SCRIPTURE RE-STATEd.

### A Believing Infidel's View of the Bible.

Are you a Christian? Are you an infidel? Are you a skeptic? Did you ever have any difficulty in understanding the Bible? If any of these questions you can answer in the affirmative, you can answer in the negative, too. Did you ever think of this—that infidels make bawdy jokes? Did you ever think that some horses cannot be forced to do that which they cannot understand? Did you ever see a good horse abused? I think I have. I do not know everything, but I do know what it is to be abused and misled by a scoundrel. I have the finger of scorn pointed towards me, and be ostracized from good society because I could not understand the Bible as some ignoramus explained it. I know what it is to be treated like a cur dog because I could not understand the Bible as some man from the rib of Adam, or that Jonah was a man and was swallowed by a whale and vomited forth in just three days. I know the feelings of a man when he is called insane by a lunatic, when he could not believe that Jesus Christ was born of a virgin, or that a virgin Mary without father and mother should still a virgin. I never could quite understand why it was that a man was obliged to renounce all reason and sense in order to become a true Christian. It always appeared to me that the true religion could be enjoyed by persons of sense as well as by a drivelling idiot. If not, why not? I never could quite understand why it was that the more zealous a person became for the so-called Christianity of to-day, the less honor he or she possessed, but such seems to be the case, and many of the business men of the country know it to be a fact—some of them by sad experience. A man may be a loving husband, a good father, an upright citizen and a good neighbor, still if he does not say he believes the many unreasonable things certified to by the church, he is not a Christian, like a dog while living, and sends him to hell when dead. This has always been the policy of the church, to either rule or ruin, and the reason why church and State are not united to-day is because the churches are jealous of each other, and the State is jealous of the Christians. Christianity enough in any church to entitle it to be entrusted with the affairs of government.

I believe these statements to be solid, cold, hard facts. Now the object of this article is to explain many of the alleged passages in the Holy Bible as I understand them, and to show that as bad a book as the preachers would represent to us.

And I think I will show before I get through where the trouble is and why there are skeptics, infidels and agnostics in as well as out of the church of Christ, and why the church is so full of trouble. I have been there. I have had lunatics call me crazy. I have had hypocrites call me an infidel, and I think I know where the trouble is. We will see.

#### THE BIBLE IS ALLEGORY, NOT FACT.

I will simply start with this proposition, that the Bible has been represented as a history of facts; that the accounts given there of Jonah and the whale, of Eve made from the rib of Adam, of the birth of Jesus Christ, of the virgin Mary, have been taught as though they were real occurrences, when they were not. And I now come forth with this startling proposition, that the Holy Bible is not a history of facts, as usually represented, but that the principal characters mentioned therein are no more real characters than the characters of the fables of Aesop, or the characters of the plays of Shakespeare, or the characters of the novels of Dickens, or the characters of the comedies of Moliere, or the characters of the tragedies of Shakespeare, or the characters of the epics of Homer, or the characters of the romances of Chaucer, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West, or the characters of the stories of the South Sea Islands, or the characters of the tales of the Arabian Nights, or the characters of the legends of the Middle Ages, or the characters of the romances of the Renaissance, or the characters of the sagas of the North, or the characters of the legends of the South, or the characters of the myths of the East, or the characters of the fables of the West,







## QUESTIONS AND ANSWERS

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

F. G.: Q. (1) Who were the Phoenicians?  
(2) Were the Jews a branch?  
(3) Has not Catholicism brought down many of the ideas and customs of the ancient pagan religions?  
(4) Is not Christianity passing through a similar process of change at present, adapting itself to the change of thought founded on the scientific methods?

A. Little is known of the mighty empire of the Phoenicians which at one time led in civilization. Tyre and Sidon were the last remains of its glory. They were Semitic, like the Hebrews, and hence traders. They held the commerce of their time. Yet mighty as was their civilization and influential in shaping the destinies of the empires which followed, their literature, whatever it was, became merged into that of the nations which followed and their religion which was phallic, nature worship, and the generative principles, appears even in the purest Christian worship.

(2) The Jews were Semitic, as were the Arabs. When as a "shepherd tribe," they invaded Egypt, their condition was exactly like that of the Bedouins of the present. They were a horde of skin-clad robbers, whose only wealth was in their herds. They came from the desert without recorded lineage, and from whatever family stock is absolutely unknown, and apparently impossible, to determine.

(3) Catholicism under different names, absorbed all the chief observances, rites and customs of the pagan world.

(4) The leaders of Christianity are making desperate efforts to keep abreast of the spirit of the age. With devious turnings and twistings, with surges ahead, and masterly retreats; with brave acceptance of the interpretations of science, and red-hot denunciations of its conclusions; reception of the higher criticism, and going back to literal acceptance of the word as inspired, word and letter; rampant skepticism, and fierce heresy contests, what is called Christianity of to-day is as different from that of one hundred years ago, as an educated man is from a savage. The reverence for the priest is gone; the "sanctity of the cloth" has disappeared; the dogmas on the belief in which eternal salvation was taught to depend have fled in shame to the uttermost bounds; the fires of hell have been extinguished; the Devil has passed like the monster of a dream, the tyrant fancy placed on the throne of the universe has vanished like a fog bank in the rays of the sun, yet Christianity claims to be unchanged, ever the same, and presents itself to the world for recognition, as the one only eternal system. It adds to, and eliminates the demands of each passing generation, being truly "all things to all men." It has constantly fought to the death every new thought until that thought had won its way to popular acceptance, and then claimed it as its own. Yet the clergy stand in their pulpits and preach the old doctrines knowing them to be false, and the laity listen, with an incredulous smile, pretending to believe. It is a pretty game of mutual deception. It was said in the later days of the old pagan religion of Rome, that it was surprising how two augurs (priests) could look each other in the face without laughing. It is yet more astonishing how two Christian ministers can meet without laughing each other in the face! Christianity is passing through a change, but the end will not be the grafting of the scientific methods unto its stem. The existence of the Christian religion depends on man's ignorance of science, and when knowledge comes this religion of fear disappears.

"Mother." Q. I have a little girl, very nervous and fearful of the dark. We have tried almost every means to overcome her excitable temper. Can you recommend any method?

A. Children with highly wrought imaginations often mistake their fancies for realities, and the creations thus brought before them frighten them. When in their beds they think of strange beings, and these come before them, and are mistaken for living beings. Especially is this true when their minds have been filled with horrible stories, of hell and the Devil, rooted as these are in ages of heridity. To illustrate, take the instance of a little girl who was left alone with her nurse one evening, and being wakeful annoyed her guardian.

"You'd better get ter sleep, quick," commanded the nurse.

"I don't want to," replied the child.  
"You don't! Den I see gwine out an' call in de black Debbil, wid big sharp horns an' a long tail. When he finds yer awake, he'll bite yer head right off, er maybe carry yer off to de hot place. Nothin' could suit him better. He cotched a little gal jest t'other day, an' n'obody haint heard ob her sence."

The child covered her head with a counterpane, scarcely daring to breathe; she was so still the nurse thought she slept. Her wakefulness presaged a fever, which was heightened by her fright, and the nursing found her delirious. The end rapidly approached and in a paroxysm of fear, calling on her dear mamma and papa to hold her fast and not let her be carried away, she died. A glory came to her pale face, with the sweetness of a flower, replete with her departing spirit after it had met the angels and knew the real, but the stricken ones could not look through the mists of their tears, nor find a solace for their broken hearts.

Mankind has been treated like the child, but it has survived to outgrow its age of terrors. Our ancestors were credulous as children, and believed the voice of the priest to be the voice of God. If they did not believe and act as the priest commanded, they were threatened with the Devil, a monster roaming up and down the earth, seeking whom he might devour; and a hell of molten fire, wherein sinners burned forever. They were frightened into a delirium which began in the age of Constantine the Great, and lasted without intermission until late in the seventeenth century. The fever from the Devil scare lasted fifteen hundred years, during which humanity from its bed of torture cried for the pure waters of truth and received at the hands of priests narcotizing draughts distilled from the dead past.

Give your child pleasant ideas to shape her fancies. Tell her of the good and lovely angels who watch over her. Show her pleasant pictures, and allow no domestic or nurse to distort her imagination.

He is a fool who cannot be angry; but he is a wise man who will not.—Old Proverb.

If we try to obtain perpetual change, change itself will become monotonous.—Ruskin.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakespeare.

## THE PARSON'S MISTAKE.

A quiet reigned through the little town  
While the church bells tolled for Deacon Brown,  
And the church was filled, all the space within,  
With neighbors and friends, and many kin;  
And the parson rose with stately mien,  
And gazed around on the solemn scene,  
And told how the church could never find  
Another saint with more saintly mind;  
For the Deacon's wealth was often given  
That sinners might learn the way to heaven.  
He walked in the road his parents trod  
And tried to mark out the way to God;  
He went to church on the Lord's own day,  
And in his family oft did pray;  
He was a bright and shining light  
Who never feared to do the right.

But there were those in that little town  
Who knew yet more of Deacon Brown:  
They knew his love of church and creed  
Never surpassed his worldly greed.  
He gave the church of wealth he had made,  
And took it back in his next sharp trade;  
And turned the needy from his gate,  
And pinched and scrimped early and late,  
And when an erring mortal fell,  
He was always swift the tale to tell;  
And charity for human kind  
Was something the Deacon couldn't find.

But the parson told them how, afar,  
Beyond the realm of sun and star,  
In a wondrous world of bliss untold,  
Where gates are pearls and streets of gold,  
The Deacon had joined the blood-washed throng  
And lifted his voice in holy song.  
But little knew he of a realm of bliss,  
For the truth is plain and it is this:  
The Deacon's soul was so mean and small,  
That it did not leave this world at all!

ASTRA.

## YO'S BEN A GOOD OLE MUDDER.

Hold heah, my deah ole honey, whut makes yo' han' so col'?

I guess youse gittin' feeble now, erlong wid gittin' ole; Yousen ben a deah ole padnah, and I hate ter hab yer go, But I know de Lawd will take yo' up ter hebban, an' I know

De angels all will welcum dat ar blessed soul ob yourn, While yo' padnah, bowed in sorrer, will be left ter weep an' mourn.

Youse stuck ter me, my honey, throo de thiek an' throo de thin,

An' I doan believ yo' consiens hit hez ebber knowed a sin,

Ner I doan believ er woman, wheddah white er wheddah black,

Could hab ben a better muddah to dese chilluns fer er fac'.

An' de naybahs allers knowed yer when dey wanted er good frien',

Fer dey knowed when yer hed plenty yer wuz willin' fer ter len'.

But yo' eyes hab los' der lustah an' yo' bones am stickin' throo

An' dars no mo' laboh 'roun' heah fer dem han's ob yourn ter do;

But I speeks youse mouty tickled fer ter lay yo' body down,

When hits got so weak an' tott'ry frum de toe-tip to de crown,

An' I know dat ole Saint Petah will jist fling dat do' clark back,

An' de angels dey'll invite yer fer ter take de seat yer lak.

An' dey'll hang er 'roun' yo' sperit lak de bees er 'roun' de queen,

Kase youse ben de bestest muddah dat de angels ebber seen;

An' de Sabayh will be waitin' wid de book ob judgment dar,

An' he'll fasten to yo' fo'head a bright an' shinin' star,

An' he'll set yer on er cushion whar yo' bones'll not go throo.

Kase youse ben so good er muddah, an' a naybah kin' an' true.

DR. T. WILKINS.

## THE APPEAL OF A FALLEN SISTER.

Tell me, am I not thy sister?  
Is not this a Christian land?  
Where is, then, the heart to pity,  
Where, oh, where, the helping hand?  
All can frown, but none can succor;  
All can words of coldness say;  
They who frown are sinners also—  
I but sinned another way.  
Gladly would I cease from sinning,  
Gladly bear the shame and smart,  
Open but one friendly dwelling,  
Open but one loving heart.

Ye, who all profess to follow  
In the steps of Christ alone,  
Why are ye the first to "wonder,"  
Why the first to cast the stone?  
Wretched as we are, and fallen  
From the heights of virtue down,  
God himself can look upon us,  
Jesus pities—Christians frown.

Once I had a tender father,  
And a happy mother smiled;  
There was sunshine in our dwelling,  
Heart's own sunshine round the child.  
Death first cast his dreary shadow,  
Then the shade of famine came;  
Then the dark seducer entered—  
Then the struggle—then the shamel

Ah! for us there's no returning,  
No repentance can atone;  
Ruined by the sex called noble,  
And abandoned by our own,  
Oh! are we the only sinners  
Feasting below the skies?  
Is not he who tempts, a sharer  
Of the guilt? Yet he can rise.  
Think not we are never starved  
By the "voice of God" within;  
Virtue lives, though crushed and broken  
In that foul pursuit of sin.

None will give us work or succor;  
Honest means are all in vain.  
God says, "Go and sin no longer,"  
Man says, "Go and sin again!"  
Father of the faithful daughter,  
Brother of the sister dear,  
Think, but for the grace of heaven,  
Those you love may wander here.  
You have other fallen sisters,  
"Charity at home begins;"  
Strive to save their souls from error,  
Hide a multitude of sins.  
Gladly would I cease from sinning,  
Gladly bear the shame and smart,  
Open but one friendly dwelling,  
Open but one loving heart.

—From Annual Report of Rescue Society, London.

Who give a trifle meanly is meaner than the trifle.—Lavater.

## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

### CAUSE AND CURE.

A friend in Croteau, Nebraska, who has been reading "Pen-Flashes from Ohio," in "The Progressive Thinker," writes me as follows: "The reforms sought by all the religious and political reformers of the present day fall far short of meeting the necessities of our common humanity. Every effort is put forth from a wrong basis, the selfish basis of some sectarian or party political idea. Hence those efforts are opposed by sectarian and political parties on both sides of life, and stupendous failure has been the result for centuries, and will continue that result until the effort is made from the right one. You inquire what is the right basis? It is the idea that God and humanity are one. That is, a human being is a center between the material and ethereal worlds, in whom all the essences and elements of the two worlds unite. God being the principle of Justice in the universe, any violation of that principle is sin against God. In the formation of our government the principle of justice is recognized in the constitutional guarantee of 'equal privileges to all, and special privileges to none. Now, when we behold the statute laws and court decisions that knock out of the window the constitutional law all into 'H,' it is no trick whatever to see where the wrong lies. These laws and decisions breed antagonism in the body politic, by which the interest of classes feed upon the interest of the masses, enriching the few and impoverishing the many. This was the case in the years ago, and is more applicable now than then. The remedy resides with the people. Let them apply it."

### MYSTERIOUS FIRES.

A number of mysterious fires occurred at the residence of Mr. and Mrs. Harry Bancroft, Chagrin Falls, Ohio, September 2. About 8:30 a. m., several towels and napkins which were hanging on the wall in the kitchen were noticed to be burning. A large quantity of clothing and rags in a closet were also discovered to be burning about the same time. These fires have occurred in daytime, says the report. "A towel which had been taken from a bureau, was hung in the kitchen, and took fire before the eyes of good reputable citizens and was destroyed. The town generally is thoroughly aroused and excited over the mysterious occurrences, which remain unexplained." At least fifty fires were discovered at different times on the first floor of the building. It would be a pious notion to call upon some of the learned clergy at Chagrin Falls, or, perhaps, some of the crazy Spiritualists if any there be, may furnish an explanation. "Science," as called may despair of unraveling the mystery.

### SPIRITUALLY DISCERNED.

The Christian clergy are slowly "catching on," as it were, to spiritual things, of which St. Paul told them 1800 years ago he "would not have them ignorant." Rev. George Thomas Dowling, rector of Trinity church, Toledo, Ohio, at Emanuel Episcopal church, Cleveland, October 1, during a sermon, said: "One of the fundamental assumptions of modern unbelief is that we can only know that which we can see or touch, or actually demonstrate. . . . The deepest truths in life, my friends, are not such as can be proved with mathematical precision; they are felt. . . . Our spiritual beliefs rest primarily on an inward sense, a consciousness. . . . There was wisdom in the old term which designated the prophets as seers; for spiritual truths are primarily discerned, not reasoned out."

"There is nothing said here of the redeemer's blood 'which cleanseeth from all sin.' Such a phrase as this is directed against the unbelief, so positive and unyielding, particularly in 'church circles,' in regard to the great spiritual phenomena of the present century, is an encouraging sign of progress in that conservative old institution, the orthodox church. In the language of one of their old songs of fifty years ago, I say: 'Fight on, fight on, we're gaining ground! Glory, hallelujah!' The true religion of the present and the future can be 'demonstrated.'"

### SPIRIT PHENOMENA.

A Methodist camp-meeting, at Donaldson, Georgia, was electrified one Sunday recently, by the papers of a chair. Rev. Robert Kerr had just arisen to begin his sermon, when the chair upon which he had been sitting arose to a height above the heads of those present. It was a small, round, wooden chair, finally returning to its place. (The preacher paused in his remarks to witness the curious sight. One of the pillars of the church, E. C. Mosely, arose and declared with much unctious that this was one of the signs foretold which indicated the coming of judgment. Now they will have a big revival in that church and many souls will be 'saved.' "God moves in a mysterious way his wonders to perform."

### PURSUED BY SATAN.

John Eichenberger, a Clark avenue cobbler, says the Cleveland Plain Dealer, imagines that he is pursued by Satan, and nearly every day he has personal combats with the prince of evil. He uses pigeon's blood as a charm to aid him in finding gold, of which he believes there is a large quantity concealed some where about his premises. His strange antics are said to be a great annoyance to his neighbors. Now if this poor man had never attended church and never read the Bible descriptions of the Devil, he would probably never have been troubled by his satanic majesty. Christianity is responsible for a great deal of trouble in this world. This man may be obsessed, who knows?

### MAUDLIN CURIOSITY.

At the electrocution of a murderer, which occurred at the Ohio State prison, September 8, two hundred persons obtained admittance. Fully one hundred and fifty were turned away, says a news item. A noted dramatist, writing of a similar occasion, says: "It is a spectacle that fills my heart with terror for mankind—not for my self."

Unhappy country! land of monks and martyrs!  
Yet gaze without a shudder! there, young maid,  
Who would have shrieked to see a spider crawl,  
Are met to see a fellow-creature burn!  
And this you call religion! but your faith,

Your faith doth tell you otherwise;  
For He who taught you, taught you mercy, too.  
But one day heaven will vindicate itself.  
The blood of millions that has drenched your earth  
In a red cloud, doth gather round His throne,  
Charged with the lightnings of eternal wrath.  
To burst at last upon your guilty heads."

One thousand styles and sizes.  
For cooking and heating.  
Price from \$10 to \$70.



Often imitated. Never equalled.

### THE APOSTATE; act 4, scene 1.

### ABOVE THE LAW.

Rev. Dr. Farrell, pastor of St. John's (Catholic) cathedral, Cleveland, devoted a Sunday sermon to "The obligation that is upon Catholic parents to send their children to our own schools. The law is still in force and as strict as it ever was." There is a law in Ohio which requires parents and guardians to send their children and wards to the public schools maintained by the taxes of the public. The Catholic hierarchy repudiates this statutory law, and recommends that their children be educated solely at Catholic schools. Children so trained cannot be expected to make good citizens, because their first allegiance is to the Pope of Rome. These are facts worthy of consideration.

### HEARD FROM HIS WIFE.

Dr. H. C. Hyer, of Cleveland, Ohio, became a widower by the death of his wife fourteen months ago, says the Press. Now, after a courtship of six weeks, he marries Miss Cole, a young lady of Van Wert, Ohio. Nothing strange about that; but the strange part comes when the Doctor says that he had heard from his dead wife through a medium, and that she had told him that Miss Cole loved him sincerely. The dead Mrs. Hyer advised the doctor to marry, which he did. Some skeptical people may laugh at the above; but I have no doubt that there is more truth than poetry in the premises; and, although a stranger to the Doctor, I congratulate the Doctor and his young bride. All's well that ends well. "Still the holy stream of human happiness glides on."

### WHEREFORE?

If Spiritualism is the fraud and delusion that some pious hypocrites would have us believe, why the necessity for an anti-Spiritualistic convention, at Anderson, Ind., I respectfully refer them to Acts 1:38, 39.

### MAD INSANE.

Agatha Wilker, a slip of a German girl, 17 years old, a recent emigrant, on her way to Sandusky, Ohio, was assaulted in Cleveland. Her assailant, a man, was released on bail. She was detained as a witness, thrown into jail and kept there forty-two days. Guilty of no crime except being a stranger in the "land of the free." She broke down under that treatment, and is now in an insane asylum. She would have died had it not been for the Plain Dealer's exposure, directing public attention to the matter. "Missionary work" flourishes in Cleveland, and churches are magnificent and many.

### A SAYING REVERSED.

The old orthodox saying, that "fools rush in where angels fear to tread," has been reversed by "Two Worlds," and now reads, "Angels rush in where man fears to tread." I hope the good Lord will issue a patent on the truthfulness improvement.

### VERY RELIGIOUS.

Rev. Dr. G. F. B. Howard, who was convicted some time ago at Clarksville, Tenn., and fined \$1,200 on twenty-two counts for using United States mails for fraudulent purposes, made his escape from the Ohio penitentiary, September 14, 1897. He is an Englishman, 45 years old, and was convicted as Fred George Burgoine. He has many aliases. Hon. Robert T. Lincoln, ex-minister to England, was a witness against him. I hope none of the prison officials convicted at his escape. One hundred dollars reward is offered for his capture. "Preacher, philanthropist, missionary, forger, confidence man, and convict," is the unique description of this religious hypocrite sent out from the Ohio penitentiary.

### SUNDAY CIDER.

One of the early day problems that worried the Puritans of New England, was, "how to prevent order from working on Sunday?" They hit upon a plan; procured a drug which arrested fermentation. True, it spoiled the cider, so that it wouldn't thereafter make even vinegar. But what mattered that to these good-god Christian people? The race is not extinct yet, though growing smaller by degrees and beautifully less. C. H. MATHEWS. New Philadelphia, Ohio.

### THE VALLEY OF SILENCE.

Down through the Valley of Silence,  
The voiceless Valley of Death,  
Into a calm still country,  
Where comes no mortal breath,  
Beyond all toil and weeping,  
Beyond earth's darkest night,  
Beyond the mists and shadows,  
Into the glorious light.

No weary years of sorrow there,  
No storms, for the wind is still;  
Night speedeth away, the day is there  
Beyond all fear of the future,  
Here in this Valley of Silence  
The Shepherd watches his sheep,  
Folding them close to his bosom,  
"He giveth his loved ones sleep."  
Down in this voiceless valley,  
Where all is undefined,  
There walks the kingly Shepherd,  
And by his side a child.  
Before the morning reached the noon,  
Before Life's shadowy crew  
Upon this pure and sinless soil,  
God kissed her and she slept.

She slept, ah, yes, but to awake  
Through peace to light upon his breast,  
"Where the wicked cease from troubling  
And the weary are at rest."  
A little while, and we shall be  
In that voiceless Valley of Sleep,  
And a little while, I lead us on  
Where the Shepherd folds his sheep.  
—Jean Hooper Page.

To maintain an opinion because it is  
true, and not because it is true, is to  
prefer itself above truth.—Venning.

## A Remarkable Doctor Book

HAS JUST BEEN ISSUED, ENTITLED

## THE NATURE CURE

BY PHYSICAL AND MENTAL METHODS, ILLUSTRATED.

A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice. A Clear, Short-Cut Treatise on the Cause and Cure of Disease.

By MARVIN E. CONGER, M.D.  
Assisted by ROSA C. CONGER, M.D.



The light is turned on to objectionable medical mysteries, Latin prescriptions, dogmatic theories and dangerous experiments of the present expensive medical practice.

Every pains has been taken to make the leading points so plain that all, young and old, may easily understand. Condensed facts, short, clear-cut paragraphs are some of the attractive features of THE NATURE CURE.

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English for the plain people, as in NATURE CURE.

Our Definition of Medicine—Any method, or remedy that will remove, alleviate or modify pain and restore the sick to normal condition, is practical medicine.

Stripped of mystery and deception, the study and practice of medicine can be carried to success in every intelligent home. NATURE CURE will lead the way to certain success.

The best medical practice is the one that will cure in the least time with the least risk and expense.

Nature Cure is a true exponent of the practice of medicine as defined, and stands squarely upon truth and demonstration, rejecting theories and experiments wherever health and life are endangered.

The book contains 375 pages, and is finely illustrated; the mechanical and artistic work is of the very best. Bound in fine English cloth, marble edges, \$2.00; common cloth \$1.50.

Nature Cure teaches how to heal by simple home remedies.

It teaches how Nature cures. It does not use poisonous drugs. It does not endorse dangerous experiments with the surgeon's knife. It will save money in every home. It is entirely free from technical rubbish.

It teaches how typhoid and other fevers may be cured at once. It teaches how pneumonia, la-grippe, diphtheria and other forms of disease considered dangerous, may be cured in twenty-four hours.

It is, as a medical book for homes, the best and is up-to-date in every particular. There is no similar book, no medical, hygienic or reformatory doctor book that compares with THE NATURE CURE.

For Sale at The Progressive Thinker Office, 40 Loomis St., Chicago.

## "THE LIGHT OF EGYPT," OR THE SCIENCE OF THE SOUL AND THE STARS.

Finely Illustrated With Eight Full-Page Engravings.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and Occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the Spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

### OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. \* \* \* It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price reduced to Two Dollars. For Sale at This Office.

## JUST PUBLISHED! AUTOMATIC WRITING

[SO-CALLED] WITH OTHER PSYCHIC EXPERIENCES

—BY—

SARA A. UNDERWOOD,

With Half-tone Portrait and Specimen Pages of the Writing.

Randomly bound in Cloth. Price, \$1.50. Postage 10c extra.

## AN EXCELLENT WORK.









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

VOL. 16

CHICAGO, ILL., SATURDAY, NOVEMBER 13, 1897,

NO. 416

## The National Spiritualist Convention

Held at Washington, D. C., Oct. 19, 20 and 21

FOURTH ANNUAL ADDRESS BY PRESIDENT H. D. BARRETT

In Which he States Facts, Makes Suggestions, Gives Advice, and Illustrates the Status of Spiritualism—The Progressive Thinker, the Largest Spiritualist Paper Published on Earth To-day, Gives the Address in Full.

Ladies and Gentlemen of the Convention:—The Constitution of the National Spiritualist Association requires that the President shall submit at every annual convention a report of the progress, business and general work of the Association during the year. As your President for the year ending October 21, 1897, I have the honor of presenting to you my annual report, the fourth that I have had the honor of making as Chief Executive of the N. S. A.

### GLANCE IN RETROSPECT.

It is fitting at the very outset that we glance in retrospect over the year now past and gone forever to note the kaleidoscopic changes that rapidly present themselves to our view. Some who were with us last year as active workers on this floor have graduated into a higher school of life, and are mingling with us to-day only in spirit. One of these was a representative of our National Association, and a gallant leader in Spiritualism in the great Northwest, Dr. S. N. Aspinwall. He has gone home, and his vacant place in our midst is sorely missed. The sound of a voice that is still heard, so it is with all others who have gone from us; we miss their physical presence, but realize the great gain that is theirs through their entrance into a higher life.

Other changes come into view as we

glance over the year now past and gone forever to note the kaleidoscopic changes that rapidly present themselves to our view. Some who were with us last year as active workers on this floor have graduated into a higher school of life, and are mingling with us to-day only in spirit. One of these was a representative of our National Association, and a gallant leader in Spiritualism in the great Northwest, Dr. S. N. Aspinwall. He has gone home, and his vacant place in our midst is sorely missed. The sound of a voice that is still heard, so it is with all others who have gone from us; we miss their physical presence, but realize the great gain that is theirs through their entrance into a higher life.

Other changes come into view as we

### An Important Matter.

See to it that all your Spiritualist friends take The Progressive Thinker. They should read this address by President Barrett. They should read the Hull-Covert Debate. They should keep posted as to the workings of the Anti-Spiritual Association. By so doing they can keep at the head of the procession as well-informed Spiritualists.

turn the pages of the history of the past year. The nation has passed through one of the most important and exciting political contests ever recorded in the history of the world. Business of all kinds has been in a paralyzed condition, and a general feeling of discontent and discouragement has been everywhere apparent. Strikes, evictions and lockouts have been of frequent occurrence. In the larger cities and towns of this nation suffering from hunger, cold and privations of all kinds has been prevalent. But little money has been in actual circulation, and no citizen has been in position to give as his heart might prompt him to the poor and needy around him, because of his own personal necessities.

Despite all these untoward circumstances and conditions, despite the 10,500 murders, 7,500 suicides, 200 lynchings and 175 legal executions, and other gruesome and fearful calamities, our great movement has made steady, and I believe, permanent progress and growth. Reports from various quarters of the United States, and my personal observation in others, prove my claim to be true. People have asked more questions in regard to the status of Spiritualism, its purposes, and mission in the world during the past twelve months than they did during the twenty-four months previous. There has been a gradual but perceptible turning of the minds of the people to a consideration of the import of our phenomena and their relation to the scientific, philosophical and religious questions of the hour. This is marked especially in our literary circles, in which the works of Lillian Whiting and Richard Hodgson have created a great future and awakened an interest in Spiritualism. Perhaps the hard times have had something to do with this interest in things spiritual. The people, finding the temporal things of this life so uncertain, have sought something of a different nature to interest and divert their minds.

### SIGNS OF PROGRESS.

This awakening is apparent to all who will note the increased attendance at many Sunday services and camp-meetings. It is true that some camps report a decrease in attendance, but the financial stringency has simply been greater in those localities than in the others, thereby making it impossible for the people to leave their homes for even a brief vacation. People of all denominations have found Spiritualism an object of interest and study because of the light it throws upon the future

lets has filled me with new hope for the future of our movement. Friends of the cause of organization of Spiritualists has never been so strong as it is to-day. Our people now see that an organization does not mean a narrow creed, nor a dogmatic statement of belief. They see that it does mean co-operation, and that it does mean service to the people. They are becoming a medium through which they can obtain valuable as well as instructive information upon matters of the greatest importance to them. They see that all co-operative bodies are associated for the good of the people, hence serve their interests, and are not tardy in their aid. They also perceive that organization is the surest and safest means of defending their religion from foes of all kinds, especially from those of our own household, and those who seek to legislate for the people. Having discovered the value of this secret, great movement has made steady, and I believe, permanent progress and growth. Reports from various quarters of the United States, and my personal observation in others, prove my claim to be true. People have asked more questions in regard to the status of Spiritualism, its purposes, and mission in the world during the past twelve months than they did during the twenty-four months previous. There has been a gradual but perceptible turning of the minds of the people to a consideration of the import of our phenomena and their relation to the scientific, philosophical and religious questions of the hour. This is marked especially in our literary circles, in which the works of Lillian Whiting and Richard Hodgson have created a great future and awakened an interest in Spiritualism. Perhaps the hard times have had something to do with this interest in things spiritual. The people, finding the temporal things of this life so uncertain, have sought something of a different nature to interest and divert their minds.

Another sign that Spiritualism is growing in popular favor is the activity of our opponents, who are now organizing to crush Spiritualism and mediumship. Had our efforts at organization been less successful, they would not have been so greatly excited and worried over the progress of Spiritualism in their midst nor would they be engaged in the laudable work of organizing their State and National Anti-Spiritualist Associations. They are afraid of an enlightened organization bearing the flag of Spiritualism, hence their anxiety to destroy it. They are now co-operating to meet us with every form of organization, local, state and national. This will serve, I hope, to still further inspire our people to enlist under one common banner in the defense of their religion, and cause them to work together as a unit in an endeavor to perfect and strengthen our own organizations.

The most encouraging sign of progress that I have found during the past year is the earnest effort of the most advanced Spiritualists to draw the line of demarcation between Spiritualism and Spiritism—between a genuine mediumship and its counterfeit representation. This demand for a truer, a higher Spiritualism on the part of the Spiritualists themselves has given Spiritualism a dignity it never has had before. It has led the secular press to respect our public gatherings and to report the proceedings fairly and impar-

tially. It has caused our materialistic and Christian opponents to note that we have begun to respect ourselves and to hold up our heads as men and women whose deeds speak louder than their prayers or words. The statement to the public that "fraud must go" has been one of great advantage to Spiritualism. It has gained ground in spite of fearful odds, and is in better condition to-day, morally, socially and spiritually than ever before. Financially this is not true, but before the close of this convention I believe the financial question will be settled and in the right way.

### YEAR OF ACTIVE WORK.

The National Association has had a year of active work. The executive officers have had their hands full to keep the ship on her feet, and to keep the correspondence of both President and Secretary has been enormous, while the literary and office work has been quite extensive. The last annual convention placed an extra amount of labor upon the Board of Trustees. The proceedings of the convention were derived, edited and published under the supervision of the President, who was also directed to bring the history of the National Association down to date, and publish the same in pamphlet form. In connection with these, the release of certain tracts was also ordered in large numbers for free distribution, and the publication of the proceedings, and brought the N. S. A. history down to the time of the convention of 1896. They were both published early in January of this year, and placed on sale. The convention proceedings made a very readable and instructive work of pages, while the history was a tasty pamphlet of 40 pages. It is surprising to note and to relate the fact that these works have had little or no sales. I pushed the report of the convention wherever I went, but less than twenty dollars came to me for books. I had no success whatever in selling the history. Despite these discouraging features, I am so deeply impressed with the great importance of giving to the world the work of our annual conventions in readable form, also with the idea of keeping a correct history of Spiritualism, that I can most earnestly recommend your honorable bodies to meet the publication of the proceedings of the present convention in the same general style of former years. I also recommend that the N. S. A. history be brought down to November 1, plates made of the same, and held for several years, until the present stock of histories is exhausted. Each year's history should be thus written, and held in place for future use.

I am firmly convinced that an active interest in the N. S. A. literature on the part of the delegates would result in the sale of 1,000 reports every year, together with five times that number of histories. Each delegate to this convention should carry a copy of the history, and each in the vicinity of his or her home if the trial is only made. Convention enthusiasm does not sell these books, but home enthusiasm will. Our conventions are educational in the highest degree, hence it is very essential that our people should have a copy of the proceedings of every convention held. The cost of each volume is but a trifle, 25 cents each, a sum which every Spiritualist above ten years of age can afford. Yet I am constrained to urge the publication of these annual reports even at a financial loss, so important do I consider the preservation of the records of our convention work to be. Therefore, I again recommend that our policy of former years be continued.

At a meeting of the Board of Trustees held at the close of the last convention, I was granted a month's vacation in order that I might enjoy a much-needed rest, and prepare myself for my winter's work. But a vacation, without co-operating to meet us with every form of organization, local, state and national. This will serve, I hope, to still further inspire our people to enlist under one common banner in the defense of their religion, and cause them to work together as a unit in an endeavor to perfect and strengthen our own organizations.

Upon my return to headquarters, I found sufficient work on hand to keep Secretary Woodbury and a stenographer, as well as myself, very busy for many weeks. Correspondence of importance had to be attended to; letters were sent regularly to the Spiritual papers, and occasionally to a secular pa-

per, all bearing upon the progress and aims of the N. S. A. It was the necessity of keeping the treasury well supplied with funds, our stenographer and myself sent out 110 hand-written letters to personal friends of your President, soliciting a holiday offering to Spiritualism through a donation to the N. S. A. Replies to these appeals brought in over \$200 in money, besides awakening a personal interest in the work of the N. S. A. The results justified the expenditure of time and labor required in the writing of those letters.

During December I spoke on sundry occasions from the Washington platform, and made one trip to Norwich, Conn., for one Sunday's work. This returned \$10 to the national body in the form of a special collection.

The last annual convention directed the Board of Trustees to complete the files of the several Spiritualist Journals, and have the same properly bound. This was done in part. A few of the missing numbers of The Light of Truth, The Progressive Thinker and Banner of Light for the past few years were obtained, but the files were not completely filled. The interest taken in the completion of these files should be general. Our Spiritualist papers contain the only authentic history of our movement, therefore it is very important that the N. S. A. should have a file of every paper ever published in America in the interests of Spiritualism. There are files of the early Spiritualist journals that can be obtained, if proper effort is made by the Board of Trustees. The complete files of the Spiritual Telegraph, and its predecessors, contemporaries and immediate successors would be invaluable to us now. If we wish the future historian to write the story of the progress of Spiritualism aright, we must make it possible for him to do so. I again recommend that positive instructions be given to the incoming Board to complete the files of all of our journals of the past and present time, for the good of the Cause. The sum of \$150 was appropriated for this work last year. I am not aware that one dollar of it has as yet been used; if not, I urge that this

also published liberal extracts from the address given, thereby placing the best thought of Spiritualism before the people.

The next grand mass convention was held in Boston, Mass., on February 2. Three sessions were held during the day, attended by large and very enthusiastic audiences. The best talent in New England, including Trustee Fuller, State Agents Hatch and Mrs. C. F. Loring, Mr. Moses Hull, and others, equally able, took part in the exercises. The Boston secular press gave an excellent report of this meeting, and commended favorably upon its expression of thought. The N. S. A. gained much by the advertising it received in this way. Nearly \$50 net were returned to the N. S. A. treasury. This meeting was planned by State Agent J. B. Hatch, Jr., and was most successfully carried out.

The next grand mass-meeting was held in Brooklyn, N. Y., February 3 and 4. It, too, was very successful in every respect. Hon. A. H. Dalley and Mrs. Elizabeth F. Kurth labored earnestly to make this meeting a signal triumph in Brooklyn. Large audiences were in attendance on both days, and enthusiasm ran high. Secretary Woodbury of the N. S. A., State Agents Mrs. E. F. Kurth and Frank Walker, Mrs. T. L. Reynolds, E. W. Sprague, N. S. A. missionaries, and other talent of equal rank and merit, worked loyally together to make the Brooklyn meeting a grand success. Nearly or quite \$400 in pledges, donations and collections were secured at this meeting. This sum was turned over to Mr. Frank Walker, State Agent of the N. S. A. for the purpose of organizing a State Association of Spiritualists in that State. This meeting was productive of much good in Brooklyn, as well as in the city of New York. The secular press gave extended reports of the meetings, and brought Spiritualism into prominence through an attempt to caricature some of the most eminent workers on the floor. A suit for libel was promptly threatened by Judge Dalley, but the outcome of the same is at present un-

known to me. This was one of two instances in which Spiritualist speakers and mediums were abused by the press. Two of the most distinguished alienists of the New York bar, Judge Bell and Judge Albert Bach, spoke at this meeting, and were warmly welcomed by the Spiritualists in attendance. Excellent work was done at this convention by all of the N. S. A. officials present, and J. W. Kenyon, Miss Lizzie Harlow, Mrs. May S. Pepper and all of the local speakers and mediums of Brooklyn.

I next attended the grand mass convention of the Michigan State Association of Spiritualists at Lansing, February 5, 6 and 7. This meeting was under the auspices of the Michigan State Association, but the N. S. A. had three representatives there in the persons of its President, Vice-President and First Trustee, Hon. L. V. Moulton. This three days' convention was very largely attended, and left a marked impression for good upon the city of Lansing. On the 6th of February, an all-day mass-meeting was held in Owosso, Mich. This society has been a staunch supporter of the N. S. A. ever since its organization, and opened its hall gladly to this mass-meeting. Large audiences were in attendance at every session, and the sum of \$20 was realized from the collections taken. Miss Laura Matlock, Mrs. Eva P. Hopkins, D. D. Strickland, E. H. Cherry and Mrs. E. M. Farusworth worked with a will for the success of this meeting. I gave three addresses on this occasion. February 10 found me in Union City, Mich., where a very large audience greeted me in the evening. February 10 and 11 I lectured in Burton and Muncie, Ind. From this latter point I went to Minneapolis, Minn., to attend another grand mass-meeting under N. S. A. auspices. Our ardent brother, Dr. S. N. Aspinwall, presided during the three days of February 10, 20 and 21, and endeavored to interest the people in his usual kindly way. I gave nine addresses during these three days. Every one of the nine sessions was largely attended and hundreds were turned away from the evening sessions

unable to find standing room. Hon. J. O. Barrett, Hon. A. C. Dunn, Mrs. Emily Lepper, Mrs. Elise Bruun, Mrs. Bessie Aspinwall assisted in this work. The financial returns were large, but they were made over to the Northwestern Association of Spiritualists, under whose auspices the mass-meeting was held. My excellent test medium, with the Association, hence the N. S. A. lost nothing from this meeting. It cost me no little energy and strength, but no more. The Northwestern Association was in need of funds, and felt that the N. S. A. should reciprocate for favors received. The Minneapolis papers gave excellent reports of the meetings, and placed Spiritualism in its true position as a religion before the people.

I returned to Indiana, and in six days put in fifteen lectures, but the financial returns did not meet actual expenses. The expenditure in one place of taking an excellent test medium with me to assist in the work. We had crowded houses, but the receipts from the three sessions were only \$8.05, whereas the expenses amounted to \$10.55. This experiment was not immediately repeated, February 28 I lectured in Nashville, Tenn., where I had large audiences. The object of this visit was to make arrangements with the authorities of the Tennessee Centennial Exposition to hold a grand mass convention upon the Centennial grounds in the autumn. As this conference was the result of an invitation from the Centennial Commission, the date was quickly secured, and preliminary arrangements made for a four days' meeting in September. Of this meeting I will speak later.

From this point I went to New Orleans, La., where a three days' mass convention had been planned. This meeting was a success from the first. Our New Orleans auxiliary gave the N. S. A. the use of its hall, and did every thing in the power of its members to make the convention beneficial to the Cause. Prof. Silas W. Edmunds, Dr. Loe F. Prior, Mrs. Dr. Hillgoose, Dr. J. N. and Mrs. E. L. M. Macon lent their assistance to the good work. The attendance increased from day to day, and on Sunday, March 7, the largest hall in the city had to be secured for our exercises. Rev. Joseph Vilal, pastor of the Italian Methodist Church, and Col. David Zable, State President of the A. P. A., took part in our Sunday meeting. Crowds were in attendance and all of our speakers and mediums were at their best. The secular press gave extended reports of all sessions, and sent reporters for special interviews with me as soon as I reached the city. These reports were so favorable that the average Spiritualist the impression that he was reading one of his own journals.

I next went to Atlanta, Ga., where a two days' mass convention had been planned for March 13 and 14. This meeting was a signal success in the matter of attendance, but the financial returns were small. Rowland E. Webster, Mrs. Loe F. Prior, Mrs. E. R. Williams and Mr. A. C. Bryan put forth great efforts to have this meeting redound to the good of Spiritualism, and their labors were not in vain. The Unitarian minister took part in the exercises, and gave the visitors and resident Spiritualists the right hand of fellowship. The press of the city gave excellent reports of the meetings, and commented favorably upon the personnel of the convention. The city of Atlanta was certainly religiously awakened by this convention, whose influence will be more and more apparent as time passes on.

tion, and the good friends in Rhode Island did not rest until a strong Association had been organized.

The last mass-meeting was held in Nashville, Tenn., September 23 to 26 inclusive. I was unable to be present, but the N. S. A. was well represented there. Our honored Vice-President, Mrs. Richmond, our Secretary, Mr. Woodbury and Trustee Hon. L. V. Moulton were the direct representatives of our National body, while Mrs. Loe F. Prior and Col. O. H. Stockell, as Missionary and State Agent of the N. S. A., were our local representatives. It is impossible to give a full account of this meeting. No doubt the officials named will give a full report of its proceedings. The Associated and United Press Associations both gave extended as well as flattering notices of the meeting. The financial returns resulted in \$50 cash to our treasury. Too much praise cannot be given to the officials who planned and executed the work of this convention.

This completes the list of mass-meetings held during the past year. The results are more than encouraging, and prove to me that such meetings are a necessity. That they can be made a generous source of revenue, as evidenced by the returns from the Brooklyn, Buffalo and Boston meetings. If the right persons attend them as N. S. A. representatives, there is no reason why each meeting should not net the N. S. A. several hundred dollars each. But there is something more than money to be considered; it is the fact that such splendid gatherings exert over the communities where they are held that concerns this body most. It is true that we need money, but we need the attention of the people to a far greater degree. I, therefore, recommend that two grand mass-meetings be held each month by the N. S. A. from December 1 until June 1 next, in the large cities of the land. I further urge that a good financier be especially designated to attend these meetings in the interests of the N. S. A. to solicit funds for its treasury, and exercise a general supervision over the same.

### GROVE MEETINGS.

It was voted by the last convention to instruct the Trustees to institute a series of N. S. A. grove mass-meetings, to be held during the summer months. This was not deemed practicable, and your Trustees took no action whatever in the matter. I believe that such meetings would be a good thing for this Association. There are places where the people would flock by thousands on such occasions, if an opportunity were offered them. These meetings, if held, would be a good thing for this Association. The Secretary be instructed to arrange for ten grove meetings during the months of May, June, July, August and September of next year in such places as may be chosen by the Board.

### STATE ASSOCIATIONS.

Last year I urged the formation of strong state Associations of Spiritualists in every State in the Union. The convention adopted my recommendation, and it has been my earnest endeavor to carry it into effect. New York was the first to respond, about the middle of April. It swung into line with a strong corps of officers, and has already demonstrated its usefulness to the Spiritualists of that State. Texas was the next State to respond, and has done good service even in the six months of its existence. Ohio followed closely in her wake, and fung out the glorious banner of organization with every promise of success. Maine fell into line September 18, and was followed by Rhode Island on the 6th of October.

The organization of these five States was accomplished through the earnest devotion and sacrifice made by special representatives in the cause of organized effort commissioned by the National Association for this work. Frank Walker, in the State of New York, was assisted by Dr. E. F. Butterfield, H. W. Richardson, Mrs. Mattison and others. The organization in Texas was due to the efforts of Missionary Alben F. Brown, and State Agent Chas. W. Newman. They had an able corps of local workers in the various portions of the State. Ohio was organized through the efforts of State Agent Chas. W. Taylor, who sacrificed about one thousand dollars out of his own pocket to do the work. For a young man, twenty-five years of age, this certainly proves his devotion to the cause of Spiritualism. The state of Maine fell into line largely through the efforts of Mrs. Viola A. B. Rand, special organizer for the State. She was aided in her work by Mrs. M. J. Wentworth, Mrs. Cynthia H. Clark, A. W. Stewart, G. P. Herick, A. C. Smith and others. The good work in Rhode Island is largely due to the efforts of Mrs. Ida P. A. Whitlock, State agent of the N. S. A., Mr. Edward Baunford, S. K. Doe, Mrs. M. S. Pepper, Mrs. Sarah Humes, and Col. E. H. Frouty.

This makes a total of five state associations organized under the auspices of the N. S. A. during the past year. I attended four of these state conventions in person, and presided over their deliberations to the best of my ability. I believe this work of organizing state associations should be continued, for legislation should be looked after by state associations. Ultimately state organizations should be the basic units of the N. S. A. I recommend that this work of organizing state associations be pushed vigorously by our trustees during the coming year.

### CAMP-MEETING WORK.

Pursuant to instructions from the last annual convention, special camps were sought at every Spiritualist camp in the United States. Our request was at once granted, and N. S. A. days were given a special place on the respective programmes. I was booked for twelve or more camps myself, and was to commence my work about the middle of June. Unfortunately my health failed me about the middle of May, and for almost four months I was in a serious physical and mental condition. I was forced to cancel all of my camp dates save four, viz., Queen City Park, Vt., Harwich, Onset and Lake Pleasant, (Continued on page 5.)

## THE CHURCH OCTOPUS!

It Has Commenced Its Malignant Persecutions With a Deadly Hatred,

AND ORDERED A MEDIUM TO LEAVE TOWN.

To the Editor:—I write you to-day to inform you that the preacher of the M. E. Church came to our house and said he was authorized by the Anti-Spiritual Society to give us a week's notice to leave this town, and that if we did not go he would put us out. I told him I would leave when I got ready and not before.

HATTIE TIFFANY.

Minerva, Ohio, Oct. 31, 1897.

amount be made available for the same purpose this year. By continuous and judicious advertising, these files can be completed during the coming twelve months.

During the greater portion of the month of January I was at work at headquarters in Washington, as outlined above. The January meeting of the Board of Trustees directed me to take the field as a missionary. On the 29th of the month I began my labors in Hartford, Conn. For the next sixty days I was constantly at work. I traveled rapidly from point to point, visiting Massachusetts, New York, Michigan, Indiana, Minnesota, Ohio, Tennessee, Louisiana and Georgia. I spoke seventy-six times in fifty-three days, and traveled more than 6,000 miles. Financially, this work resulted in a total failure. After expending all of my energy, time and money, I found a deficit of \$177.11 on my hands. Of this sum the N. S. A. has made up \$75. I did not spare myself in the least on this trip. I tried by every means known to me to create an interest in the N. S. A. I threw my soul into the work, and visited the richest and best sections of this Nation, but it availed nothing financially. The hard times had much to do with this result. If people had nothing to give, nothing could reasonably be expected from them. Wherever I went, I was well treated both by the Spiritualists and the outside world. I have no complaint to make, and no reflection to cast upon the N. S. A. I am proud of the success of this meeting. I gave three addresses on this occasion. February 10 found me in Union City, Mich., where a very large audience greeted me in the evening. February 10 and 11 I lectured in Burton and Muncie, Ind. From this latter point I went to Minneapolis, Minn., to attend another grand mass-meeting under N. S. A. auspices. Our ardent brother, Dr. S. N. Aspinwall, presided during the three days of February 10, 20 and 21, and endeavored to interest the people in his usual kindly way. I gave nine addresses during these three days. Every one of the nine sessions was largely attended and hundreds were turned away from the evening sessions

### MASS MEETINGS.

It was voted at the last annual convention to hold one or two grand mass meetings each month, for the next six or eight months. The first of this series was held in Baltimore, January 7, under the immediate supervision of Trustee Ficker. The Vice-President, Secretary, Trustees Moulton and Fuller, and your President took part in this meeting. Treasurer Cleandaniel and Trustee Ficker were also in attendance. This mass-meeting was a grand success and netted a small sum to the treasury of the National Association. The chief victory, however, was the standing it gave to Spiritualism in Baltimore. The press gave a fair and impartial report of the proceedings of the meeting. It



# A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

REV. MOSES HULL'S SECOND SPEECH.

**RESOLVED:** That Modern Spiritualism in its Phenomena and Philosophy is in Harmony with the Teachings of History, Reason and the Bible.

MR. HULL AFFIRMS.

Mr. Moderator, Ladies and Gentlemen:—I venture to say, if anybody had come in just as I was sitting down, and listened to the speech you have just heard, they would have no idea of anything I said or any point I made. Not a thing that was said in all of his speech until the last sentence or two referred in the least to any of my arguments. They remain entirely untouched. The matter that he brings forward seems to me irrelevant; but if he will not follow me, I will be under the necessity of following him; and so we will follow his speech and see what we get out of it.

He said it was one thing to affirm a proposition, and another thing to sustain it. That is quite true. What did I affirm? I affirmed that history, philosophy and the Bible teach Modern Spiritualism. Did I quote history to prove that? Well, you wouldn't have thought I did; but I quoted from Mr. Johnson; I quoted from Mr. Addison; I quoted from Prof. Barrett; I quoted from Prof. Crookes; I quoted the best men in every age of the world to prove it. But whether I proved it or not, is another thing. Well, I will let that pass, and take up the next. He says: "I have no use for that kind of a seance where the tricks are done in the dark."

Did I quote anything that was done in the dark? Now, this illustrates how easy it is to misapprehend. The man has got up a series of arguments against something he imagines to be Spiritualism, and really knows nothing about Spiritualism, or does not represent it correctly if he does. Did I say anything about anything being done in the dark? Now, let me read a part of one of the testimonies I read a moment ago: "There is a wide difference between the tricks of professional conjurers, surrounded by their apparatus and aided by any number of concealed assistants and confederates, deceiving the senses by clever sleight-of-hand performances—on his own platform—and the phenomena occurring in the presence of Mr. Home, which took place in the light, in a private room, which up to the last moment had been occupied."

TESTIMONY OF A GREAT SCIENTIST.

That was one. I read another where he says it was done in the light, where there were two gas jets burning full, and a lighted candle. Is that in the dark? Did I read anything that occurred in the dark? Now I will read just one more. I quote now from the greatest scientist on earth. I refer to Alfred Russel Wallace. Nobody disputes what I say about his being the greatest all-around scientist that lives. He says:

"I have had a spirit hand write a letter on paper placed upon my lap, when the room was sufficiently lighted by gas for me to see distinctly the long lead pencil held in white fingers, and remaining in sight directly under my eyes until the writing was finished, when both hand and pencil disappeared. In a moment afterward the pencil was thrown upon the table close to our hands from a point opposite to where the medium sat. I have seen the faces of spirit friends that have been within three feet of me, whose identity I could no more mistake than I could fail to recognize members of my own family who are still in the material body. I have watched these faces condense and form what seemed a luminous mass. I have seen them smile brightly and naturally upon me, all in the light. I watched the moving of lips and heard whispered messages of love and warning from absent friends."

I read these things to show you how easy it is for a speaker to misapprehend his opponent and then reply to his misapprehension, instead of to what his opponent said. I am here, and I demand that he meet me, and not put up men of straw and knock them over. He has something more than a straw man to meet to-night.

DONE IN THE DARK.

But I will go on with his next assertion. He again says: "This thing was done in the dark, etc."

Will he throw away every Bible miracle that was done in the dark? Four-fifths of the miracles of the Bible were performed in the dark. Will he throw the Bible away on account of that? The Spiritual manifestations upon which I am to build Spiritualism in this discussion are not manifestations that occurred in the dark, but in the light. Let me give him a few Biblical texts which will help him out in this matter.

Nicodemus went to Jesus by night. (John iii, 2.) Brother Covert says he wouldn't have done it. He is afraid of the dark, etc. I have no doubt he is afraid in the dark.

It was in the night the Lord appeared to Isaac (Gen. xxvi, 24). And Jacob's wrestle with God Almighty was in the night (Gen. xxxii, 24-26). It was in the night that God made his great promise to Jacob (Gen. xlii, 2). It was in the night that the manna fell from heaven (Ex. xvi, 13). The quails were sent in the night also. Balaam's seance with Almighty God was in the night (Numbers, 22d chapter). It was in the night that the angel killed 185,000 Assyrians (II. Kings, xix, 35). It was in the night that God appeared to Solomon and promised him such extraordinary wisdom (I. Chron. i, 7). The miracle of the parting of the Red Sea was done in the night (Ex. xiv, 20, 21; Psalm lxxviii, 13, 14). Daniel's wonderful wisdom was given to him in a night vision (Daniel ii, 19).

Job says: "For God speaketh once, yea, twice, yet man perceiveth it not."

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed."

"Then He openeth the ears of men, and sealeth their instruction."

"That He may withdraw man from his purpose, and hide pride from man."—Job xxxiii, 14-17.

It was in the fourth watch of the night that Jesus walked on the water (Mat. xiv, 25; Mark vi, 48). Jesus prayed all night. My friend Covert wouldn't do that; he wouldn't be guilty of praying in the dark. All these wonderful things occurred in the night. Peter was delivered from the prison in the night (Acts xii, 6). Paul and Silas were delivered from prison in the night (Acts xvi, 25-27). Paul held a night seance with the angel (Acts xxiii, 11). The ten commandments were given in the dark, and the Bible says God dwells in the midst of thick darkness (I. Kings, viii, 12). Let that answer his night argument. If he will find as many manifestations

in Spiritualism done in the dark, he will find more than I shall quote.

SEEKING A SIGN.

Now, he says: "Bring one of them, that is, the manifestations, here; let's see these manifestations, etc."

Yes, they have wanted that in every age of the world—to see. God said to Moses: "Watch the people, set bounds about, lest they break through to gaze, lest God break forth upon them." Why, it was death by the law to uplift the cover of the ark of the covenant, because they were in danger of gazing. They did it because of that.

Well, now they talk about—"oh, let it be done here." Just exactly what they said to Jesus. My friend has his share of those old Pharisees' wants. I will quote a little Bible at him. Paul says: "As it was in the days of old, so shall men resist the truth; and as James and James withstood Moses, so do men of corrupt minds resist the truth." How did they resist the truth? I answer, by saying they could perform the same things—and they could do and perform something as much like Moses' tricks as a horse chestnut is like a peach. I have seen my friend undertake the same thing, and he came just about as near copying the works of Spiritualism as a green horse chestnut is like a peach. No Spiritualist that ever saw any Spiritualism could compare one of the things that Mr. Covert ever did to represent Spiritualism, to anything he ever saw in Spiritualism.

SLATE-WRITING, TIN HORNS, ETC.

The next thing he objects to then is, "slates, tin horns and black rags," etc., etc. Well, that is terrible, is it not? Are we not sorry that God Almighty went up into a mountain, and there wrote the ten commandments with his own fingers upon two tables of stone? If he had taken advice from my good brother, Elder Covert, He would not have done it. Covert would have said, "God, that's a mistake. Now, don't do anything of that kind. You will have folks talking about slates, etc., if you do that." But I read in Ex. xxxii, 18: "And God gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Now, if the finger of a spirit happens to write on that table of stone it is terrible.

Try the slate-writing once more. Ex. xxxii, 16: "The tables were the work of God, and the writing was the writing of God, graven upon the tables."

And the tin horns—oh, that is awful! But, bless your soul! don't you know the ten commandments were spoken through a horn? Had you forgotten that? Don't you know that John says, when he was on the island of Patmos, in a spiritual condition there, he saw the vision of a trumpet talking to him? So the Bible says (Rev. i, 10; I believe, also, iv, 1, and several other places). To this Brother Covert would decidedly have objected.

BELIEF IN IMMORTALITY.

Now, we will go on. "The great mass of Christian people believe in the immortality of the soul." I know they do. There isn't one in a thousand of them can give any reason for believing it, to save his life. Bishop Foster is a great man—a glorious man—a Methodist man, and he wrote a book on immortality, the first paragraph of which says: "On the subject of immortality, nothing is positively known." There it is. I paid \$1.25 to that Methodist Bishop for that book, for him to tell me he doesn't know anything on the subject of which he was writing; and, ladies and gentlemen, that is the truest statement in the book.

Bishop Brooks said almost the same words: "We know nothing of it." Prof. Grimes, right here on the platform, said: "Science carries men to the grave, and beyond that we cannot see." The Adventists, a large and respectable class of Christians, a people who believe their Bible as much as anybody I ever saw in my life, as honorable and as thoughtful men as we have in the world, say the Bible does not teach the immortality of the soul. So, when you tell us the Bible teaches immortality, and that universal Christianity is satisfied on that point, you are mistaken. Outside of the spiritual manifestations in the Bible, you can find no evidences of immortality. If you find a text that seems to infer that man is immortal, you find another one that says, "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred and their envy is now perished. Neither have they any more a portion forever in anything that has been under the sun." (Eccles. ix, 5.) Does that teach the immortality of the soul? I think not.

Now, let us examine the next statement of my friend. It is this: "Some medium has rocked a table or tooted a horn, and that teaches immortality."

Well, now, suppose a table rocks, is there any harm in that? That is sometimes done by a spirit power; is there anything wrong in that? It was so in the Book of Acts. You go to the Acts of the Apostles, iv, 31, and read it: "And the disciples prayed—and the place was shaken." All of the furniture was rattled there. "That is no proof there was a spirit there," my respondent would say, "the spirit of God had nothing to do with that."

Don't you see how easy it is to make groundless assertions?

INTELLIGENCE BACK OF RAPS, ETC.

Nobody ever presented the fact that a noise or a rap is an evidence of Spiritualism—that argument has never been made yet. I said nothing of the kind, did I? And yet my friend, Covert, has replied to that thing all the way through. I presented the fact that there is no earthly way of producing that manifestation, no person being within three feet of that table; and that it was in a well-lighted room. Let me just give you one fact. Here we come to where Mr. Crookes—I should say Sergeant Cox—who was Queen Victoria's lawyer and was at the head of one of the subdivisions of that committee appointed by the Dialectical Society to investigate Spiritualism. That committee divided itself into six sub-committees. Each sub-committee goes to work in its own way. Every one of them come out Spiritualists. Sergeant Cox saw that the table moved with the hands on the table, but that he feared that was unconscious muscular action. Then he would not allow them to touch the table at all. Finally he would not allow them to stand on their feet. He compelled them to kneel on their chairs in a fully-lighted room, and put their hands on the backs of their chairs—no hand within three feet of the table. The table moved. He marked the legs of the table. He would request it to move such a length, or such a distance northwest. It would move. He would apply his compass. He would find it was exactly northwest. He measured the distance. It was eighteen inches. He found an intelligence connected with it.

NATURE OF TESTIMONY.

Now, what I say is, that when the ten commandments were spoken, and the one that spoke them said, "I am the Lord," that was all the testimony they had the Lord was there. When this one comes he says, "I who do this am your brother, your father, your friend, your neighbor"—that when they come they always claim to be some of the departed, and when they tell that which we know is known only to the departed, and other things of that kind, we put this and that together and say "yes." I received a dozen letters to-day. I did not question the authenticity of one of them—not one of them. The name was signed; and they told me things I would have expected to hear from those individuals. We decide now, we decide on Spiritualism in just exactly that way. We take the evidences and weigh them. There's a phenomenon—that's the first thing. What produced that? What caused that? We examine that while and we find no other cause, and no other cause can be presented, and then we take their testimony and say, "Yes, you say you are spirits of the dead; and we believe it, for you have proved it."

Mr. Covert says: "A rap doesn't prove it is a spirit." Then, he says, "I will duplicate any manifestation they will bring." So would James and James. They promised, in the seventh chapter of Exodus, that they would duplicate anything that Moses would do. And Paul says men of corrupt minds will try that in every age of the world. I wouldn't wonder if it were true. He says he will duplicate anything. I saw his duplication, oh, yes, I saw his duplication. I know when they undertook, and another friend, who is here on this platform, to give five tests before an audience. I saw when they were laying their plans how that was going to be done. I got the proper "code" they used before they got it. I could do better than Brother Covert did. They failed on two of the tests, in spite of all they could do. If Brother Becker had chosen me, instead of Brother Covert, I guarantee I could give everyone of those five tests. He failed. I won't tell you why he failed. That will come up by and by. After they said they would do it, they failed on the tests; that is enough. In all Spiritualism nobody ever heard of any tests being given in that way, and yet they claimed that off on novices in Spiritualism as a duplication of Spiritualistic phenomena!

Now, what I say is, that when the ten commandments were spoken, and the one that spoke them said, "I am the

Lord," that was all the testimony they had the Lord was there. When this one comes he says, "I who do this am your brother, your father, your friend, your neighbor"—that when they come they always claim to be some of the departed, and when they tell that which we know is known only to the departed, and other things of that kind, we put this and that together and say "yes." I received a dozen letters to-day. I did not question the authenticity of one of them—not one of them. The name was signed; and they told me things I would have expected to hear from those individuals. We decide now, we decide on Spiritualism in just exactly that way. We take the evidences and weigh them. There's a phenomenon—that's the first thing. What produced that? What caused that? We examine that while and we find no other cause, and no other cause can be presented, and then we take their testimony and say, "Yes, you say you are spirits of the dead; and we believe it, for you have proved it."

Mr. Covert says: "A rap doesn't prove it is a spirit." Then, he says, "I will duplicate any manifestation they will bring." So would James and James. They promised, in the seventh chapter of Exodus, that they would duplicate anything that Moses would do. And Paul says men of corrupt minds will try that in every age of the world. I wouldn't wonder if it were true. He says he will duplicate anything. I saw his duplication, oh, yes, I saw his duplication. I know when they undertook, and another friend, who is here on this platform, to give five tests before an audience. I saw when they were laying their plans how that was going to be done. I got the proper "code" they used before they got it. I could do better than Brother Covert did. They failed on two of the tests, in spite of all they could do. If Brother Becker had chosen me, instead of Brother Covert, I guarantee I could give everyone of those five tests. He failed. I won't tell you why he failed. That will come up by and by. After they said they would do it, they failed on the tests; that is enough. In all Spiritualism nobody ever heard of any tests being given in that way, and yet they claimed that off on novices in Spiritualism as a duplication of Spiritualistic phenomena!

DEMANDING A SIGN.

"Do it here; do it now; do it in our presence," is the continued cry of these men.

Luke iv, 23-27, reads as follows: "Ye will surely say unto me this proverb, Physician heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country." \* \* \* But I tell you of a truth many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed saving Naaman the Syrian."

This was true; over and over Jesus' enemies asked Him to do something in their presence. Every time they put Him to the test He failed.

"Give us a sign," they demanded over and over again. He responded, "There shall no sign be given." I say exactly the same thing now to you. There shall no sign be given to you! You are not the right ones for that. You belong to that class among whom Jesus could do no mighty miracles. (Mark vi, 4-6.) They seized Jesus. "Now," said they, "we have got Him," and he failed.

He gave tests to Nathaniel, to Zachaeus, to the woman of Samaria. He said to her, "Go and call thy husband." She said, "I have no husband." He said, "Thou hast well said: 'I have no husband,' for thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly." Look at the tests he gave her.

Now, that fellow says that we give no such tests. Why, they caught Jesus and tied him; they said we've got him now. We'll try him. Take this pocket-handkerchief, and they absolutely blindfolded Jesus so He could not see. And when He was blindfolded, they slipped up behind Him and struck Him, and then sprang away and demanded who it was that hit Him. Jesus could not tell. As sure as you are alive they beat Him, just as my friend would beat his followers if he had a chance. And when they got Jesus on the Cross, then the ministers—how strange that is—the priests did this mocking—they generally do. "The ministers came around and they said: 'Aha! aha! Thou that tearest the Temple down and rearest it again in three days, come down from the Cross and we will believe.' Jesus did not come down, and the poor infidels had to die infidels, just as I am afraid my friend will. He didn't come down—they beat Him. Now, my friend says, we will beat you just as easy as our friends beat your friend Jesus. Well, come on. That is all I have to say. We are willing to be beaten just as our Master was. But we will let that matter go now, and pass on to something else.

"He comes with miserable clap-trap, low, miserable stuff." Did you hear any clap-trap in my speech? Did you hear any "low, miserable stuff" in my speech? I wish my friend had not quite so many adjectives. I believe his speech would tell better to the audience. Now, if I dealt in clap-trap or low, miserable stuff, you know it, so I believe I will not reply to that.

Next he says: "Now, I don't want to live again if I can't do more than to write a message—a communication—on a miserable slate, or talk through miserable horns."

Well, now, if the slate and the horn were in very great misery, I would let them rest a little while until they got through with their pain, and then I would talk about it. Who said the spirits could not do more than that? If God could not have done more than that, and refused to do that because he never had done any more, we would never have had the ten commandments he spoke through a "miserable" horn. He wrote the ten commandments on a "miserable" slate, and Moses broke the "miserable" stones all to pieces and Jehovah had to write the "miserable" commandments over again on another "miserable" stone.

SPIRITUAL PHILOSOPHY.

He next tells a story about somebody who says glory, glory—that, he says, is the Spiritual philosophy. Now, I want to show you what the Spiritual philosophy is. The Spiritual philosophy starts out with the idea that God is a spirit. I said then I didn't like the reading of the text; I would rather have it read, Spirit is God. The reason why I would like to have it read so—I did not present it as evidence, because he and I had a kind of private agreement that we would stick to the King James version of the Bible—the reason why I would rather have it read that way is because that is just exactly the way the text reads in the Greek, and it cannot possibly be translated any other way than Spirit is God, and I believe it. I don't want to say there is a spirit whose name is Lukens, another by the name of Millsap; there is one spirit who reports for one paper, and there is another who reports for another, and another in the audience which is God. I want to say spirit is God wherever it is, and God is spirit wherever God is. The spirit is God, and you and I, as much of spirit as we have, have the essence of the Deity in us, and that is what makes us spiritual beings and our philosophy a spiritual philosophy.

Now, let us see whether the Spiritualists have any philosophy. He goes to the mediums for philosophy, and if he knew mediums as well as I do, it is the last place he would go for anything of that kind. I go to those who explain the modus operandi of the manifestations. Mediums give us the phenomena. I will quote from one of our finest inspired mediums, that is a speaking medium. I refer to the late Selden J. Finney, of this State. He says: "How is religion possible to man? On the ground of three great ideas. First, an infinite spiritual reason and causation. Second, a representative divine or spiritual nature in man. Third, the inspiration of the second by the first. (That is, the inspiration of man from God.) The absence of either of these great fundamental conditions renders religion impossible. If the Deity be zero

there can be no divine soul in man, no inspiration from God. If there be a soul in man, and no infinite soul, there can be no inspiration, no progress, no divine ideals of perfection to charm on to the spiritual levels. And if there be a God and a soul in man, and no vital connection between them, there can be no progress toward perfection, no transcendent ideas, no march of man for the Morning Land, the new Atlantis.

Religion as an historic fact, then, involves these three great central ideas: First, God, the all-in-all; second, a divine correlative element in man; and, third, a vital connection between God and man.

"The fraternity of souls and the identity of God rests at last upon the identity of the original substance of each being. If human spirits are the children of God—if the idea of the fatherhood of God be not a delusion, then the substance of the Creator is the foundation of each soul. The identity of the primordial essence of the human and the divine spirit is the only logical basis, and it is on this foundation alone that religion itself is possible."

There, ladies and gentlemen, is spiritual philosophy, given by one of our greatest philosophers and lecturers, and adopted by many Spiritualists. But we will let that go and pass on to the next.

The next thing Mr. Covert says is: "To say that spirit is God is Pantheism." Very well, then, Jesus was a Pantheist. That is all I have to say about that. I do not care whether you call it Pantheism or not. It makes no difference to me. I never tried to define God. You can't define God. The moment God is defined he is no longer God. You have to surround him with definitions to define him. You have to get outside of God to do that. I can't do it—I will not try to do anything of the kind.

He next tells the philosophy of Spiritualism. He tests it by putting the same question to different mediums at different times. That question was: "Where was somebody's head, etc." How profound that logic, isn't it? That's the way he tries the philosophy of Spiritualism. I wonder that Harvard hasn't sent for him to take the chair of logic in his college; when he gets off such immense logic as that he must have absorbed the ghosts of Whately, Mill and Hedge. If anybody in the world can see any connection between his premise and his conclusion, I would be very glad to have him show me where and what it is.

Now, he says I quote the opinions of Johnson and such men as that, etc., they are only opinions.

Ladies and gentlemen, I leave it to you, did I quote the opinion of anybody? I deny it emphatically. Now, let me read the first part of that quotation over to you: "That the dead are seen no more, I will not undertake to maintain against the concurrent and universal testimony of all ages and nations." Is that an opinion? It is not an opinion at all. What is it? It is the testimony of all men in the world that have seen the dead. Seeing is one thing, and an opinion is another and very different thing.

THE Y. P. S. I.

It is desirable that the above letters become fully familiar to all Spiritualists. They mean the Young People's Spiritual Institute.

This is an organization for young men and women interested in Spiritualism to meet every Tuesday night in each locality, under a perfected co-operative system. The plans are the result of mature thought and long experience. There are a number of young people's societies, unions, clubs, etc., connected with local societies of Spiritualists. It is very useful that all shall come into one form of organization. Whilst the name amounts to little, yet it is well to have a distinctive title that will not conflict with the Christian young people's societies. They have the Endeavors, Leagues, Unions, etc., but none use the name of Institute. This word is applied to educational bodies, and is pertinent to our young people's organization, because it will seek for mental and spiritual education. The study of psychic law and development of psychic powers will be a special feature. But social culture and a fraternal esprit will be a dominant factor. The need is great to insure social protection to the young Spiritualists.

The Y. P. S. I. has a great work in hand, and is already doing it. The local institutes now holding meetings report that the interest is so wonderful that the good results are astounding. At the late convention of the N. S. A., held in Washington, D. C., it was unanimously resolved to recommend the organization of Young People's Spiritual Associations. A number of delegates spoke highly in favor of the plan.

The Y. P. S. I. received general favor, and the perfected plan was much admired. Many promised to urge the organization of an institute by their local society. Numerous letters of approval are being received from prominent Spiritualists, and institutes are being agitated in hundreds of places. It is a movement that will spread like wildfire! It is the spirit's newest project for the help of Spiritualism, and its mission is to teach Truth. The slogan for the Institute is, "The light of truth shall shine unto the uttermost parts of the earth."

Who will help this great work? Surely, every earnest Spiritualist will do so! Write to me for help. Fraternally, G. W. KATES.

Rochester, N. Y.

WHY IS IT?

Some find work where some find rest.

And so the weary world goes on.

I sometimes wonder which is best;

The answer comes when life is gone.

Some eyes sleep when some eyes wake,

And so the weary night hours go.

Some hearts beat where some hearts break.

I often wonder why 'tis so.

Some will faint where some will fight;

Some love the tent and some the field.

I often wonder who are right—

The ones who strive or those who yield.

Some hands fold where other hands

Are lifted bravely in the strife.

And so through ages and through lands

Move on the two extremes of life.

Some feet halt where some feet tread,

In tireless march, a thorny way;

Some struggle on where some have fled;

Some seek when others shun the fray.

Some swords rust where others clash;

Some fall back where some move on;

Some flags fly where others flash

Until the battle has been won.

Some sleep on while others keep

The vigils of the true and brave.

They will not rest till roses creep

Around their name above a grave.

—Father Ryan.

COMRADES.

After all, we're brethren—no matter where we be—  
We folks that coax the soil to life, or you that sail the sea;  
Don't matter where they place us—don't matter where we roam,  
This world, for all its trials, is still our home, our home!

I mean while we're a-livin' here—on this here mortal side—  
And so, when night is fallin' let's throw the windows wide  
And let the lamps shine out! Because, wherever we may roam,  
This world, until we reach the next, is still our home, our home!

—Atlanta Constitution.

## Kidney & Bladder Troubles QUICKLY CURED.

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root, Sent Free by Mail.

People doctor their troubles and try different methods so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing what our trouble is or what makes it such. The unmistakable evidences of kidney trouble are pain or dull ache in the back, frequent urination. The urine watery, scanty supply, scalding irritation. As kidney disease advances the face looks yellow or pale, eyes puff, the feet swell, and sometimes the heart acts badly. Should further evidence be needed to find out the cause of such troubles, let the urine stand for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring.

The mild and extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder cure, is soon realized. It stands the highest for its wonderful cures. Sold by druggists; price fifty cents and one dollar. Sold by mail, enclosing the Swamp-Root bottle in quickly curing even the most distressing cases. That if you wish to prove its wonderful merit you have a sample bottle and a book, both sent absolutely free by mail. Mention The Progressive Thinker, and send your address to:

DR. KILMER & CO., Binghamton, N. Y.

The fact that this liberal offer appears in this paper is sufficient guarantee of its genuineness. 416

Out of the Depths Into the Light.  
By Samuel Bowles; Mrs. Carrie E. S. Tving, medium. This little book will be read with intense interest by Spiritualists. Price 25 cents.

NEW THOUGHT.  
Volume I. Nicely bound in cloth, 579 large, beautiful printed pages. Portraits of several of the greatest speakers and mediums. The master all "light" and "truth" in the most attractive form the latest, plainest and simplest. By Moses Hull. Price 25 cents. Volume II. 644 beautifully printed and nicely bound. Original matter. Six portraits. Cloth bound, 70 cents. By Moses Hull. For sale at this office.

THE RIGHTS OF MAN.  
By Thomas Paine. Parts I and II. Being an answer to the question, "What is the right of man?" Revolution. Post 8vo, 279 pages. Paper, 50 cents; cloth, 50 cents.

EDITH BRAMLEY'S VISION.  
A thrilling appeal to all who are interested in learning how the great forces of the Human Catholism are working in the world. This is a book of the day, telling to human progress that is in opposition to their dogmatic religious teachings. Price 15 cents. For sale at this office.

Subscribers for it. It is only one Dollar per year. By reading it you keep at the head of the procession and fully realize what is going on. Ignorance is not bliss with those who read The Progressive Thinker.

Subscribers for it. It is only one Dollar per year. By reading it you keep at the head of the procession and fully realize what is going on. Ignorance is not bliss with those who read The Progressive Thinker.

Subscribers for it. It is only one Dollar per year. By reading it you keep at the head of the procession and fully realize what is going on. Ignorance is not bliss with those who read The Progressive Thinker.











(Continued from page 1.)

### MISSIONARY WORK.

### LOCAL SOCIETIES.

## ORDINATION.

**NATIONAL TEMPLE**

**SCHOOLS.**

LYCEUMS.

lems before us to-day. True mediums are in greater danger at this hour than they have ever been in the history of the world. The forces of fraud and imposture are now organizing to crush them while the frauds and counterfeits in our own ranks are seeking to destroy them through the playing of their nefarious trade. True mediumship is the chief cornerstone of the spiritualist temple, and it must be defended loyally by every Spiritualist. In order to do this, the line of demarcation must be drawn between genuine and spurious phenomena. As Spiritualists we certainly owe it to the world to place only the genuine facts of the spirit world before the public eye, and to mark the conditions whereby only such can appear if we will.

I need not repeat the story of last year in detail. I only wish to say that the places referred to, where the paraphernalia of the materializing seance is manufactured to order, that the vendor

markation between the two classes can be drawn. I leave this matter upon the

I can but recommend the continuance of the black list, and urge that a copy of the same be sent to every Spiritualist society in the United States and Can-

THE NATIONAL ANTI-SPIRITUAL-

\_\_\_\_\_

**Franklin, Mass.**

a plow, have discovered some of the fine works of the human hand, and they are getting them their longed-for opportunity. They have hastened to embrace it, and the result is before us. Noting our criminal indifference to the existence of fraud and the ease with which we have explained it away, they have hit upon the plan of classing frauds, fakirs, charlatans and mediums together, and under the specious plea of pro bono publico, are seeking to deny all moral and religious restraints to their more spiritual or intellectual standing. This is the result of our own folly in clinging to the fetish of individualism instead of rallying to the cause of co-operative effort many years ago.

The remedy consists in long engagements for our workers everywhere. No one can do his best work, or exert any lasting influence upon any society through one address. He must know the people he ministers unto, and can only know them as they are by dwelling among them, and mingling with them. A speaker who spends more than half of his influence through the itinerant system. Our speakers can have no voice in school matters under the present condition, hence in far too many instances, sectarian songs and text books are in daily use against the expressed provisions of the Constitution of the United States. It is the same

**gressive Thinker is ahead  
Will help circulate it.  
GEO. H. HAYWOOD.**

THE JUBILEE.

Pursuant to the instructions of the last convention, the officers of the N. S. A. set to work to see if a Jubilee celebration of the anniversary of the advent of Modern Spiritualism was really wanted by the Spiritualists of this country. Their responses were such as to warrant the management committee, manager, outside of our board of trustees, to take sole charge of this great work. After due consideration, I nominated Mr. Frank Walker, of Hamburg, N. Y., for this important post. He was unanimously confirmed, and instructions were given him to raise all necessary funds for this gigantic undertaking. In the course of the year following the N. S. A. At the close of our first quarter, he reported pledges to the amount of several thousand dollars from the citizens of Rochester, N. Y., where it was deemed best to hold the celebration. As Rochester, so closely connected with the early history of our movement, no one will question the fitting place for the jubilee celebration. It was the unanimous choice of our board. I cannot speak of the work of the Jubilee in detail. Mr. Walker has been eminently successful in raising funds for the great celebration, and has established special departments under the management of the most competent workers in our ranks. Representatives from all parts of the country are present and take part in the convention. Other eminent scholars and statesmen from foreign lands will send papers to be read to the assembled thousands at Rochester. I recommend that the Jubilee

## THE VETERAN SPIRITUALISTS'

STATE AGENTS AND MISSION.

F. F. Noel, Mrs. E. R. Williams, Mrs. Tillie U. Reynolds, and others. These

FINANCE.

None of our people are so poor as to

they succeed, and even accuse them of

These special agents should be supplied with receipt books from the N. S.

plied with receipt books from the N. S. A., and should be paid a commission on their collections. If receipt books were supplied them, the stubs would show the amount received, and the receipt book would be the guarantee to the donor that his confidence was not misplaced. If deemed best, the agents could be bonded as a further guarantee of good faith. I have seen this method tried by other denominations, and always with success. We have the talent to do this work, and the majority of our people can spare a few dimes and dollars as well as other people. I strongly recommend this plan to the convention. I believe in it thoroughly.

REFORM WORK.

A SECULAR GOVERNMENT.

## A DECLARATION OF PRINCIPLES.

THE HISTORY OF SPIRITUALISM.

erally respects. It was not quite general enough as a whole, nor does it

BOARD OF TRUSTEES

Our treasurer, Geo. S. Clendaniel, has

Trustee Frederick Pickey, Mrs. A. L.

It would please me to be able to omit

During the entire year, I have spoken,

I have published or caused to be pub-

cept it. I had made a number of en-

In making this decision, I was influ-

I now wish to state the conditions

I now wish to state the conditions under which I have worked. I gave up my salary as President March 24, and have only charged per diem rates for all the time I have spent out of my Boston office in the interests of the N. S. A. For all of the work I have done in the office for the N. S. A. during the past seven months I have only asked

(Continued on page 7)



# ..GENERAL SURVEY..

## THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS:**—Each contributor is alone responsible for any assertions or statements he may make. This column allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has a whole truth, hence kindly feelings should always be entertained for those who differ from you.

W. H. Bach writes from Lily Dale, N. Y.: Big Bible Stories are in the hands of the printer and will be ready for delivery this month. I received three pages of proof, have already been given me for correction. I received a personal letter of recommendation and encouragement from Ingalls.

Will C. Hodge, inspirational speaker, is open for engagements in any locality and on reasonable terms. Will attend funerals. Address 98 Ogden Avenue, Chicago, Ill.

At So. Hannibal, N. Y., October 27, occurred the wedding of Miss Ellen G. Shedd and Mr. Geo. C. La Fontaine. Mr. La Fontaine is gifted with a fine phlegm of mediumship as a healer and inspirational speaker. The ceremony was performed by Sarah A. Walters, of Auburn, N. Y.

Prof. W. M. Lockwood is lecturing this month at Norwich, Ct., where he can be addressed for engagements. Address him at No. 21 Fairmount Street.

L. M. Rose writes from Elgin, Ill.: "The cause here is prospering. Mrs. L. A. Roberts was here last week and gave another of her convincing materializing scenes. The First Society continues meetings regularly Sunday evenings."

G. W. Kates and wife will hold meetings in Titusville, Pa., during November; returning to Rochester, N. Y., in December. Address them accordingly.

The Campbell Brothers, slate-writers and spirit artists, will spend the winter in Chicago and St. Louis. They start for Chicago about November 15, where they will remain about a week, and thence to St. Louis, and will return to Chicago later. They have many dates booked already for both cities. Their permanent address is Box 25, Lily Dale, N. Y.

C. H. Horne writes that Mrs. Elsie Reynolds informs him that she will return to Chicago for a two weeks' sojourn, and will hold sittings for materialization. All who feel interested can address him at 508 44 E. Place, to learn of times and places that seances will be given.

Mrs. L. A. Roberts, materializing medium, has returned to the city and is located at 3010 State Street.

Hon. Andrew C. Dunn writes: "I have just finished reading 'Ghosts and Ghouls' and have been fairly entranced over its contents. I never have read a book from which I have gained so much true spiritual knowledge as from this one. Every inquirer and every Spiritualist who desires to know, should read it carefully."

Henry Orsay writes: "A very enthusiastic and well-attended meeting of delegates to the Southwest Spiritualists' Association, took place October 24, at the little temple of the First Spiritual Church of Dallas, Texas, under the presidency of D. B. Woods. Resolutions were passed looking to the permanency of the association and a preamble adopted setting forth the aims and objects of the society, after which the following named officers were elected: President, Austin D. B. Woods, first vice-president, Dallas; T. E. Brown, second vice-president, Dallas; T. E. Brown, fourth vice-president, Laupress; T. J. Lee, fifth vice-president, Nashville, Tenn.; A. Mayers, sixth vice-president, New Orleans, La.; R. C. Trever, secretary and treasurer, Dallas; trustees, H. C. Hummel, Shreveport, La.; R. O. Freeman, Little Rock, Ark.; Elmer Brown, Forrest City, Ark.; George Thompson, Austin. A committee of three was appointed by the chair to draft a constitution and by-laws and report same at a meeting to be held on Monday evening, October 25. At night the little temple 'around the corner' was comfortably filled to hear the pastor expound on the unchristianlike attitude of the orthodox ministry towards Spiritualism in spite of the Bible, which abounds with spiritual teachings."

Mrs. Lee P. Prior writes from Chattanooga, Tenn.: "I am in Chattanooga, Tenn., for a short time, have organized a very nice society here, with over forty members. I hold two meetings a week; Sunday services devoted to lectures, and Thursday evenings to test work. The Unitarian church where we meet is filled to the doors, with only standing room each evening. I am glad to report great interest in Spiritualism here in the South."

Moses Hull is lecturing in Buffalo, N. Y. This month in Buffalo, N. Y., giving him can be addressed at 248 North Division Street, Buffalo, N. Y. He would like week-day evening work during the month not too far from Buffalo. He has given up his January appointments in New England, and is ready to go where he may be called for that month.

J. T. Seelye writes: "Having discovered a new way of conversing with spirits, I would be much pleased to have the same appear in your valuable paper. It consists simply of a lead pencil attached to the leg or indicator of the small planchette table, which writes messages very nicely."

J. W. Ring writes from Galveston, Tex.: "The cause is moving on very nicely in the city by the sea; excellent music which is being given, good sized audiences of interested thinking people, with the writer as pastor."

Emma J. Huff, the corresponding secretary of the Southern Cassadaga Camp, Lake Helen, Fla., has returned from her northern trip and will answer all letters of inquiry concerning the camp and coming session of 1908, commencing February 6.

M. W. Lyman writes from Springfield, Mass.: "President of the Rhode Island Association of Spiritualists, and one of the best platform test mediums in the world, has been here two Sundays, October 24 and 31, at the hall of the First Spiritual Society. She had very large audiences, and her lectures and tests were very convincing to the many strangers who attended. Present: Frederick B. Barrett, of Boston, will lecture here November 7 and 14, and Dr. C. W. Eldred, of Newburyport, Mass., November 21 and 28. 'The Icy and Ladies' Aid are flourishing. The Church of the Spirit has resumed meetings. Carrie F. Loring, of Brain-

tree, Mass., was advertised to speak for them October 31, and Mrs. Carrie E. S. Twining, for November."

Mrs. Maud Lord Drake is in Beatrice, Neb., entertaining the Spiritists with her splendid lectures and tests.

Mrs. Carrie Miller writes: "I must compliment you on securing Mrs. Annie Rosant's lectures. They are fine." G. W. Kates writes from Rochester, N. Y.: "The First Spiritual Church of Rochester, N. Y., is making progress. The meetings have been well-attended during October. A hall has been leased by the trustees and will be furnished by the First Spiritual Society. We will have a home where we can meet at all desired times. That is an advance step beyond having a hall for Sundays only; but we shall hope that the birth city of Modern Spiritualism may long have an edifice dedicated to the cause. Mrs. Kates and myself are being earnestly supported, and our efforts to develop a representative society here, and trust that no one will further seek to place any barrier in the way. We need help, and trust that there may be a working force that shall be able to meet all demands this year of jubilee. We need every possible help for the fiftieth anniversary celebration, that we may be capable entertainers during the jubilee to follow. We trust all friends of the cause, at least in Rochester, may rally now around the banner of truth and progress."

A. P. Hill writes from Boston, Mass.: "The debate at Boston on the subject, 'Is the Materialist a Fraud?' seems to be progressing favorably to Spiritualism. Not many with knowledge of materialization has taken part in the debate. At first I quoted from histories, showing that materialization had an important ancient history. The most educated of our opponents admitted that our position on this point was impregnable."

Mrs. Ella Gibson Magoon writes from Dayton, Ohio: "Dr. Magoon and myself have been meeting with good success in this city for a week past. We have been lecturing and doing fine sence work with interested audiences in the 'Tri-City' vicinity. Many people from Rock Island and Moline have been in, and are, and bestowing active interest in the work."

Bert P. Prouty writes from Providence, R. I.: "I see that your special correspondent in Washington, during the National convention made an error in the report in saying that Mrs. Nellie Palmer Resegue was president of the Rhode Island State Association. The officers of this association are as follows: Mrs. M. A. Pepper, of Providence, president; S. K. Doe, of Pawtucket, vice-president; Bert P. Prouty, of Providence, secretary; Geo. C. Pierce, of Providence, treasurer; J. R. Bailey, of Woonsocket, Ida P. A. White, of Providence, and Samuel Merchant, of Woonsocket, directors. Organized October 6, 1897."

Geo. H. Brooks has just closed a very successful six weeks' engagement with the Spirit Society of Milwaukee, Wis. He left the society on a good foundation, and will continue to do a good work. He goes to Lansing, Mich., for two Sundays in November, to commence his missionary work for the State, and if the friends there will not only him at once of their desire for him to come to them, he will make arrangements as soon as possible for coming with their request. Address him at present at 129 River Street, Lansing, Mich. Mr. Brooks says: "Come, friends, let us work with a will for the upbuilding of our cause."

Jas. Dixon writes that the First Spiritual Society of Homestead, Pa., has opened its meetings again. October 20 and 27, Lyman C. Howe was speaker. Mr. Thomas Watson, of Washington, D. C., is speaker, and Mrs. Gillard, of Fair Haven, Pa., test medium for November.

Dr. M. Muehlenbruch has just closed his engagement with the society at San Jose, Cal., and goes now to San Francisco. He lectures, gives tests from the platform and psychometric readings. He would like engagements in other societies after the month of March next. Address him at Box 118, Oakland, Cal.

Geo. W. Johnson writes from Fresno, Cal.: "Spiritualism is to me the most sacred of all faiths. I received my first lesson in Indiana in 1850. rode horseback twenty-five miles to get it from a writing medium; received a letter from my brother who had been in spirit-world, and since then, I have been in full and gave him. This was a stimulant to me, and since then I have been an investigator and dear lover of the teaching, when it comes from the higher intelligences, freed from adulterations and frauds so common these times."

J. L. Carpenter writes from Fort Wayne, Ind.: "It seems that some of our orthodox friends think that the Anti-Spiritualist society have only to sound the death knell of Spiritualism and announce the funeral and then proceed to bury it. Now if they think the cause is dead they would have been sadly disappointed if they had witnessed the large audiences that attended Brother J. Frank Baxter's lectures at the First Spiritual Society on last Sunday evening, and at a benefit given by him on Wednesday evening. It was a decided success. Brother Baxter as a lecturer and test medium, is one of the best we have ever had upon the rostrum of this society. His tests are clear and to the point. Spiritualism is quite a lively corpse, notwithstanding the evidence of the 'ants' to the contrary."

Mrs. Thomas M. Locke writes as follows in reference to the Philadelphia Spiritualist Society, Handel and Haydn Hall, 5th and Spring Garden: "Mrs. C. Fannie Allen is serving this society this month with great success. She is an earnest, active worker, and never wears in her efforts to aid the society that employs her. She is a true humanitarian and preaches what she preaches. She takes great interest in the children and in the young. All societies wishing an effective worker would do well to employ her. We opened our meetings in September and our audiences have been steadily increasing since that time. The officers of this society are as follows: Thomas M. Locke, president; Samuel S. Wheeler, first vice-president; Charles Hamner, second vice-president; Mrs. Thomas M. Locke, treasurer; Charles Geffroy, secretary; Mary R. Galloway, historian."

Dr. J. W. Briggs writes of the good work going on in Cincinnati. The First German Spiritualist Society conducts its exercises in German. J. J. Brionet is president. The Philosophical Society meets at 14th and Central Avenue every

Sunday evening. It is in charge of Prof. E. J. Jones, in charge of the Odd Fellows' Temple, 7th and Elm streets, at 8 p. m. The Ethical Spiritualists meet at 6th and Walnut. Mrs. Greenmeyer serves the society in Anderson, Ind., the month of November, and Richmond, Ind., in December. A circle is held every Thursday afternoon at 8 p. m. at the residence of Mrs. M. Kopp and Mrs. Meyers, mediums. First Spiritual Endeavor Society meets at Ideal Hall 632 Madison Avenue, Covington, Ky., every Sunday afternoon.

Mr. C. E. Winans, the materializing medium, is now located at 918 Fourth Avenue, South, Minneapolis, Minn., where all mail should be addressed relative to engagements.

Dr. Adah Horman (nee Sheehan) will serve the First Association of Philadelphia, as speaker, for the month of November. She will be at Lima, O., for the Sundays of December. Week-night engagements in the vicinity of above points can be had by addressing her at 3217 Heywood Street, Philadelphia, Pa., or at 1215 North 10th Street, Cincinnati, O. The Doctor has some dates open. Would like to correspond with societies.

S. W. Fain writes: "Yes, I attend meetings, and every sermon I hear shows me more clearly the absurdities of orthodox doctrine. They fire it into the Spiritualists and witchcraft, and still have the pleasure of knowing that there is a hell prepared for the sinner, where he can bask in the warmth of fire and brimstone, and where the saintly old mother can look down from paradise and pleasantly smile at her wicked son, as he writhes in eternal misery."

D. P. Shattuck, M. D., writes: "The Progressive Thinker is read with interest at our home every week. I enjoy the many good articles it publishes and wish that more of our friends could enjoy the same."

F. Jackson writes: "Mrs. Frances Riddick is doing a grand work in Jonesboro and Marion, Ind. She is a fine independent slate-writer."

Secretary writes from Cincinnati, O.: "The Ethical Spiritual Society of this city which was duly incorporated and opened Douglas Hall in September with Mrs. Ricker as test medium, has been very successful. Mrs. Ricker gives her tests with eyes thoroughly blindfolded, and it is most convincing to all who hear her, as no one can fail to admit that it must be the work of an unseen power and not her own. She is a grand medium for a grand control, and is growing every day. I have been both as a lecturer and test medium."

Mrs. D. L. Drullner writes: "There is a greatly needed movement on foot in Chicago. It is the establishment of a mediums' home in Chicago. The movement is under the auspices of the Ladies' Charitable Aid Society, of which Mrs. C. H. Horne, of 508 44th Place, is president, and Mrs. C. D. D. Drullner, of 8822 LaSalle Street, is secretary. It includes all Chicago societies and all Spiritualists. The organization meets every Wednesday at 2 p. m., at Mrs. D. L. Drullner's, 93 Bowen Avenue. Either of the above named ladies invite correspondence from any and all that feel interest in the movement."

G. C. Love, the talented speaker from Oregon, writes: "On the 15th of this month I will go to DeKalb and Salem, Ill., to lecture with the 20th. During my stay in Chicago I have lectured and followed with tests on two Sunday evenings for the Church of the Students of Nature, their pastor being absent from the city. They have my best wishes for all that is for the best, and I hope they will yet become so true to the cause that a larger hall will be found necessary. I have visited and helped as best I could the Universal Spiritual Church on 63d Street and Stewart Avenue. I have attended a number of meetings of the First Society of the South Side, where my short talks and tests were well received. Will be glad to answer calls from those desiring my services. Address me at 54 South Sheldon Street, Chicago, Ill."

Mrs. F. A. Logan writes: "The inspirations have made it necessary for me to resign the Circle of Harmony, a comfortable, quiet, sunny hall, right over the progressive lyceum, in Pythian Castle, 900 1/2 Market Street, San Francisco. As in years ago I trust to the angel world to send those who vibrate with my spirit in the sphere of harmony to participate in the deliberations, and true to the cause, I have the right talent in music and speech to lead on each occasion, a soulful, spiritual feast. Sunday last Miss L. M. Cummings, of Boston, gave the opening address, on vibrations and spiritual illumination. Many others participated in the exercises. I intend that the Circle of Harmony will meet at the same time every Sunday evening, at 1112 E. in the same place, whether we are in the form or only in spirit."

Dr. Marcotte writes: "We wish to notify our many friends and Spiritualists in Chicago and elsewhere, that we are now permanently located in the lovely Carlyle Flat on Cottage Grove Avenue. Having met with so many misfortunes in Chicago the last few weeks, we could not do our work properly. With the assistance of our many friends, we are now able to work as before. We would be pleased to hear from all outside friends. Chicago Spiritualists and investigators are respectfully invited to call. Mrs. Marcotte gives sittings daily. Consultations in French, English and German. Stella, the wonderful child trance medium, gives sittings daily."

The next regular meeting of the Band of Harmony of the Church of the Soul will be on Thursday, November 11, at the home of Mrs. Thomas Watson, No. 84 North 52nd Avenue, near the terminus of the Lake Street elevated. A special programme has been prepared, and all interested are cordially invited.

G. F. Perkins writes: "I opine your enterprise in publishing the debate in full between Moses Hull and W. R. Covert will do more to open the eyes of the blind than any or all the articles upon the ancient occultism (Hindu, Egyptian, or even accounts of marvelous manifestations, etc.). This is an age of talk, a time of animated pictures, a day of comparison, when opinion must match opinion. I wish a million copies of this debate could be published and sent to all the brainy church members and liberals, as a missionary tract."

Mrs. Lizzie A. Koch writes from Anderson, Ind.: "The Madison Avenue Temple Society had for the month of October, Mrs. Eva Prunier, of Indianapolis. She delivered some very fine lectures to good houses. It did not seem as if the fighting persons had done us much damage. I believe Mrs. Greenmeyer, of Cincinnati, is to serve the society for November. We have three good mediums here and they say they turn people away, for they have so many to sit for."

The Beaton Light Spiritual Church will discontinue the afternoon meetings on Sunday, and conduct only the evening meetings at 7:30, and Thursdays at 2:30 p. m., at 617 N. Clark Street, for a few weeks, owing to the engagements of Mr. Perkins at Joliet each Sunday morning.

## From Two Worlds, London, England.

**BUILDING UP.**  
Seeing that the critics, "higher" and otherwise, have about pulverized the dogma of the Infallible Authority of the Bible and are most successfully demonstrating the human authorship and imperfections of that book, the time has come when our aim and effort should be to clearly present the spiritual and religious aspects of the Bible. Whatever excellencies the past has had, "The Living Present" contains them all in the spirit that molds the age."

**WHAT IS WANTED.**  
On all sides, is demonstration of the basic fact—spirit-communion—and philosophical presentation of the great spiritual principles which are involved in Spiritualism.

**EXPOSITORY LECTURES.**  
which embody the teachings and revelations of Spiritualism, are greatly needed. The world requires the comforting thoughts and stimulating ideas of the glad tidings of man's natural spiritual existence here and hereafter, and the Spiritual Philosophy (which deals with life and its duties, explains spiritual evolution and evolution, and sets forth the spirit's progressive experiences on this side and beyond the grave), when simply and clearly stated, is calculated to win the approval of the thinkers and students who are trying to solve the riddles of consciousness and man's moral and spiritual experiences.

**THE NEW TIME.**  
is demanding new interpretations. "The old theology, philosophy and science are all in the melting pot. Whatever was true; good and beautiful in them will remain; the dross will be cast out. It is for Spiritualism to take the refined gold and give it a new setting."

**OUR PRESENT DUTY.**  
is to show the better way. To apply our knowledge, our inspirations, to constructive ends. The iconoclastic labors of fifty years have opened the way to the workers. What is to occupy the ground?

**LET THE DEAD PASS.**  
(with its ruined altars and idols) bury its dead, let it pass to march into and take possession of the promised land, and erect thereon the Temple of the Religion of Humanity. Let us cease from railing, and try our hands at helping.

**THE GOSPEL OF THE SPIRIT.**  
is the Gospel of Love, of forbearance, of sympathy, of personal purity and uprightness. Can we not invite everyone to join us, to partake of the feast of reason and flow of soul?

**TO THE MATERIALIST.**  
we can say Spiritualism offers you what you need—evidence, facts. Come and investigate and see for yourself. To the mourner we can say: Dry your tears and be comforted; you can receive spiritual benedictions and inspiring inspirations from those you love. Why seek for the living among the dead?

**TO THE PESSIMIST.**  
we can say: The spirit is monarch in the realm of mind; as a man thinks so is he. Turn about, my friend, face the sun instead of looking at the shadows. Be cheerful, look at the good things and beauties of life, and see the light in the shadows, even through the Valley of Death, reaching to glory even the solitudes and autumnal tints of the physical realm.

**TO THE SECTARIANS.**  
we can say: Cease your babbling—the still and harken, and know that Infinite Goodness and Wisdom are eternal, that Life is Divine, and the spirit everlastingly pure and true. Let the broken tablets of stone (the creeds and dogmas) lie where they have fallen. The living God has given his commands on the Spirit, in our very nature, and no man is shut off from knowledge of Him, from His inspirations, from His love.

**TO OURSELVES.**  
we can say: It is our duty and high calling to let the light shine before men, that we by our fidelity, sobriety, gentleness, sympathy, and fraternal helpfulness, may see that we have walked and talked with angels, and have been benefited thereby.

**TO BE CONTENT AND HAPPY.**  
Use "Garland" Stoves and Ranges.

**Mrs. Reilly's Verified Dream.**  
Mrs. Rachel Reilly arrived in New York last week from England on the steamship "Thames." Her husband, Mr. Thomas Reilly, of London, The two went to the Washington Hotel, to await the coming of Thomas Reilly, the son of one of the women and the husband of the other. Reilly had left his old mother in England a year ago, and had sent his wife to bring her to this country, where she was to make her home with them.

On Monday Reilly had not appeared as expected, and the wife, much agitated, told the hotel manager that she feared something had happened to him, as she had dreamed early Sunday morning that she saw him in a terrible accident and reaching out to her, calling for help. Reilly was among those killed in the train wreck near Garrettsville, which occurred about the hour of his wife's dream.

**To the Spiritualists of Indiana.**  
Kind Friends:—It is my desire to hear from every locality in the state where a society of Spiritualists can be organized and chartered with the National Association. It requires at least seven members to get a charter and every place where that number or more can be found, there ought to be a society formed, and when the state is thoroughly organized, circuits should be formed and mediums and speakers set to work on them, following the other on the rounds, thereby saving much of the enormous expense of traveling long distances, as is now the case. I would like to see quarterly meetings held in every county or district, for I believe thereby greater enthusiasm would be created and more and better work be done.

Will parties interested please write me, giving full particulars as to the number of Spiritualists (their names and addresses), in their respective localities, and the number that will unite in forming a society; also what they can do to help us to come and organize and charter them with the N. S. A.?

Let us hear at once from every locality in the state where a society can be formed. Address me for the month of November at Rochester, Ind. Home address, 410 Newland Avenue, Jamestown, N. Y. E. W. SPRAGUE.

Missionary and special financial agent for the N. S. A.

The good are heaven's peculiar care.—Ovid.

## From The Freethinker, London, England.

**PREVIEW.**  
We quite understand the desire of the Catholic Church to recapture England. She is the centre of a wide empire, and the richest country in the world. The priests pray for England in the hope that they may yet be able to prey on England.

**CONFESSION.**  
Josephine Coquard, who stabbed the Abbe, Mennard, cure of St. Modard, Paris, is unmarried, and is said to have pestered the Abbe for the last three years with her cases of conscience and wild declarations of love. Confession sometimes proves a trying ordeal for both penitent and priest.

**HIS DUEL.**  
The Archbishop of Vienna having interceded with the Pope on behalf of Count Baden, on account of his duel, the Papal absolution was sent by telegram to the Count, and he was allowed to have been excommunicated, and doomed to Davy Jones' locker.

**THE REV. MR. HAWES.**  
has been facetiously earnest on the subject of church collections. According to the Daily News, he last Sunday brought his congregation perilously near to an explosion of laughter. After stating that Christians did not worship copper, but sometimes worshipped gold, he begged himself and acknowledged that they sometimes sacrificed to the god of copper in church. There was a sanction in the Christian records for copper tribute in the story of the widow's mite, because she gave all she had. Then he added that it sometimes seemed to him that he had been preaching to a church full of widows.

**REVOLT OF THE CLERGY.**  
It was with dreadful alarm that we returned over the pages of the Nineteenth Century to read "The Coming Revolt of the Clergy" by the Rev. Hennessy Jebb. What outburst of revolution was to be expected from our magnificent army of sky-pilots? Would the State, the bishops, or only society in general, be overturned? Happily, we discovered nothing but a country clergy's grumble, that he had not benefited as he expected under the Agricultural Rates Act. It is only a person considering his own pecuniary interests. We breathe again.

**AT THE CHURCH CONGRESS.**  
there was lamentation at the decline in the supply of curates. The sky-pilot business is still fairly attractive, needing little brains and less work. But it is not esteemed as formerly, and young men of talent will not choose a career in which they must either be dull or dishonest.

**SPIRITUAL CREATIONS.**  
Very few days pass without our being challenged to "justify the ways of God to man" in presence of the miseries of the world. It is never an easy task to accept the challenge, and we question whether we should accept it. What an apparent tragedy life seems at times! And if we follow it up to "orthodoxy's" bitter end—an everlasting hell—the tragedy becomes the horror and scandal of the universe.

**TO BEGIN WITH.**  
much of the seeming misery of the world is not misery. Everything is relative to the recipient, whether it is a bad smell, or the loss of a great battle, or the absence of any provision for next week's rent. What would sadden one man, used to a certain standard or mode of life, is a matter of no particular concern to another.

**EVERYTHING REALLY TURNS.**  
upon our notion of the sort of account that is being kept, and the time of its closing—and upon what is being worked out on this distressful side of life. Certainly out of it have grown the very best parts of our great heritage—and the very finest parts of human nature itself. No struggle, no man; no struggle, no delight, no victory; no struggle, no hope, no real joy. From art, literature, music, poetry and all that mighty world of emotion for which Shakespeare stands, owe most to that which lies nearest to the heartache and even the heart-break of the world.

**GOD IS MAKING MAN.**  
and this is His method—for all we know, the only method—certainly the only method that seems compatible with man's freedom and self-reliance, as a naturally progressive being. This is a view of the case which is but seldom taken, and yet it seems so obvious. The reason why this view is not taken is that we are enormously in bondage to two grave sources of error—that God is a person in our sense of the word "person," and that God is able to do all things, and is absolutely free to do as He pleases. We call these "grave sources of error."

**IN A VERY EXALTED SENSE.**  
God is a person, but we have got no standard of measurement by which we can postulate Him. His personality, because it is so absolutely high and so purely spiritual, is beyond our comprehension and our grasp; so that it is not right for us to discuss His doings from the standpoint of personality as we know it.

**AN ERROR, TOO.**  
It is to say that God can do all things. He is not superior to mathematics. He could not count 3 and 2 to be arithmetically 7. Neither could He create a self-poised creature of a given kind without the necessary experience and discipline. Neither can He transcend the laws of His own universe. He cannot contradict Himself. An error, also, is it to say that God is absolutely free to do as He pleases. He is not in the slightest degree able to be unjust or to bring confusion into natural law. Even if He raised the dead, it would have to be in harmony with some deep law of life—otherwise old Chaos would come again; and Chaos would be no cure.

**PROCEEDING FROM THIS.**  
It is easy to see that the world's history could not have been otherwise than it is; that man's liability to err and to sin is the inevitable result of his being a creature of the flesh; that the road by which humanity is marching toward its goal could not be otherwise than it is.

**"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding."** By E. D. Babbitt, M. D., LL.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.

**"Who Are These Spiritualists and What Is Spiritualism?"** A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

**"Nature Cure."** By Drs. M. E. and Rosa C. Couger. Excellent for every family. Cloth, 25c.

## From Harbinger of Light, Melbourne, Australia.

**NATURE'S DIVINE REVELATIONS.**  
In the present issue we reprint from the Harbinger of Light an article by a veteran Spiritualist, Mr. J. C. Davis, of Boston, on Andrew Jackson Davis, with special reference to his original work, "Nature's Divine Revelations," which we have several times referred to as the basis of the Harmonical or Spiritual Philosophy. When referring to it last December, we gave a series of its affirmations, and showed that they presented a sound and philosophical basis on which to erect a substantial and harmonious system; involving, as there suggested, one continuous round of evolution, from the monad to the highest celestial spirit.

**THE SPIRIT WORLD.**  
In previous articles we had referred to the evolution of suns and planets, and we now purpose to present what the spirit-world and the state of man after the change called death. First, he asserts that a man begins to die from the time he reaches physical maturity; the spirit is continually developing and extending its faculties and putting them forward as feelers into the higher spheres. As the body gradually becomes more and more material, the offices required by the spirit, the hold of the latter is loosened, and when the moment of dissolution occurs the sensation, or clothing medium of the spirit, becomes its form, corresponding with the physical tenement it has just vacated but free from its infirmities.

**ANY STRUGGLE.**  
or contention in death is not necessarily an indication of pain, but rather of the effort of disengagement.

**THE PLACID SMILE.**  
so often observed at the last is the result of the pleasant impression produced by the realization of the improved conditions manifest to the opening spiritual perception.

**THE SPIRIT SPHERES.**  
He describes the spirit spheres as containing all the beauties of the natural spheres combined and perfected, increasing in refinement and beauty in each ascending plane.

**THERE ARE GARDENS.**  
in which he says: "All flowers, and even their leaves, are observed as so many voices proclaiming the beauty of interior perfection, and the infinite source from which they spring. Every plant, flower, bird and tree is perceived and appreciated as the express creation of Divine love and Divine action." That is to say, that the love of God is more clearly and distinctly revealed in his works than in the maddest conduct of man. Everything teaches a lesson, instruction and admonition are not derived from speech, but from action and representation.

**FIELDS OF THOUGHT.**  
He observes that spirits were engaged in exploring the field of thought, and searching deeply into the causes of things; and thus they learn of love and accumulate wisdom; all its activity and industry.

**IN THE HIGHER SPHERES.**  
there is more of contemplation; spirits often find it difficult at first to realize that they are what is called "dead," all about them appearing so real and natural; it seems to them that they are only transferred to a country they knew not.

**THE HARMONY OF NATURE.**  
appears like music, though it is sensed through the eyes rather than the ears, and conversation is carried on by thought rather than speech.

**MUTUAL ATTACHMENTS.**  
Here is a sentence which when realized should bring comfort to many: "One more important truth it is well to relate; and that is, that those who form a mutual attachment while on earth, which is pure and true, continue to preserve an affection for one another throughout the spiritual spheres." And if one has progressed further than the other, the one who is more advanced will pervade and cultivate the love of the other, until their natures become assimilated and they are fully suited to associate with each other. Parents who love their children on earth continue to love them hereafter.

**FORMER EXPERIENCE.**  
It was also perceived by the seer that the former experience of every person, both male and female, is treasured up in memory, from which they can extract representations of what they previously knew or experienced. Everything is indelibly impressed on the memory, and is mirrored forth with a vividness proportionate to the strength of the impression; disagreeable reminiscences are depicted in the depths and concealed from the view of any other being by the prevalence of the more pleasant experiences. They are frequently recalled, but it is only as this preponderance exists that they can be kept from intruding themselves.

**THE PICTURES OF SPIRIT LIFE.**  
which are graphically described by the seer are exceedingly beautiful and consistent; they comprehend the unfolding of the many faculties of the interior man that spiritual investigation and psychic science have during the past three or four decades been making manifest to mankind, but which were unknown at the time the revelation was given.

**SPIRITUAL DISPENSATION.**  
Furthermore, that the modern spiritist dispensation was divinely foretold by him, as shown in the following extract: "It is a truth that spirits can communicate with one another while one is in the body and the other in the higher spheres, and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth is also being presented to the human mind in a living demonstration, and the world will hail with delight the ushering in of that era when the interior of men will be opened and the spiritual communion will be established."

**MODERN SPIRITUALISM.**  
a vast amount of evidence has accumulated corroborative of what was revealed by or through Andrew Jackson Davis, and tending to demonstrate the continuity of individuality in the body after death, and the sympathy with those left behind; and that psychometric impressions adhere to the soul as well as to the physical organism, the latter being proven by the fact that automatic writing received from an individual spirit when submitted without any due to its source, to psychometers in the body elicits the character of the spirit who instigated it, and in some instances the name. Instances of the latter are given by Hudson Tuttle, Professor Buchanan and other reliable authorities.

**THE PHILOSOPHY OF SPIRIT.**  
and the able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, 15c. For sale at this office.

**"The Philosophy of Spirit and the Spirit World."** A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, 15c. For sale at this office.

**"The Philosophy of Spirit and the Spirit World."** A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, 15c. For sale at this office.

**"The Philosophy of Spirit and the Spirit World."** A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, 15c. For sale at this office.

**"The Philosophy of Spirit and the Spirit World."** A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, 15c. For sale at this office.

**"The Philosophy of Spirit and the Spirit World."** A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the



## QUESTIONS

## ANSWERS

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

C. P. B.: Q. If all life comes from antecedent life, and spirit organism continues to hold its organic form, will not the source of life and spirit, in the course of time, become exhausted?

A. The process of individualization of spirit will stop long before there is exhaustion of material or force. The plan of creation is not to convert everything into intellectual entities. This may be considered an unsupported assertion, and as having no authority except that of the spirit intelligence who gave it, yet there are parallels in the forms of physical life. Nature stopped the production of the immense saurians of the Saurian Age, although there was abundance of material, and the mammoth perished, while the conditions for its multiplication were the same they had been when he roamed in immense herds over the plains.

Baron J. Mikos, Austria: Q. Is the soul (spirit) of a new-born infant immortal in case of death? I am of the opinion that immortality begins only with the acquisition of the full consciousness of the "ego," which a new-born child could not possess.

A. "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the fact with the lower races of mankind. They exist after death, but with them there is no progress, no desire for the immortal state, and slowly, atom by atom (of their spiritual substance) is absorbed into the bosom of the universal spirit-ether, as the spirit of the animal is immediately after death. If it be asked at what age the spirit of man retains its identity, it may be said in reply, that no certain date can be given, for that depends on the development of the parents."—Psychic Science.

A Reader: Q. What is the difference between a materialized form and an etherization?

A. Etherizations are the shadowy forms through which objects appear distinctly. Materializations, where the more substantial qualities belonging to physical matter are manifested.

This subject has been fully discussed in a preceding number of The Progressive Thinker.

T. M. Rooney: Q. Recently a slate-written message sent me by a medium in St. Louis, was signed E. V. Wilson. I am unacquainted with the name and ask who he is, and what did he do in earth-life?

A. E. V. Wilson was well known to the early Spiritualists, as a medium and lecturer. He was probably one of the most distinctive characters of the first advocates of the medium, and was distinguished in his methods, he was fearless, uncompromising and direct in his methods, he was feared by enemies whom he unmercifully criticised. He was an iconoclast, proud of his strength to destroy.

P. R.: Q. Are not mediums who are immortal better than none?

A. He who stands representative of the dead, and their mouthpiece to the living, ought to be the best and the purest. The idea entertained by some leading Spiritualists that it is desirable to convert to the belief in Spiritualism, even by manifestations that are fraudulent, says the foundation of the philosophy, and is the parallel of the teachings of the church fathers, that it is laudable to lie for Christ's sake. "If you were thirsty would you refuse water if brought in a soiled and broken pitcher?" Yes, if a clean and whole one could be had for the asking. Mediumship legitimately leads to a higher life, and its debasement is by its prostitution to sordid gain and selfish ends. Charity covers a multitude of sins, but it is false sympathy which spares the offender at the untold cost of the innocent. The putting forward of one known to be depraved and unprincipled, or wanting in moral character, as a trusted medium, and recommending him, is a crime against Spiritualism and its believers.

The words of James Burns, editor of the Medium, one of the most devoted of men, who sacrificed his life in his efforts to extend a knowledge of the new philosophy, are as timely and true now as they were years ago when written. He wrote of one Walker, whom Dr. Peabody introduced to him, after this pretended medium went to England to escape from the notorious Toronto affair in which his partner in iniquity lost his life.

Knowing his character, Mr. Burns screened and recommended him. He soon had cause for regret. His remarks on this dereliction to duty will deeply impress many who have committed the same error in their charity for the shortcomings of mediums.

"Now, we fear that in screening this man, and charitably giving him a chance of working further mischief, we committed a grave fault, for which we have been most vigorously punished. Several others we treated in a similar lenient manner and they all faithfully joined Walker in his attack upon us. It is really hard to know what is right in such matters. It seems cruel to expose the sins and faults of others; for no one is perfect; and the best of us would not like to be turned inside out. Again it appears to be highly injudicious to promote the professional career, in Spiritualism, of bad people. Our twenty years' experience teaches us that such mediums go from bad to worse. Mr. Peabody picked up three gutter waifs and made spiritual apostles of them; and the result has been more harm than all the good Mr. Peabody's spiritual work has accomplished. We have to some extent helped in this work, and with the very best of motives; but had we committed the crimes imputed to these persons, and stood the demands of the law in respect thereto, we could not have suffered more bitterly than we have done for long years; and it is not all over yet."

C. L.: Q. Can you explain the cause of pricking vibrations which go over me at times in waves? Sometimes when talking with a medium friend, we both feel the waves simultaneously, and so strongly that the tears start in my eyes.

A. These are indications of a highly sensitive organism, and rightly cultivated, will give mediumship of a rare order.

A. C.: Q. For what purpose is the metal Uranium used?

A. Uranium is a somewhat rare metal, resembling iron in color; tarnishing yellow in the air. It has no use as a metal; but as an oxide it is used as a coloring for porcelain and glass, imparting a beautiful greenish-yellow fluorescence which nothing else can give.

A crowd always thinks with its sympathy, never with its reason.—W. B. Alger.

## A MODERN MYSTERY.

A Sharon Artist Photographs a Celestial Visitor Who Has Been Dead 30 Years.

A NUT FOR THOSE VERSED IN THE OCCULT SCIENCE TO CRACK—ALL THE PARTIES CONCERNED PERSONS OF THE HIGHEST MORAL STANDING AND NO POSSIBLE CHANCE OF COLLUSION OR TRICKERY.

During the past fifty years, since the advent of Modern Spiritualism through the agency of the phenomena first given by the Fox sisters, and from thence down to the present day there has perhaps not been an event wrapped in more profound mystery than the experience of N. E. Coombs, the well-known East State street, Sharon, photographer.

Mr. Coombs is not anxious to proclaim what happened from the house, as it were, but related the incident to your reporter some days ago while in private conversation, with reference to a book on Spiritualism, written by A. B. Richmond, the well-known criminal lawyer of Meadville, and one who stands second to none in his profession in legal acumen.

Since then we visited Mr. Coombs with a view of getting his consent to the publication of the facts and with the full assurance that the names of the family in question would not be brought before the general public, he consented. The story related in its simplicity is this: The artist referred to was called into the country to photograph the old homestead of one of the best-known families in Western Pennsylvania and which stands high both in the social and financial scale. They, as a household, are positively without reproach and as far removed from a belief in the occult as it is possible to be; and yet what we are about to record has set them to thinking that possibly there are more mysteries in heaven and earth than were ever dreamed of in the philosophy of Horatio.

But to our story. Mr. Coombs repaired to the scene of action and got the family in such positions as they desired and touched the button and the action of light and the chemicals did the rest. He returned to his studio and when he developed the negative in his darkened room, where the actinic ray of sunshine or light, is not permitted to enter, he found not only the portraits of those who were present in the flesh, but a well-defined shadow of one who, while he doubtless was present, was yet an invisible accompaniment, at least so to those who are incapable of seeing clairvoyantly. The photographer, as was the contract, finished his work and submitted it to the family, who instantly recognized the spirit picture as being a correct representation of their aged grandfather, who had passed peacefully in the fullness of years to the great unknown beyond more than thirty years before. Prior to his death his usual place, when the weather was fine, was in his arm chair on the very porch where the family sat when the negative was taken by Mr. Sharon man. Back of his accustomed place is a window, the panes of which are still the same, barring, perhaps, a few accidents, and all are of the old 8x10 or 10x12 pattern peculiar to the days of Auld Lang Syne. It is upon one of these window panes that the shadow picture of the venerable patriarch is printed in the picture, and when compared with an old daguerreotype, which is still in the possession of the family, is a correct likeness even to his peculiar manner of tying his necktie. There is not the slightest doubt of it reflecting the old man's features, and that there was a possibility of the camera taking in its scope a portrait on or in the house, that is impossible, as but one picture of the dead man exists and that one is hidden away in a chest of drawers only to be brought out at intervals in loving remembrance of the departed. All our readers can readily see why the family desire that their names shall be withheld and as that can neither add to nor detract from our story we will keep that portion of the incident inviolate, although Mr. Coombs is at liberty to reveal the names to his friends.

That such things have happened before is claimed by many, but here is a case that admits of no charge of trickery neither on the part of the family nor the photographer, for he never saw either the old gentleman nor a picture or likeness of the subject, of any kind whatever.

The latter afterward returned to the house and examined the window carefully as possible, but all subsequent experiments failed to produce like results, or the faintest semblance of what had transpired before.

It is a well-known fact in photography that the camera reveals many details that pass unnoticed before the keenest eye. For example, millions of minute stars have been photographed, which could not be detected by the eye, though assisted by the strongest lenses. The spokes of a rapidly revolving wheel are readily separated by its extreme sensitiveness, where the mortal eye can see only the rim.

This, to our readers, is perhaps not as lucid an explanation as could be desired, but it is not our purpose to attempt to explain that which has puzzled the most profound scientists and which has baffled the most honest and astute investigators.

What we have related can possibly be explained in the course of years, but at this time even the advocates of Spiritualism declare they can not account for the phenomena, much less undertake to enter into a detailed demonstration from cause to effect. It is due both the public and also Mr. Coombs to say that he is not a believer in Spiritualism, having never had any experience along that line except that related herewith. He has the reputation here, where he has done business for many years, of an honest man, not given to vagaries or the stuff that dreams are made of.—Pittsburgh (Pa.) Leader, Oct. 26, 1897.

---|---

LIFE IS LOVE.

Where can we go that love is not?

What desert or what sea

Can keep us far from that bright star

That guides our destiny?

Oh! oft I hear an answering voice

To mortal sense unknown,

While thought, a queen with royal mien,

Builds her enchanted throne—

Out of the things that men despise

She reareth tower and dome,

And 'neath the skies their turrets rise

And shine a perfect home.

Out of the little things of life,

Smiles, tears, and deeds out-wrought,

She builds with care her temples fair,

By angel artists taught.

Out of the little things of earth

She buildeth things sublime,

But the grandest life is born of strife,

That comes like the winter's rime—

In the midst of darkness, or like storms

When wrathful winds sweep by,

And trouping clouds hang low like shrouds

O'er the face of the midnight sky.

Out of the changing hopes and fears

And the schemes that men pursue,

Are the pictures made in light or shade

Of life's dissolving view.

Seminary, Belvidere, N. J. BELLE BUSH.

---|---

Noble women oft do great deeds in humbleness.—

German motto.

Hypocrisy is the necessary burden of villainy, affection, a part of the chosen trappings of folly.—Johnson.

## N. S. A. CONVENTION

(Continued from page 5.)

The Association \$15 for myself, and \$50 for a stenographer. This does not compensate me for the work I have done, but I have the right to be paid for my services. I have been paid for my services in the past, and I am not going to be paid for my services in the future. I have been paid for my services in the past, and I am not going to be paid for my services in the future. I have been paid for my services in the past, and I am not going to be paid for my services in the future.

Of the value of my work, in behalf of the N. S. A., I leave it for others to say. Since going into the Banner office, I have sought to create an interest in organization throughout the world. I have served you for four years to the best of my ability. I have made mistakes, but I have sought eagerly to rectify them when discovered. The N. S. A. has had my best thought, my sincerest devotion. I have often set aside personal interests for the sake of the N. S. A., and during those four years I have traveled far and wide, and I have spoken 100 times in its interests. I have only missed two board meetings in that time, as before stated. I ask the closest scrutiny of my record as an official, and request that my friends and enemies be given an opportunity to look over my record. If I have failed to do my duty, I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and I am ready to resign. I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work, but my two colds that made me ill. I could have stood that work, had I not been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light that this statement be placed on record. I have failed to do my duty, and



