



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

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NO. 410

THE GREAT ANTI-SPIRITUALIST CONVENTION.

Moses Hull Has Somewhat to Say About It.

To the Editor:—No doubt many of your readers are inquiring about the great anti-Spiritualist convention, I mean to have told you before, but could not possibly find the time to write. I believe it was Caesar who said "veni, vidi, vici," that is, "I came, I saw, I conquered." I do not like to say quite all of that, but I certainly came, and saw; yes, I saw a few things they did not intend I should see. In two discourses, I think the animus of the thing was so shown up that a thousand more anti-Spiritualist conventions could not in the least, swerve those who heard them from their faith in genuine Spiritualism.

I hardly know whether to report the convention as an extremely large, or an extremely small affair. In one sense it was large, it was a convention of two hundred religious newspapers; besides, it was claimed that the notice was read and commented upon in nearly every Protestant church in America. This immense amount of advertising brought in, I believe four persons to the city who did not sign the card. One of these was Rev. Mr. Shore, of St. Louis, another was Prof. J. Stanley Grimes, of Chicago. They went there to be present at the funeral of Spiritualism. The other two were Dr. J. M. Peebles, of Indianapolis, and Dr. J. M. Burroughs, of New York. Dr. Burroughs went there as a D. S., that is a doctor of Spiritualism. His business was to watch the doctors of divinity administer to Spiritualism its fatal poisons. I was there through the advice and aid of the friends of the doomed religion. I saw that the religion I loved for the good it had done, had a decent interment.

FUNERAL BAKED MEATS.

Dr. Peebles soon diagnosed the case, and pronounced that if Spiritualism lived until these gentlemen killed it, it was good for the next millennium, so he left it to its fate, and returned to his office and his other medical practice. I stopped to attend the funeral of the Spiritualism killed. Well, it was a funeral, but it was not a funeral of the kind you would expect to follow by four immense seances. They first proposed to have these seances in the opera house; of course the opera house would not begin to hold all that would desire to attend, as its seating capacity is only sixteen hundred, but they would go away all the while, and get in there, and perhaps, by holding the seance four nights they might accommodate the bulk of those who were dying to attend this seance, which was to be conducted in the name of Jesus Christ. Before the time arrived for the seance they decided that the "Church of God"—for you should know that among the numerous churches in this city, one of them belongs to God, the others being owned by various sectarian bodies—well, they decided that the Church of God, which claims a seating capacity of eight hundred, would be the place. Well, they were right; for the "Church of God" had been only one-eighth as large, it would have accommodated more than went to the seance, so I am told. As I was lecturing, I could not attend. This seance run only two nights, then died for want of breath. I went to the procession of Dr. Burroughs and Elders, to the train, and saw them depart, unaccompanied, to their homes.

SPIRITUALISM RESURRECTED.

On Sunday following the convention I spoke twice in the Spiritual Temple to immense audiences. I did not refer to the work of the convention, but promised to review it in two discourses, which I did on the two following evenings. My audiences were as large as the seating capacity of the temple. All who heard the discourses decided that Spiritualism had lost nothing in Anderson by the presence of so many D. S. and Professors—professional Spiritualism killed.

Dr. Peebles, beside coming and attending three sessions of the convention, came to enjoy and assist in the Sunday meetings. I think all enjoyed the words of wisdom which fell from his lips. Such men as Dr. Peebles were never needed in the field of Spiritualism more than now.

Over forty years ago, when I was preaching Adventism, in Battle Creek, Mich., I used to occasionally visit him; as I listened to the pearls of wisdom which fell from his lips, and saw how full of the love of humanity the Doctor was, and as I contrasted him with other ministers, I felt that I was taking the "derry darrs" of the enemy. I apprehend I felt some as that other medium, Elijah, must have felt when he said: "I, even I, alone remain a prophet of the Lord." Just then the Doctor dropped in upon me; you may imagine I was indeed the "shadow of a great rock in a weary land." It is said that "a rolling stone gathers no moss"; this may be true, but if the atoms of the rolling stone could tell their experience, they would at least have one attentive listener. Well, Dr. Peebles has rolled three times around this world, and though he is now seventy-six years old, he proposes to make one more trip around the little ball upon which we crawl. The Doctor is as agile as a youth of twenty, and, like the Indian tree, he is so straight that he leans just a little the other way. I

could not have enjoyed an angel's visit much more than I did his.

THE MEDICAL INSTITUTE.

Receiving an invitation to go to Indianapolis to deliver in the Spiritualists' church the work of the convention, I became the guest of Dr. Peebles. Of course I visited his Medical Institute, passing first into the reception room with its richly tapestried furniture, consisting of carpets, chairs, piano, and other conveniences, and then into the lecture hall, which was the most comfortable, easy and pleasant of all. From there I was conducted into the business office where three type-writers are kept at work all of the time. From this room I went into the dispensary, where Dr. Burroughs and his helpers were putting up medicine; from there into the next room, used for consultation and examinations. Drs. Peebles and Burroughs' dispensary is also handsomely furnished. Dr. Peebles' room where he sits for the purpose of treating psychically is really a gem. All men have their idiosyncrasies—Dr. Peebles has his. When sitting for influences from the invisible side of life he dons a loose robe, and the cap he wore when lecturing in medical colleges several years since. These he thinks are magnetized. He believes thoroughly in consecrated rooms, and also in consecrated or magnetized apparel.

The Doctor treats from three planes. First, from the soul or psychic plane, in which case he uses no medicine. Secondly, from the semi-psychic or magnetic plane, in which case he uses those who are so thoroughly on the astral plane that they can accept of no other treatment than medicine.

I asked the Doctor why he did not treat all alike. His answer was direct and to the point. He said: "They would bear it; I never take cruelty from the lame, nor comes from those who need them. But, when I persuade one that he can get along as well or better without them, then he lays them aside of his own accord. The Doctor in any case gives only small doses, and of magnetized medicine."

These doctors treating patients in seventeen foreign countries, as well as in this. I speak by the card, for I saw correspondence from New Zealand, South Africa, Australia, England, Spain and South America.

Coupled with this institution is a fine house, and the direction of the old friend, Eli P. Brown, M. D., I have been intimately acquainted with Dr. Brown and his good wife for more than thirty years, and I doubt whether a better man could be found for the place. Drs. Peebles, Burroughs and Brown are all physicians—graduates of regular medical colleges, yet they are progressive, seeking and making use of all newly discovered remedies and methods.

At the health home patients are coming and going every day. Some of the cures here made would in times past have been called miracles. I urged Dr. Peebles to re-enter the lecture-field. He said he would occasionally deliver lectures, but he had lectured until poverty compelled him to leave the field and make his living by healing sick bodies instead of souls. Although the Doctor is nearing his four score years I hope yet to see him buckle the harness on and go to work in the spiritual vineyard.

At Indianapolis the Spiritualists have purchased and fitted up a nice church, and everything looks prosperous. F. A. Vignin did a good work there last winter, and now the church enjoys ministrations of Mrs. Marian Carpenter, of Detroit. I hear nothing but good reports of her and her work, both as a speaker and as a medium.

Next Sunday I am to speak in Muncie; and on Monday and Tuesday nights of next week I am to speak in Mechanicsburg.

PROSPECTIVE DEBATE.

The officers of the anti-Spiritualist Association having each one of them given a public endorsement of Elder W. R. Covert as the man with whom they will trust the handling of their cause, I have felt compelled to meet him in open debate. He issued a challenge through the daily press, and I have accepted, and the debate is to come on in Anderson, October 5 to 9 inclusive. After the debate the objective point will be Washington, D. C., to attend the National Spiritualists' Association. The forming of the anti-Spiritualist association, and the activity of "our friends, the enemy," renders our association a much more important factor than it has ever been before.

Except while at the convention my address will be Anderson, Ind., until the first of November, when I am to minister to the spiritual wants of the society in Buffalo, N. Y. Those wishing my services for unoccupied Sundays or for week-day evenings during October or December, should write immediately. I forgot to say, that at this hour Mrs. Hull is on the road from Boston to Anderson, and is ready for work.

MOSES HULL.

The War Going On.

To the Editor:—The war between the Spiritualists and anti-Spiritualists seems to be on to the death, extending from Anderson, Ind., to Adrian, Mich. It is stated in a Detroit paper of Sept. 11 that a Prof. (J. J. D. Hagaman, of Adrian, offers to wager \$50,000 that he can explain or duplicate any phenomena produced by a medium who claims the manifestation is due to spiritualistic power. This is a state and silly trick to come from a man who dubs himself a professor. The merest tyro in the art of juggling words can do as much as the learned professor. Note his words, he "can explain or duplicate the phenomena."

Of course, he may know that he cannot duplicate it, except by a medium. He will then "explain" by attributing the phenomena to spirit power. My experience with these would-be "smarlers" is that it is a mere bluff on their part, and a dishonorable sneekout in the end.

J. G. WITTS.

THE TRAINING SCHOOL.

Items of Information by A. J. Weaver, Supt.

It is the plan of the school to hold a session of at least six weeks' duration during the summer, devoted to a regular course of instruction; also to take up a systematic line of study somewhat after the Chautauqua plan, to continue from September to June, which we have termed the Home Department.

This department will open as soon as the mass is formed, and the books prepared. Two lines of study will be followed, one scientific, and the other religious.

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"The object of this book is to explain well-known natural facts in simple and pleasant language. There are forces around us and among us which I shall ask my readers to allow me to call fairies, and these are ten thousand times more wonderful than the fairies of the old fairy tales to which we listened in our childhood. These forces, like the fairies, are invisible, and many people live and die without ever seeing them or caring to see them. These people go about with their eyes closed, and they will not open them, or because no one has taught them how to see. Day and night, summer and winter, storm or calm, these forces or fairies, as I shall call them, are at work, and we may hear them and see them and get acquainted with them if we will."

These words are all true. The simple facts of nature which science has discovered and of which the world at large is to a greater or lesser degree ignorant, become in this book really fairy stories, so attractively are they presented.

The second book treats of the origin and make-up of the Bible. Instead of accepting it as a supernatural book, given by God to man, as his final word, the author accepts it as a purely natural book, got up by men; and his object is to tell us, so far as he can, what the facts have discovered, when, where, how, under what circumstances, and by whom, it came into existence.

We need the information because the Bible is the most widely-known book in the world, and its origin and purpose are most universally misunderstood.

It does but little good to simply deny it is the "Word of God." We need to be able to enlighten the Christian; and show that it originated with men, like all books, has its place in the literature of the world and serves a purpose, as truly the writings of Confucius, of Plato or Josephus.

TWO ASPECTS OF SPIRITUALISM.

Spiritualism presents two aspects. As treated by Prof. Lockwood, it is a science; as treated by Moses Hull, it is a religion. Indeed nearly everything in the world of real value comes under the head either of science or religion. They are the two broadest fields of human thought, and no person is prepared to be a successful worker in either field of Spiritualism, as a natural religion, based on knowledge, and superior to the old supernatural religion, based on faith in Jesus as the Christ, unless he is well acquainted with the acting forces and predominant principles in both the physical and the spiritual worlds. From the very first it seemed evident that our work lay mainly in these two subjects.

The question was, what book, in each of these branches, is, in all respects, best suited to those who join our school. We could find no two better than those I have mentioned. Each book gives 540 pages for study. If we go over ten pages per day, five days in a week, it will take about three months to complete them. The books which will follow them will be announced in due season. The retail price of the "Fairies and the Bible of To-day" is \$1.50 and of "The Bible of To-day" \$1.00. I have made arrangements with publisher, by which through me, they can be had by members of the school, at twenty-five per cent discount. This reduces the price of the former to \$1.10; and adding twelve cents for postage, the cost becomes a second volume of 540 pages for \$1.22, including postage will be 83 cents; making the total cost of both books, \$2.05. The expense of joining the class will be three dollars, which amount, added to the cost of the books, makes the expense of each member \$5.27. Forwarding this amount to me, the sender will receive the books by mail.

None of the money sent is retained by me. The three dollars will be turned over to M. H. Danforth, treasurer of the school. The remainder will be sent to the publisher when the books are ordered. I get my pay in the knowledge and intellectual growth which the books will yield me, and in the fact that I am helping the school, and that sooner or later the school will be a help to Spiritualism.

Every man or woman who joins the school gets the same compensation as I—the one who does the most and best work getting the best pay. The books are worth the money to keep in any home.

Each two neighbors or friends join the class, each buy one book and by exchanging, save expense.

Any one who pays the three dollars has the right by paying seven in addition to attend the school session of six weeks or more next summer. Let all who decide to take the Home Department do so at once and forward the money without delay. There is no time to be lost. We want to get to work as soon as possible. A monthly correspondence of questions and answers connected with the chapters studied, will be established. Knowledge, more knowledge, thought, more thought, soul growth, more soul growth; these are what we seek, believing as we rise, improve and expand, we shall take Spiritualism up with us; that as we are, it will be. A. J. WEAVER.

Old Orchard, Ma.

MEDIUMSHIP.

The Study of the Finer Forces.

Considering the practicability of cultivating the finer forces, there is much doubt in the minds of many—doubt which might be set aside were the subject once understood.

The odium which has been attached to a class of people calling themselves "Spiritualists" has in many instances been well deserved; so much so that many well-known practices in their communities have led the better educated and more intelligent people to believe that the term "Spiritualist" meant something with which they cared to have little to do. All this is being changed, for at the present time many people of undoubted reputation, urged by a conviction strengthened by personal experience, are now openly thinking along the lines of psychic phenomena, but studying and taking initiatory steps in the philosophy, a philosophy that is to unlock the portals of the grave and to bring into intimate relations the so-called dead with the so-called living, who being dead in "tiresome and yet not money" and other phrases it, shall yet go forward on the grand uplifting journey of a universal and everlasting life.

A word as to the initiatory steps towards the study of the finer forces. A mind in harmonious accord with its environment is the first essential; a quiet unbroken by jar or fret of busy day-time, is the best; the quiet hour when the stars are fading and the sun has not yet risen. Watch and wait for these evanescent voices, bringing glad tidings of an existence, conscious and defined, beyond the grave.

When wonder and astonishment, but still listening, there comes flowing down through consciousness such a stream of infiltrated thought that you would fain seize pen and paper to record it; but here a difficulty arises. To break the spell you would need to be able to write without pen and paper, and yet not to be hindered by the material of the pen and paper to record it; but here a difficulty arises. To break the spell you would need to be able to write without pen and paper, and yet not to be hindered by the material of the pen and paper to record it.

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PREPARE FOR WAR!

ences about the stage being brightly lighted. A string was attached to one slate, extended around the audience in a circuit, those along the outer rows taking hold of it, and the other end was attached to the other slate. Then the professor would step between the parties holding the slates, connect their hands and making passes without taking the slates. After a time, during which he conversed freely, two other persons were called from the audience to take the slates from the persons holding them and open them. On the inner side of one of each pair of slates were found many brief messages to friends and relatives, and some of which were not signed by the names of the departed, and some which were not familiar. Their tenor was quite varied, and would be uninteresting here. Suffice it to say that the messages appeared not only in ordinary handwriting, but in cursive, in colored ink, and in some cases, the writing and the variety of colors were concerned, but the ostensible messages have never appeared to us to be so. Only bits of slate pencil were placed between the slates, the colors being taken, he said, from bouquets of flowers at each end of the stage. Everything was in plain view and the slates were at no time placed under a table. This made the writing all the more remarkable, and everybody is inquiring, "How did he do it?" Prof. Evans says that he doesn't do it, being but a medium, and that it is the spirits of the dead who are called into communication with the living. The majority of the audience were, of course, simply astonished and have no opinion one way or the other of how it was done. The writing was there all right when the seals of the slates were broken by considerable muscular effort.

Prof. Evans is still holding private sittings at the Donaluc building. His sitting in Malone is limited, as he is scheduled to appear in Boston Sept. 20. Those desiring to see him should therefore make engagements at once, before it is too late.

Of all gifts to a child the gift of gifts is the gift of self-control. True wisdom, in general, consists in energetic determination.—Napoleon. To great evils we submit; we resist little provocations.—Hazlitt. Public instruction should be the first object of government.—Napoleon.

All the impediments in fancy's course are motives of more fancy.—Shak. That chastened brightness only gathered by those who tread the path of sympathy and love.—Bulwer Lytton. We reform others unconsciously when we walk uprightly.—Mme. Swetchine. An extreme rigor is less to relax everything against it, and to relax at length into a supine neglect.—Burke.

Our natures are like oil; compound us with anything, yet still we strive to swim upon the top.—Beaumont and Fletcher.

"AIDA."

"AIDA."

PROF. EVANS.

An Evening With Spirits.

The Malone (N. Y.) Farmer, whose editor is a devout Methodist, has the following:

Those who attended Prof. Evans' exhibition of independent slate-writing at the Opera House Friday night were certainly not disappointed in results, whatever ideas they may have possessed when they departed of the means by which those results were accomplished, concerning which course there are a variety of opinions such as people unaccustomed to put stock in these latter days would naturally express. The professor, who has the appearance of sincerity and earnestness, preceded his experiments with a very effective address from the Spiritualist standpoint, calling attention to the mysteries of nature every day so commonly observed about us that we accept them as unexplainable facts without attempting to solve them. Some of the miracles of the Bible were cited as spiritual demonstrations easily explained by the Spiritualist standpoint of the supernatural, and the assertion made that these natural forces could be and are still exerted through persons psychically adapted to receive and put them in operation. And here he expressed his opposition to Spiritualism. If the writing afterwards exhibited was the work of occult forces his argument was certainly reasonable, but, if it was produced by some species of legibleman, then, of course, Christianity should be the bitter and unending opponent of deceptions. By what power it was accomplished not one skeptic in the hall could answer, it seemed all so mysterious. His experiments began with asking all in the room to write the name of some deceased friend on a slip of paper, with a question that each would like to ask the deceased. The slates were washed clean, exhibited to the audience and each face marked with a large chalk figure to prove that no chemicals were used in developing the writing. Two persons in the audience were called to the platform, a pair of marked slates placed before them, and the professor stepped between them and the audience, and each face marked with a large chalk figure to prove that no chemicals were used in developing the writing. Two persons in the audience were called to the platform, a pair of marked slates placed before them, and the professor stepped between them and the audience, and each face marked with a large chalk figure to prove that no chemicals were used in developing the writing.

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WHAT'S IN A NAME?

An Appeal for Freedom of Opinion.

"LET EACH ONE BE FULLY PERSTUADED IN HIS OWN MIND," AND ALLOW OTHERS THE SAME LIBERTY. "A rose by any other name would smell as sweet." I like the outspoken frankness of Allice Lindsay Lynch, and others that voice conviction in a direct, unequivocal way. But it is a law of mind that strong convictions feed strong prejudices, and it is just as easy to be liberal in the advocacy of liberalism as in opposing it. Intolerance is not limited to the church or its apostles. In the thinker, under the heading "Fawning Orthodoxy," I find this: "Some things I am radically opposed to are 'church,' 'Rev.' and 'Christian,' as having any connection with the works of Spiritualism. In every instance the use of these old fogy words is a policy movement. * * * I prefer direct honesty. We have the truth; orthodoxy has not; yet some of the proudest workers in Spiritualism's ranks

word, Spiritualism; and all of these qualifying adjectives in turn need defining to suit the individual tastes and ideas which grow out of the order and diversity of development.

The present is an evolution of the past, and holds the shadows of the years that contributed to make it what it is. Modern Spiritualism is no less an epoch in the evolutionary process of nature, including the mental and spiritual universe—than is the human race a result of the ages of progressive preparation through which nature tolled up the organic steps of countless types and structures from the deep sea ooze and protoplasmic sludge to the crowning work of her supreme design. Ancient Spiritualism, of which Christianity is a branch, was the progenitor of Modern Spiritualism. And most of the phases of modern mediumship have a definite antetype in the Hebrew and Christian records; and what more reason have we for thinking that without the ancient modern could have been, than that modern could have come upon the earth fully developed and crystallized, without the underlying ages of preparation, every step of which is reported in his psycho-vital constitution? Nor can we, if we would, shake off the past and leave it forever behind us. It holds its living cords within us. Its

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A VETERAN WORKER IN NEED.

To the Editor:—I have been sick so long and my expenses so great that my means are nearly used up, and if my friends will help me I will be grateful to them. Whatever you see fit to send me, direct to me at No 422 West Harvard.

Muncie Ind. MRS. A. H. LUTHER.

BE NOT CONTENT.

Be not content, contentment means inaction.

The growing soul aches on its upward quest.

Satety is twin to satisfaction—All great achievements spring from life's unrest.

The tiny roots, deep in the dark mold hiding.

Would never pass the earth with leaf and flower.

Were not an inborn restlessness abiding in seed and germ, to stir them with its power.

Were man contented with his lot for ever.

He had not sought strange seas with sails unfurled.

And the vast wonder of our shores had never dawned on the gaze of an admiring world.

Prize what is yours, but be not quite contented.

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.

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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 mesmerism 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 natural 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 ethereal 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 ethereal 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 ethereal 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 ethereal 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 Marconney'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 ethereal 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 Marconney'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 ethereal 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, 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 ethereal 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 ethereal 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 in what way your thought which will effect first the astral and then the ethereal 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 every thing 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 it from the mental standpoint. But the difficulty is to find what you 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, and you must have an 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 work of 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 cause the vibrations to 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 get their mind steady 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; let the mind become 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 in the body, and the whole will be in 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 curing 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 the 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 muscle 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 picture in the ether, 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 in her normal working 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, then, how 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.

PURITY OF LIFE AND THOUGHT. Supposing any one of you decides 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

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Do you want a bountiful harvest this year? We can give you 25 cents worth of the most valuable and profitable information that has ever been published. It is a full and complete course of instruction in the use of the Olive's system, and will be a valuable addition to the library of every student of the Olive's system. It will be published in a separate issue, and will be sold at a price of only twenty-five cents. It will be a valuable addition to the library of every student of the Olive's system.

TAKE NOTICE!
If you do not receive your paper promptly, write to us, and we will send you a new copy. If you do not receive your paper promptly, write to us, and we will send you a new copy. If you do not receive your paper promptly, write to us, and we will send you a new copy. If you do not receive your paper promptly, write to us, and we will send you a new copy. If you do not receive your paper promptly, write to us, and we will send you a new copy.

SATURDAY, OCTOBER 2, 1897.

A PLAN FOR REVIVING PRAYER.

Robert Shaw, in the British East India service, stationed in one of the numerous valleys of the Himalayas, and who had occasionally visited Cashmere, conceived the project of a tour through Thibet and Central Asia, in the interest of geographic knowledge. The home government gave consent, and gave him the requisite assistance to make the journey a success. He was accompanied by several Indian servants, who seem to have been Mussulmans. He tells us in his travels, as day dawned one morning, I heard one of them intoning: "Arise and pray, arise and pray. Prayer is better than sleep." And then:

"Yesterday day of the soldiers had their hands tied in front of their shoulders, and they were ferociously lashed by one of the officers with his whip, till they were covered with blood. My servants, who saw this, asked the reason. They were told it was because the men did not get up early to say their prayers."

As it is conceded by the clergy, there is a general decadence of prayer among Christians, possibly the practice could be somewhat revived if they would borrow this novel Mohammedan method of enforcing devotion to God. As threats of endless burnings have lost their efficacy in making men devout, possibly the lash may be substituted with good results. It would be a mild method of punishment. Being certain and immediate it may be just the thing needed. Try it on the deacons to begin with, good churchmen.

A SORROWFUL ENDING.

Come in whatever guise it may, death of the loved is always a painful calamity, but when induced by one's own hand it seems doubly painful. A case has come to our knowledge during the last few days which fills us with sadness. A gentleman of middle life, full of mental and physical vigor, of good education and splendid business habits, generous and kind to all, with a lovely wife, and a daughter just blossoming into womanhood—frank, cheerful, and true man could be justly proud—in a moment of delicious despondency, throw himself into an Iowa river, where he was temporarily sojourning, and drowned himself. He was a Spiritualist, with fine healing powers, though not a professional, and more than one person claims his strong magnetic ability saved him from a fatal end. But, we write it? He had become intemperate in the use of intoxicants! He had resisted the destroyer, and labored hard to overcome the destructive habit; but it increased with his years. Keely cures, and a strong will force, and the importunities of those he loved were not sufficient to deter him from the path which dragged him down, lower and lower, until he took the fatal plunge.

To his dear wife and daughter we extend our tenderest sympathy, and bid them trust earnestly in a reunion, where the foul monster which wasteth at noonday can never come. If we have yet another reader who has become a slave to strong drink we pray him by all that is sacred to abandon the poisoned cup now and forever. Reformation must come from within. Keely cures are only depressants, and incentives to destruction. Hope blasted, the only refuge is in death, and the inebriate welcomes it as relief from greater woe.

A TELLING CONCESSION.

The Bishops and Archbishops of the Church of England, to the number of 494, were lately in conference at Lambeth, the home of the Archbishop of Canterbury. They issued an Encyclical letter in which occurs this startling sentence:

"A faith which is always, or often, attended by a secret fear that we dare not inquire, lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it."

It is not what is said in the brief sentence, but what is implied, which strikes us with overwhelming force. This large body of orthodox Christians, the head and front of the established religion of England, who represent their own language, have a great fear and dare not inquire into their own faith lest results, inconsistent with their creed shall show it is infected with teachings which will soon lead to its destruction.

Is not this concession true of all the churches, without regard to their creeds? They accept as faith doctrines they dare not investigate, knowing that an honest inquiry into their truth will result in their rejection. Verily, a religion which dares not look its inconsistencies in the face is already dead and ought to be damned.

"The Relation of the Spiritual to the Material World," by Wm. H. P. Farrar, D.D. Price 10 cents. For sale at this office.

THE RELIGION OF LINCOLN.

The following is from the pen of a Unitarian friend, the editor of a political paper of considerable prominence. Of the few distinguished persons he mentions who were in full harmony with the one God idea, and who repudiated the idolatry of the dominant religion in worshipping a person born of human parents, thousands of others could have been added whose names are scarcely less prominent. The late Elder Evans, a learned Quaker, made special inquiry into the religious belief of the signers of the Declaration of American Independence. He found fifty of the fifty-six who signed that immortal instrument, including each of its draftsmen, discarded the popular creeds. It was to these worthy men we are indebted, not only for our national life, but for freedom from creedal oppression, common to all other countries.

The Progressive Thinker differs but little from advanced Unitarians, who reject the barbarous teaching of original sin, total depravity, redemption from deserved punishment by vicarious suffering, a crucified God, born of a woman, eternal tortures for unbelievers, a general judgment, and an infallible Bible. It adores but one God whose wonderful revelations are seen in blazing suns and rolling worlds, and in all the myriad processes of Nature from the springing blade, the bursting bud and blooming flower, to the ripened harvest, and in man from an infant's first cry to the development of the adult mind. It is the religion of Lincoln, who said: "I rejoice that in this blessed country of free inquiry and belief, which has surrendered its creed and conscience to neither kings nor priests, the genuine doctrine of only one God is reviving, and I trust there is not a young man now living in this country who will not die a Unitarian."

"While the faith of Moses and the Son of Man has made rapid advancement in recent years, yet its progress in the decades immediately following Jefferson's time was quite slow. Men of high mental endowments like Franklin, Lafayette, and John Adams, Sumner, Lincoln, and others, who were substantially Unitarians and were in line with the Jewish sages who declared that he came to fulfill the teachings of the Hebrew prophets, and in order to inherit eternal life it was necessary to 'keep the law.' Christ insisted on 'mercy, not sacrifice' and his mission was to the last, the last judgment, those who were charitable, and pure in heart were the accepted ones."

"Lincoln's faith was not less potent than Abraham's, who exclaimed: 'Shall not the Judge of all the earth do right?' It was that distinguished theological scholar, Max Muller, who does not teach, 'no good; avoid evil.' There is none which does enjoin, what the teacher of the Son of Man, Rabbi Hillel, terms the quintessence of all religions; the simple admonition—'Be good, my boy; be good, my boy.' Lincoln was the highest type of manhood. He was a true brother of Moses of Israel, of Buddha, of Christ and all bright and aspiring souls who strive to make, not only humanity, but all creatures wiser, happier and better. J. H. S."

A REPLY.

In reply to D. Edson Smith, Esq., of Santa Ana, California, who inquires in the interest of a reading circle, regarding certain positions taken by Dr. Brown, in his Researches in Oriental History, we may state that as we understand the Doctor, he now questions if Christianity, as an organized force, had any real existence earlier than what is known as the Council of Nicea. He is a close student, and during the ten years since most of his Researches were written, he has not been idle; on the contrary, he has been delving among ancient records, and his conclusions he hopes to give the reading world in due time. He is of the opinion that the whole of the early history of the beginnings of Christianity are like the beginnings of the world in Bible story, merely fabrications of uncultured but priestly minds. Articles which occasionally appear in these editorial columns, directed "To Thinkers," are substantially in harmony with Doctor Brown's views, as we understand them.

The conflict between the Egyptian, Grecian and Roman religions were hard fought, and the dissenters were silenced by banishment. Then commenced that system of priestly forgery of entire books, and the interpolation of others, to give the modified faith an antiquity to which it had no claim. This action has mystified subsequent ages. These views of the Doctor are radical, but not so extreme as were the teachings of the Catholic Hierarchy, the Church of England Middleton, or the Congregational Prof. Johnson.

"IT WAS THE DOG THAT DIED."

It is an old maxim in the learned professions, that "Dog won't eat dog." It is only in very extreme cases that one lawyer will prosecute another. There is a tacit understanding among doctors that they will play easy on those of the same school with themselves. And the preachers go light on those of their own craft, as they know how it is by practical experience; but woe to the wretch who intrudes himself into a profession other than his own. A recent case in New Orleans must illustrate this point:

"A Catholic priest has been prosecuted for a violation of the State medical practice law and of a city ordinance relative to clairvoyants, unlicensed practitioners, and the like. The priest, who was willing to pay over those who desired his services, did not pretend to be able to cure disease and did not demand any payment for his services, although accepting such small sums as his callers chose to give him. The charge of violating the State law was dismissed, but a fine of twenty-five dollars was imposed for violation of the city ordinance."

"What is sauce for the goose is sauce for the gander."

To defeat and run out Spiritualists and clairvoyants the clergy, at the head of whom was the Catholic priesthood, conspired with the doctors to suppress these intruders on their own territory; but in springing their trap the priest himself was caught and fined. It is not safe to do wrong that good may come, for the chances are that Haman may hang on the gallows he erected for Mordecai.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. P. Farrar, D.D. Price 10 cents. For sale at this office.

THE MOUNTAIN IN LABOR.

We are told in classic story of a mountain in labor which brought forth a mouse. The doings of the mighty anti-Spiritualist convention, assembled September 7, at Anderson, Ind., recalls the account of that ancient event. The leaders in the Anderson movement boasted their call was published in 2,000 papers, and claimed they would be represented by multitudes of unbelievers from all parts of the United States. They propose to so organize all the States that future annual sessions would be composed of delegates representing organized and authorized associations. That body assembled, organized, harranged the motley crowd, expressed in formal words—which we quoted two weeks ago—and adjourned. They next propose by lectures, books, periodicals and tracts to simply crush out that faith which teaches there is no death; that what is termed death is a transition of life from a lower plane to a higher one.

In fifty years Spiritualism has had its rise, and has circled the globe; and this without organization without wealth, without material resources, but because of the reasonableness of its teachings, and its harmony with natural law. It is the legitimate outgrowth of all that is truthful in every other system of religion from the earliest history of the race. It permeates all the churches, is prominent in pulpits and new. It has already eliminated therefrom many of the pernicious incantations of heathen mythology, and its grand work will go on until it demolishes the angry gods born of fear and of ignorance, and will substitute a loving Father who presides over all with tenderest care.

Instead of welcoming the new evidences of immortality which Spiritualists have given the world, the priestly class began to erect barriers to its progress. First one device, then another, has been called into service; but each has failed of its purpose, and believers in its mission to reform the world have gradually increased in numbers until now they embrace many millions. If no other proof existed of their numerical strength it would be found in these futile attempts of interested sectarian leaders to suppress it.

And it been the design of these zealots to gain a triumph for Truth, and to suppress the defects of character, but to the task with clean hands, and they should have invited honest Spiritualists to have joined in the work; but such was not their purpose. They sought to gain a victory over opposition. They did not look back upon their own foul and slimy records, nor labor to reform their present conduct, but they set themselves at work to defeat the world's benefactors, who strive to suppress frauds in their own ranks, and expose those who pose as exemplars of superior goodness.

All this opposition, whether organized or sporadic, should serve to unite Spiritualists, make them more energetic in detecting and exposing the frauds, and in spreading the truth, always keeping the words of the poet in mind:

"Error, wounded, writhes in pain,
And dies amid her whisperers."

A HORROR OF MICROBES.

A curious question, says the New York Herald, is at present agitating the minds of magistrates in Great Britain. It is this: May permission be granted to a witness to disinfest the Bible before he puts his lips to it for the purpose of taking an oath? The matter was first brought to the attention of the public a few days ago, and in the following manner:

A certain physician was called to testify in a London court, and when the clerk handed him the Bible he declined to take it. The judge assumed that he was a free-thinker, but was quickly undeceived. "I am a religious man," said the physician, and I believe in an oath on the Bible. But the book which has been offered to me is not fit to be used for such a purpose. One of the secret clauses that it has been doing service for several years, and one can imagine how many lips, more or less unclean, have been pressed to it. Hence the leather binding contains thousands of microbes, by means of which various foul and incurable diseases may be spread throughout the community. It is a horror of microbes. I have offered to me, and therefore I provided myself with a disinfectant. Now if you will allow me to disinfest the Bible, I will readily take the oath."

The magistrate was at first startled at this novel proposition, but finally, seeing that the witness was a sensible man of science, he consented. Then upon the physician took from his satchel a small vial of phenic acid, opened it and poured some drops therefrom on the dingy leather cover of the Bible. He then spread the liquid over the entire cover by means of his handkerchief, and having rubbed it well in, he took the required oath.

The incident created widespread comment and the physician was bombarded with letters and queries on the subject. He made a public statement in which he maintained that the time honored custom of administering an oath in courts of law was contrary to the most elementary principles of hygiene, and that it was, in fact, one of the most dangerous practices of modern times. "No one," he insisted, "would consent to drink in a public house where only one glass is used, and why, then, should any one consent to kiss a book which thousands have kissed before him?"

Naturally, many persons have followed his example. Almost daily some witness asks the judge if he may disinfest the Bible before he puts his lips to it, and vials containing disinfectants are becoming quite a common sight in English courts. Some magistrates refuse to grant the desired permission, claiming that every article in the court is clean and as it should be; others, on the contrary, grant permission, though they grumble a little at what they consider a willful waste of time. Anyhow, the clerks take better care of the Bibles than they did formerly, and never fail to wipe them carefully with handkerchiefs after witnesses have kissed them.

Scientists approve of the physician's conduct, and the general public is so worked up over the matter that a league is being formed with the object of purifying all the court Bibles in England.

THE TYRANNY OF A CREED.

One of the most popular methods of suppressing truth adopted by the church, and sustained by the courts, was to wrest children from unbelieving parents, then indoctrinate them with the orthodox faith, and, possibly, educate them for the ministry. The two children of the poet Shelley were taken from him by process of English law. He was charged with atheism because he ridiculed a whistling God in which he did not believe.

WAR IS IMMINENT!

In different parts of The Progressive Thinker this week are ominous words, indicating that "war is coming" or that an impending conflict is at hand. These words are prophetic of a coming storm, of a great upheaval, of cyclonic action, and of general disturbance, which will, in more ways than one arouse Spiritualists to action. The Progressive Thinker sometimes gradually brings Spiritualists to the climax, in order that the lesson may be more lasting and impressive. This coming turmoil, disturbance, or conflict, which often may be a great measure, have purified the atmosphere, and will insure a more permanent and prosperous peace. But what war? What of the coming conflict? What of the terrible commotion? That is the enigma that you are asked to solve—can you, the Christian, can you, the Hindu, can you, the Buddhist, the Turk can interrogate Mahomet. The Chinaman can question Confucius. The Spiritualist can appeal to his guardian angel. The man of good judgment may try to reason it out. But war is coming, and that is all we can say in this issue of the paper.

Stricken Down Delivering a Sermon.

Brazil, Ind., Sep. 23.—As Rev. B. L. Morris, of Greencastle, was delivering an address to the annual assemblage of the eighth district Christian church here to-day, he was stricken with paralysis in the midst of his sermon and fell prostrate to the floor.

A physician who was hastily summoned gave it as his opinion that Mr. Morris would die, as his brain was affected.

The above press dispatch is about the size of the one sent out from a town in Indiana regarding a similar affliction that befell Moses H. Morris. He was headed "Stricken with Paralysis While Delivering a Sermon." The Progressive Thinker's cause was being elevated in that sermon by "our Moses," and the prejudiced papers seemed to gloat over the occurrence. But Moses didn't die, therefore the doctrine of the Rev. man, that all persons were permitted to bring their own slaves, with the request that they be wrapped in black cloth, to exclude the light, and could be secured by tying, sealing, or fastened in any manner to suit the conditions or exactions of skeptics and investigators. Our one hundred persons came with their slaves prepared, each one hoping they might be the recipient of a message. Mrs. Brockway and Charles submitted to entrapment by their guides, and, taking their station at the front of the rostrum and about six feet apart, requested all persons holding slaves to form two lines, Mrs. Brockway receiving one line, and Charles the other. Holding their hands for a moment upon the slates as they were presented, they were then handed to Mr. Brockway, who piled them upon a table in full view of the audience, with the wrappings and fastenings still intact.

A SHINING MARK.

News has just reached us of the death in Cleveland, O., of H. Houghton, Esq., of Palmerton, Florida. Mr. H. was for a time a resident of Chicago. He was a gentleman of great moral and social worth, an ardent Spiritualist, and a faithful friend. He was the husband of Mrs. Houghton, M. D., who survives him. She was for many years a public teacher in the South, and we learn has an abundance of means in her own right for her support. Mr. Houghton's ailment was the sequela of a gripe, which has been fatal to thousands. Mrs. Houghton will remain in the South. She has our tenderest sympathy in her bereavement.

Acknowledgments, Etc.

To the Editor:—I come to the columns of The Progressive Thinker seeking space to acknowledge the receipt of many letters, containing the good wishes and congratulations of friends all over country on my marriage. Dear writers and well wishers, your kind thoughts are like sweet flowers and fully appreciated, every one. The tears well up when I open a letter and read a kind message from an unexpected source. Had I the time every one should receive a personal reply, but these missives have been so numerous, and my time so limited, that it seems best that I should send my thanks to all through the columns of loved Thinker.

Many who write wish to know if I shall continue in my work. Yes, dear friends, I shall always be found, I think, in the harness, ready to go whenever I am called. My husband is as ardent a Spiritualist and worker in his way as I am in mine. We were married on Wednesday, and started together on Thursday to Hicksville, O., to attend to business there.

The meeting was a grand success, and four thousand people in attendance, and all expressing themselves as pleased beyond measure. On this occasion, the twenty-ninth annual meeting, the grandson of the founder of this work acted as president. Twenty-nine years ago this work was begun by W. Westcott in a barn. From year to year the work has been carried on, until to-day it is a rival to the County Fair in point of attendance. The meeting over, we said good-bye to the hospitable family of Mr. Albert Wentworth and returned to Chicago, where we spent a few happy and all too swiftly-flying days, riding the wheel on the great boulevards of that wonderful city, visiting all the parks, lunching in the German building in Jackson Park, and witnessing the wonderful change from the "White City," with its myriad visitors as we saw it last, and the park as it is to-day—the lake the only thing that looked the same. Its sun-kissed waters were beautiful to me. But all pleasures must end, and our pleasant visit with dear friends terminated rather abruptly by the reception of a telegram calling Dr. Horman home on a matter of urgent business, and we missed the expected meeting of our friends and friends at Indianapolis.

I was compelled to cancel an engagement at Topeka, Kan., on account of the condition of a patient in our house. This I regret exceedingly, as I think one should always fulfill every promise made, but in this instance it was unavoidable, and I wish to thank Bro. Markley for his more than kind manner in regard to the matter, and I hope I may yet meet the Topeka friends.

The work here in Cincinnati lags along rather slow, but the weather has been extremely hot and large audiences do not to be expected.

I have some dates not taken, and so-called may address me at Elsinore Gate and Russell Street, Cincinnati, Ohio.

DR. ADAM SHEEHAN-HORMAN.

TO SAVE YOUR DIGESTION Use "Gardner" Stoves and Ranges.

THE BROCKWAYS.

They Startle the Inhabitants of Topeka.

THE PROGRESSIVE THINKER TAKES ESPECIAL PLEASURE IN CALLING THE ATTENTION OF SPIRITUALISTS EVERYWHERE TO THESE REMARKABLE MEDIUMS.

The first annual camp meeting of the Kaw Valley Spiritual Association closed Sunday evening with a test session by the Brockway family and Mrs. Joseph Polson.

Although the heat and dust was for the greater part of the time simply abominable and the project was inaugurated and conducted principally on faith, spiritually the meeting was a grand success and the camp paid expenses.

The weather clerk came to our rescue at last, and for the closing days we had ideal weather.

A more harmonious camp was never held in any section of the country, and from first to last every one seemed determined to make it such. There was an entire absence of petty bickerings and jealousies, which often mar the pleasure of such occasions, and the general consensus of opinion was that it was good to be there.

We were not permitted to close, however, without a feeling of sadness, shared by every member of the camp, which was caused by the sudden transition of Mrs. T. P. Kelly, vice-president of the association, who on Saturday morning, left the mortal tenement by reason of a gasoline stove explosion.

Sister Kelly was a faithful and efficient worker and good medium, and her whole soul was enlisted for the success of the camp. Funeral exercises were held on Monday in Lincoln Post G. A. H. hall, which was crowded to the doors, every foot of available standing room being occupied.

Services at the hall were conducted by the writer, assisted by Rev. C. W. Searing, a fine local speaker. The order of Pochontas, to which our sister belonged, then took charge of the earthly remains, and concluded the exercises at the cemetery.

A public slate-writing seance was given by the Brockways on Thursday evening, the 10th, which was one of the most remarkable demonstrations in that line that I have ever witnessed.

The seance had been well advertised, and all persons were permitted to bring their own slates, with the request that they be wrapped in black cloth, to exclude the light, and could be secured by tying, sealing, or fastened in any manner to suit the conditions or exactions of skeptics and investigators.

Our one hundred persons came with their slates prepared, each one hoping they might be the recipient of a message. Mrs. Brockway and Charles submitted to entrapment by their guides, and, taking their station at the front of the rostrum and about six feet apart, requested all persons holding slaves to form two lines, Mrs. Brockway receiving one line, and Charles the other. Holding their hands for a moment upon the slates as they were presented, they were then handed to Mr. Brockway, who piled them upon a table in full view of the audience, with the wrappings and fastenings still intact.

Upon returning to their normal condition, the mediums removed the wrappings and fastenings from the slates, piling those that contained messages separately.

The addresses and signatures upon the slates were then read, enabling the rightful parties to claim their own.

When these had all been given out, Charles Brockway requested all who were returned messages to hold their slates aloft to be counted, when it was found that fifty-three (53) persons had well-written communications containing personal tests of identity and pertinent answers to questions submitted to their spirit friends.

Many of these messages contained from fifty to one hundred words, written in various colors, while some contained birds and flowers. In a number of instances messages were received by persons who brought no slates, the guides using the slates furnished by others, and all of these were written in German.

There was no time during the entire seance when the slates were out in full view of the audience, which numbered two hundred people, and scores of persons who have been heretofore skeptical regarding the actual occurrence of the phenomena were compelled to admit that there are more things in heaven and earth than was dreamed of in the philosophy, and that independent slate-writing is a demonstrated fact even though they may not be able to accept the spiritual hypothesis for its occurrence.

WILL C. HODGE.

Topeka, Kas.

THAT IMPASSABLE GULF.

A feeling of inexpressible gladness and gratitude comes over us when we read, Luke 16:26, "Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot." In the wise adjustment of matters it was clearly seen that the infernal regions were to be the abode of the best of earth, and measures were taken at the start to keep the cringing cowardly clans who would gain heaven by fear from emigrating to that region. It has been suggested but for this, by whom constructed we are not told, the "bottomless pit" would be so overrun by heavenly renegades their legs and arms would hang out of the windows.

MRS. A. H. LUTHER.

On our first page is an earnest appeal for assistance by that veteran worker, Mrs. A. H. Luther. She has done a grand work for Spiritualism, WILL YOU mean YOU—send her something in this hour of distress? If each one who reads her appeal will send her one dime she will get at least \$3,000.

RETURNING HOME.

Mr. and Mrs. Hill and Mrs. M. E. Cadwallader are on their way home from Europe to Philadelphia. They have many warm friends awaiting their arrival. Mrs. Cadwallader's health is greatly improved, we are glad to learn.

VALUABLE DISCOVERY.

Professor H. H. Toot, a scientist of British Columbia, who has been living for some time in Indian villages of the interior, now claims to have discovered positive proof that the Pacific coast Indians are of Malay-Polynesian origin.

SPIRITUALISTS MEET.

Interesting Exercises at Watkins Hall, Nashville, Tenn.

MRS. RICHMOND RESPONDS TO WELCOME ADDRESS—TO-DAY THE VISITORS HAVE A DAY AT THE CENTENNIAL.

The National Spiritualists' Convention was called together Sept. 23, in the afternoon, by Mrs. Cora L. V. Richmond, at Watkins Hall.

Mediums and speakers present from a distance: Mrs. Cora L. V. Richmond, vice-president N. S. A.; Francis B. Woodbury, secretary N. S. A.; Hon. L. V. Moulton, trustee of the N. S. A.; Frank Walker, special agent of the N. S. A.; Mrs. Loe P. Prior, Mrs. Annie E. Thomas, Mrs. Maggie Waite, and others.

A most interesting programme was carried out at both the morning and the evening sessions.

Mr. Stockwell delivered the address of welcome and it was as follows: "Madame President, Ladies and Gentlemen: It affords us great pleasure to have you with us. We are honored by your presence, and I extend a hearty welcome in behalf of the Spiritualists of Nashville to the representatives of the National Spiritualists' Association and all of our visiting friends."

In this year of our Centennial, while the progressive spirit of our people is stirred to depths by a thousand and one incentives to kindly appreciation of the strangers within our gates, our greeting is naturally all the warmer, and we trust that the Exposition of the world's industries at Nashville may add to the pleasure of your visit.

We also desire to congratulate you upon your labor for Spiritualism, which are so manifest everywhere throughout the country, and we point with pride to the position that Spiritualism has secured before the world as an aggressive unit reform movement. Under the national corporate body it has been brought into a compact organization for promulgating its principles, and its growth has been rapid.

There is nothing that can stay it. Like the City of Rocks, in which you are abiding for a few days, Spiritualism is built upon the Everlasting Rock and nothing can prevail against it. To the old faith it has added knowledge as well as wisdom, and this knowledge being founded upon observed facts classified and arranged meets the demands of the age for a demonstrable religion which men of reason can accept.

It is through your efforts that Spiritualism has reached its present condition. With nearly 500 local associations, with 150,000 bona fide members, 2,000,000 or more declared Spiritualists who are not members of societies, 350 lecturers, ministers and platform mediums actively engaged in promulgating the principles of Spiritualism, 1,500 psychics before the public for various phases of phenomenal manifestations, over 10,000 persons utilizing their mediumship in the privacy of their homes; seventy-seven churches, temples and auditoriums, real estate and public buildings valued at \$1,500,000, ten periodicals, weeklies and monthlies, published in the interest of Spiritualism, and yet more, its rapid growth in membership and influence every year.

While we are considering the present condition of Spiritualism, I am reminded of its past in Nashville, and the fact that we had a hero in those days who unfurled its banner and fearlessly carried it to the front in the days that tried men's souls. Let me recall some of his prophetic words and one of his eloquent discourses of Spiritualism. In 1844, before the birth of modern Spiritualism, Jesse Babcock Ferguson, of Nashville, Tenn., wrote in his portfolio and published to the world shortly afterward in the Christian Magazine the following:

"If we may be allowed an opinion, when an opinion is scarcely allowable, we would say that from the invisible world there will be such a manifestation of the saints that the veil of flesh and sense will be rent away and the connection will be permanent. The cherubim or 'living creatures' will appear upon the earth. The angels of God will descend and descend as Jacob saw and as Jesus promised, and the tabernacles for which Peter asked on the Mount of Glory will be granted to all."

Later on he declared: "Allow me to say, therefore, that there is no event of history, no fact in mental philosophy, no conclusion in logical deductions, more fully and firmly established in my convictions than the following: I believe, I know, that I have held, and now frequently hold, communion, intelligible and improving, with kindred and elevated spirits who have passed from fleshly sight." You will be surprised, therefore, a my willingness to risk my own life, the dearest ties of friendship and of earthly gain and honor, if need be, in the avowed and propagation of this faith and the results to which it must inevitably lead. It is from the maturest considerations of duty and the obligation that every man owes to truth and right, and especially with truth and right are ridiculed and denounced, that I give the results of a long experience and the most serious and solemn investigations of my life. If it be asked what good we expect to effect by this statement of facts, we answer: The spread of truth upon the dearest, purest and holiest relations of earth and heaven, away of the clouds that gather round the mind of man in view of death and futurity, the darkness of which can nowhere be more distinctly felt than in the asking of such a question."

The purity, angelic loveliness and divinely potent such a faith, if firmly based, must secure, inspire the soul as with heavenly beatitudes in the contemplation. Its power to restrain and reform, to soften the heart of evil indulgence, to expose the still harder heart of bigotry and religious denunciation, to moisten the eye of criminal egotism, to dispel the hypocrisies and the world have made such a fixed, to bring the strong man of selfish apathy as a child once more in company with his brother children at the feet of

THE MYTHOLOGY OF CHRISTIAN THEOLOGY.

A MASS OF STARTLING HISTORICAL FACTS PROVING THE UNAUTHENTICITY OF THE NEW TESTAMENT—THE CONDITIONS WHICH PLUNGED THE WORLD IN DARKNESS FOR A THOUSAND YEARS EXPOSED—GLEANNINGS FROM DR. BUCHANAN'S "PRIMITIVE CHRISTIANITY."

Whether the readers believe in the existence of Jesus Christ as a person, or in an ideal character or principle, they will be alike interested in reading and studying Dr. Jos. Rodas Buchanan's "Primitive Christianity," as it is a two-fold object: First, the destruction of sectarian theology, by proving the human origin of the New Testament, the events of the Papal church from Paganism, and the forgeries and interpolations of sentences foreign to the nature of a "meek and lowly Nazarene;" and second, he gives to the world the ideal gospels of the New Testament characters, the New Testament high morals, universal brotherhood and an ideal life; in short, he gives the gold from the dross and gives us a true spiritual gospel. The work is

BOTH ICONOCLASTIC AND RECONSTRUCTIVE.

Hence, no matter what one's views as to its authority, it is a fitting Bible for the future, to take it as it is and for its face value.

It matters little whether the Apostles dictated the work, or whether some other good humanitarian spirits did so, using their names; the work is equally valuable. Shakespeare says: "A rose by any other name would smell as sweet."

POWER OF PSYCHOMETRY.

In Prof. Wm. Denton's "Soul of Things," he absolutely demonstrated (through Mrs. Buchanan's mediumship and others) that a psychometrist can trace out any fact, whether prehistoric or written, with unerring accuracy. To test the matter, Mr. Denton secured records and other specimens from ancient ruins, volcanoes, seams of earthquakes, etc., sometimes getting others to furnish the specimens, so that there could be no misgivings as to the accuracy of the results, and in each instance the descriptions were accurate. Historical writings were often revised and corrected by these psychometric readings, and geology always testified on the side of the psychometrist as against the written (alleged) record.

But for personal reasons, Dr. Buchanan could tell much more of the authenticity of "Primitive Christianity" than he has told in his writings. But I prefer to let the book speak for itself by presenting a few random quotations, and will begin with an extract on

THE CURSE OF INERTIA.

In his preface, Dr. Buchanan says: "Inertia is the law of matter, forbidding change—progress or change in law of mind, and the time may come in which mind will not be enslaved by toll, by selfishness and by passion and will no longer be ruled by inertia, which is the law of stability against which I always have been a rebel. The divine plan of the universe seems to give inertia of the past realm of power to insure stability, but also gives a large sphere to the antagonist powers of progress, and in earthly life they are in conflict against inertia.

"This work is a part of my rebellion, which aims to destroy all existing institutions, aristocracy, government, churches, colleges, penal institutions, asylums and business institutions generally, which as we have them now, are the joint products of hereditary ignorance and prevailing selfishness, which the religion of Jesus Christ must fundamentally and entirely destroy, for in it is the most powerful antagonist of the inertia which perpetuates all evils.

"Therefore, I regard this work in bringing forth the lost gospels of apostolic times, though there be little science in it, as the most important achievement of psychology; the discovery of America was the most important achievement of navigation."

IMPORTANCE OF THE RESTORED GOSPELS.

Regarding the importance of the true teachings of Jesus, as restored in this work, Dr. Buchanan says, in his preface:

"Jesus called Christ, which means that he was an inspired teacher, was different from all men that have ever appeared before or since, entirely independent of the spirit of the age, regardless of the superstitions of the Jews, the Persians, the Hindus and the Egyptians, with which he was familiar, and the mythological fancies of Greece and Rome, he taught a pure and simple religion, at the peril of his life, which, through science and common sense, has no taint of delusion or priestcraft, and which would make mankind one vast and happy brotherhood, whenever the world accepts and lives it as it was lived by him and his Apostles."

TRUE HISTORY CONCEALED.

"The cunning ferocity that murdered Him and His Apostles, suppressed or distorted their honest writings, concealed their true history and organized, with political and military power, the entire mass of ancient superstitions which he was overturning, into a church sanctified by His name, feloniously assumed, should inspire every lover of justice and truth to rally to the standard of His teaching, and listen to His teachings, now rescued from oblivion and from hideous distortion. . . . He taught that the departed could return and would return to others, as Moses and Elias came to Him."

From page 13, I quote the

PLAN OF HIS WORK.

The author says: "In presenting this historical work it does not like the priestly falsification of Rome claim any other authority than truth. . . . It is as close an approximation to truth as circumstances permitted and it presents Christ and His Apostles as they desire to appear and as they did appear in Jerusalem."

In the next chapter we find the following under the head,

CHRIST IN JERUSALEM—PAGANISM IN ROME.

"But we have to watch closely everything that comes from the second century era of fraud. Justin Martyr's Apologies to the Emperor and Senate being public documents have been correctly preserved, for the state was honest to the church, but his three other works are now considered 'certainly spurious' (as Chambers Cyclopedia states). . . .

"Regarding the origin of the Christian church, the authorities are not only conflicting, but the church originated at Rome was the natural outgrowth of a superstitious and profligate population, pre-eminently in slavery, bloodshed and debased by superstition, recognizing Nero and Caligula as Gods. It was 140 years before the bishop of

Rome claimed and executed supreme power as Pope, which continued to increase to the eleventh century, when it humbled King Henry of France and started the bloody crusades. It was a hundred years from the beginning of the conspiracy before the manufactured Bible was produced and four centuries more before the contents of the Bible were canonically and finally established. From the beginning the entire church has been advancing in superstition, and though Genesis was regarded as an allegory for the first four centuries, it is now held to be the word of God."

ADMISSIONS OF EMINENT CLERGYMEN.

"The clergymen being salaried advocates of the Bible, do not expect them to confess anything that would discredit it, but it is refreshing to find the Scotch Presbyterian minister, Prof. Robertson Smith, D. D., candid enough to admit that the canonical gospels are 'unapologetic digests of the second century.'" . . .

"And the Rev. J. T. Sunderland, in his candid and careful work, 'The Bible: Its Origin, Growth and Character,' admits that the gospels had no authors in the sense in which the word authors is used, as they were mere compilations, 'mosaics,' as he expressed it. The authors of which were not known."

SOME SAMPLE FORGERIES.

After showing that the canonical New Testament "was prepared in defiance of apostolic authority and principles," about 140 years after the crucifixion, Dr. Buchanan says:

"It was at this time when the gospels were entirely unknown, that the 'gospel' was the precious possession of the church, as Mr. Manson says, but it was not the gospel of the four evangelists. It was the corrupted Epistles of St. Paul alone that were recognized—the only Scriptures that the 'higher criticism' has found, of which two-thirds are rank forgeries, reversing the declared views of Jesus Christ, that God, before the world existed, had from his own caprice foreordained certain persons to hell, debasing women, requiring obedience to all tyrants, under penalty of damnation, substituting a profession of faith for a life of religion, sanctioning slavery, and declaring that the return of Jesus Christ to the very people he was addressing, coming in the clouds with a great shout and a great trumpet, snatching up the living and the innumerable millions of dead bodies (long lost in decomposition) to assemble in the clouds and be sent off with very few exceptions to hell."

"This crazy language stands in the New Testament still, and stamps the Pauline Epistles as base forgeries; for if St. Paul uttered such predictions he was a wild fanatic, and if they were not utterances of evil spirits by him, they were base forgeries prepared after his death, proving the priesthood, then organizing the church, to be a regiment of impostors combined and drilled by a leader to propagate a fraud."

IGNORANCE AND CRIME OF THE FIRST CENTURY.

In the following paragraphs the author shows the dense ignorance, superstition and crime of the first century which made it possible for the priests to teach such monstrous doctrines, and how it was accomplished. "This was the church founded in fraud, in defiance of the true principles of Christianity, in defiance of its favorite apostle, by Roman demagogues, called priests, led by one Carnabas, a favorite of Nero as our reports from the Apostles show, and composed of large ignorant, vulgar rabble, the dregs of the human race, if we believe what Tacitus and Josephus say of their contemporary population. Josephus, who lived at the origin of the church, says: 'Never did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.' And this wickedness extended through all classes, as we have ample evidence that nearly every church writer of that age was either a credulous fool, a wilful liar or a convicted forger, and that lying was the established policy of the church."

READY TO ACCEPT "ANOTHER DEIFIED MORTAL."

"Accustomed to the fables of Paganism and the deification of such monsters as Caligula and Nero, it was easy for the church to accept another deified mortal; and accustomed to the horrors of the Coliseum, their moral sense did not recoil from any picture of hell, nor did their intelligence revolt against any of the marvellous fictions circulating then under the patronage of the church, such as, Peter deriving a camel through the eye of a needle and repeating the miracle to satisfy his spectators."

"At this time popular ignorance and superstition were universal. There was no printing press; few could read, and there was a total lack of intelligence under the control of the church. The Roman people were profoundly ignorant of Christianity."

"Hence, the Rev. Robert Taylor says: 'The most candid and learned even of Christian inquirers have admitted that antiquity is most defective just exactly where it is most important; that it is absolutely nothing known of the church history in these times on which a rational man could place any reliance, and that the epoch when Christianity first dawned upon the world is appropriate, and designated as the Age of Ignorance.' But Mr. Taylor makes a mistake of confounding the church established at Rome with that of Jerusalem, where the Christian faith first dawned."

FACTS ON THE OLD TESTAMENT.

The author settles the Old Testament with the following logical argument from Faustus, who was a contemporary of St. Augustine:

"I do not suppose you will ever consent or listen to such things as that a father-in-law should lie with his daughter-in-law, as Judah did; or a father with his daughters, as Lot; or with harlots, like Balaam; or that a husband should sell his wife for a night to her lover, like Abraham; or that a man should marry his sisters, like Jacob; or that the rulers of the people and the men you consider most inspired should keep their mistresses by hundreds and thousands."

ST. AUGUSTINE A PRINCE OF LIARS.

In a footnote Dr. Buchanan gives the following information regarding a famous saint of the Catholic church, whom orthodox Christians still revere alongside of that other human butcher and burner of heretics, Constantine. "Augustine was not only a prodigy in his youth, and his mature years developed the more profound and cautious prodigality of the hypocrite, and a priestly impostor, sustaining what he called to be a fraud (a new name for Paganism) by amazing deceptions. For example, he said, in his 33d sermon, 'It was already bishop of Hippo when I

went into Ethiopia with some servants of Christ there to preach the gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts; and in countries still more southerly, we saw people who had but one eye in their foreheads.' This is but a specimen of his fictions."

"This sanctimonious impostor having been a voluminous author, became the greatest saint of the Catholic church—the greatest of the Latin Fathers, and has made the deepest impression on the character of the church. In his loose, inconsistent and unreliable writings he has done the world more harm than any one who ever wrote—perfecting the destruction of Christianity with such doctrines as the fall of man, election, final perseverance of the saints, total depravity of human nature and the expediency of burning the heretics; but he had an element of spirituality which made him skillful in cant."

IMPORTANT REFERENCE.

"To those who wish a full account of all the horrors perpetrated by so-called Christianity—its millions slain in aggressive religious wars and by the flames, racks and dungeons of the Inquisition—Dr. Buchanan refers the reader to 'The Warfare of Science with Theology,' by Andrew D. White, LL.D., late President and Professor of History at Cornell University; Judge Waite's 'History of the Christian Religion,' 'Bible Myths,' by A. T. Doane, and other important works."

APOCRYPHAL GOSPELS.

The author presents the names of over forty apocryphal gospels known and circulated, and adds that "not one of the canonical gospels is heard of throughout that hundred years after the death of St. Paul and St. Peter." He shows that the canonical gospels first appeared not earlier than 170 A. D.

FORGED PROPHECIES WHICH FAILED.

Regarding the interpolations of the New Testament, Dr. Buchanan says (see p. 42): "These daring forgeries Christ is made to teach swift vengeance on the people of that generation whom he addressed in the following insane language which appears in Matthew, xxiv: 29, 30, 31, 34:

"Immediately after the tribulation of the sun and the moon shall be darkened, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth come and be gathered to the son of man coming in the clouds of heaven with power and great glory."

And he shall send his angels to gather together his elect from the four winds, from one end of heaven to the other. . . . 'Verily I say unto you this generation shall not pass till all these things be fulfilled.' . . . And in Luke ix: 27, he is made to say: 'But I tell you a truth, there be some standing here which shall not taste of death till they see the kingdom of God,' which means his return for the judgment day. If it meant the establishment of Christianity and obedience to its laws, through the apostles, it was a total failure."

"But that generation passed away and none of these things occurred. The sun was not darkened, the stars did not fall—only an idiot or lunatic would have believed that they could fall. No supernatural being came to earth, and no angel, and no trumpet was heard around the 25,000 miles of the earth's circumference, nor could any sane or rational being have uttered such crazy predictions—nor would any church have sent them forth as an official manifesto, a sacred prophecy, or a revelation of the future, unless it felt that its power was irresistible and human credulity under its absolute control."

The biblical statement to the effect that some of these prophecies were fulfilled, the apostles made forgeries in Christianity, were forged interpolations."

After this a large number of sample forgeries are shown throughout the New Testament, that anyone possessed of common sense, and not under priestly hypnotism, preceded by John the Baptist, who was sent into the wilderness to escape the decree of Herod. On his visit to Egypt, in his childhood, stopped at a place called Matreia. This name it afterward retained. Among the first miracles was the curing of leprosy. While a boy, is chosen by other boys as their king. While a boy, strikes the dead to life. While a boy, teaches the doctors and philosophers in the temple, the whole circle of the sciences. When it is remembered that many of the statements above are quoted from the apocryphal 'Gospels of the Infancy,' were preserved in the canonical gospels of the New Testament, it is easy to trace out their mythological origin in Hindu mythology—in the Bhagavat Purana. . . .

From 'Gospel of the Infancy' and 'Gospel of the Infancy,' Dr. Buchanan quotes statements to the effect that the clay birds that the infant Jesus made flew away, the trees bowed down to worship him, and many other absurd miracles which the early church fully believed."

San Francisco, Cal.

For particulars in reference to Prof. Joseph Rodas Buchanan's book referred to above, address him at Los Angeles, Cal.

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and the 'law was with God, and the law was God. [2—al interpolated.]

"3. All things were made by it; and without it it was not anything made that was made."

These couplets these two verses with the original three verses of St. John, first chapter, which they represent, and see which appeals most to reason.

The book concludes with a chapter on "The Roman Theology in the Canonical Gospel of St. John."

CHRISTINA AND CHRIST.

In the appendix the author has given a table showing the striking similarity of the apocryphal 'Gospel of the Infancy' and the Hindu 'Bhagavat Purana,' which latter appeared more than a thousand years earlier, plainly showing that so-called Christian theology is plagiarized from Sanskrit sacred literature, which was introduced into Rome by Buddhist missionaries, sent there by King Asoka 300 years before the birth of Christ. While in India, saw some of the edicts of this King Asoka, sending out those missionaries. They were chained in pillars of stone and in the stone walls of caves where time could not efface them. Here is the comparison:

BHAGAVAT PURANA—CHRISTINA

Was believed to be God incarnate, by a miraculous conception.

Was born in a dungeon.

At the time of his birth, the walls of his chamber were illuminated, of devatas, or angels, saluted the newborn infant.

Of royal descent.

As soon as born, had the power of speech. (According to Baldaeus Christna, immediately when born, conversed with his mother, soothing and comforting her.)

Cradled among shepherds.

Causa, the ruler of the country, fears the loss of his kingdom, and seeks the life of the infant.

The child is carried away by night and concealed in a remote region.

Causa is wroth, and issues an order for the slaughter of all young children throughout his kingdom.

Has a combat with, and subdues a huge serpent in his infancy.

The serpent vomits streams of fire from his mouth and nostrils.

Every human miracle in his infancy and boyhood.

While a boy, strikes the dead to life.

While a boy, strikes dead, persons who have offended him.

Was preceded by his elder brother, who was associated with him in his bread and milk are not administered in the holy vessels of the temple they can have no virtue, no refreshment; and the golden candlesticks of the altar bear the only true light for his feet.

If his reason ever attempts to teach him anything, certain flames ready to pronounce it a lie and a trap of the evil one to ensnare his soul, whereas in the land of light he must walk in the illumination of reason or fall by the way.

"Some old friends I have recognized in this life, and it is a strange and remarkable change, and show me the visible evidence thereof in form that destroys doubt. One whom I knew and respected as a clergyman in earth is here in darkness. He discarded reason when a mortal and came here illumined and helpless; and now, when told that reason alone can save him from gloom, he fears he is in the power of the arch fiend and moans continually. His reason is asleep and his condition hopeless till it awakens. With much painstaking I brought myself to his remembrance, and asked him to prove certain statements in earth life of which he and I were equally cognizant. Yes, but why did I ask? For mutual identification, I informed him. Then we discussed and compared the mortal and immortal states, the various theories of belief, especially the Christian doctrine of the resurrection, and he reached the point of knowledge in the various theories of belief, and he was as hard and unyielding as ever when in the body he prayed that Divine Indignation might be rained upon the heads of all unbelievers. His chief regret is in the fact that he has not seen Christ, for this seems to prove that he has not reached the domain of holiness, but rather the antithesis of that blissful abode."

"You have many friends here," I said in a tone half inquiring.

"Yes, seemingly so," he answered.

"Some who owe to my work their eternal salvation, but they do not appear grateful, and I am not sure they claim special grace and are preferred above me, their former teacher."

"Not if you really plotted them to salvation, but even you express doubts as to your locality just now, and fear the worst. I would better leave you as you are; if they are lost you are in the same condition, and reason must teach."

"Do not talk reason to me. That is the last resort of the infidel and scoffer. We must walk by faith and not by sight. A little longer, he seems."

"The light has come to most of us, which will not admit it to your soul, which is

TOO FULL OF FAITH

to contain anything else, and thus the real logic of the situation is shut out. You have faith that in this life you would meet Christ, and you may do so, yet, but not now. Progress must pilot salvation, and genuine work is necessary to attain the wished-for goal. You are supine, indolent, with a feeling of dependence unworthy of an intelligent individual, and an idea that your work is accomplished when it is scarcely begun. You are seeking reward for a task most bunglingly acquitted, for which it would better become you to implore forgiveness. 'They owe to my work their eternal salvation,' you say. From this declaration you would lead me to infer that they owe nothing to the atoning blood of the Master, when previously you taught that to this they were indebted for every hope of future life. Just reason, from your own premises, if you refuse acceptance of mine, and I think that soon you will discover a glimmer of light."

"Yes, you certainly will," spoke a majestic personage whom I had not seen before. Your greatness and self-sufficiency combine to too deep a shadow for the eye of faith to penetrate, when you may enjoy the light of reason if you so will and second the resolution by sinking self. Those who enter there have passed the stage of wisdom, and for every being who is all reasonable subjects to a sincere desire for knowledge. This spirit suppresses himself sufficiently wise to withhold questioning, but he must come to that resource, where thousands have been previously forced, or forever repressed in darkness and doubt. Knowledge is for those who need and can use it."

The dignity of my clerical friend was deeply scandalized. His excitement assumed a questioning form, however, as he wondered if an ambassador of heaven could be humbled anywhere with impurity. Spoken words are not necessary to convey ideas in this realm, and the wonder was immediately answered by the majestic one.

"We are all ambassadors of heaven," said he, "and subject to the same rules. Duties are exacted equally from all

SIGNIFICANT WORDS FROM THE SPIRIT WORLD.

without regard to previous condition. Certain rules govern this state, and cheerful submission is made to them by all who enjoy their advantages. No progress is made without submission to your exact surroundings, and be dispelled until you feel a genuine desire for progress. You are not here to prove earthly teachings, but for instruction in truth."

"Is this heaven?" asked my old friend.

"It is supposed to be the vestibule of the home of the soul," replied the other, "but of this we have no certain information. It is a place for the elementary instruction of the spirit, which will go forward to a higher sphere when adequately improved, we know, and then shall better knowledge will be ours in fulfillment of promise. We may reach heaven when we are deserving."

"And stand before the great white throne?"

"Possibly."

"And dwell forever with Christ?"

"You are asking too much. I cannot answer for this. In regard to Christ our knowledge is meagre and unsatisfactory, but it may be enlarged as we progress. Light reaches us gradually, but whatever remains for us to learn will surely come when we are

DULY PREPARED,

and in no dubious form. Here knowledge is information, and not 'the evanescent things hoped for, but not seen,' which you will admit is not very positive evidence on any subject. Ask for that which you desire to know and your advancement will surprise yourself."

"He has asked but little so far, and his light is yet dim, but pride in his soul is immeasurable. Thus he who for so long a time remained the pride and reliance of his congregation for wisdom and goodness must now seek instruction from those who are not deeply nor profoundly good, according to his interpretation, is wounding to his righteousness an insult to his astute comprehension, and he wraps himself in the mantle of dignified ignorance, upon which pride ultimately perishes."

"The claim of having saved souls is frequently made in an emphatic way, as if something specially meritorious. A clear case is never made upon it, if put to the question, as sometimes it is."

"How many souls have you saved?"

"Several thousands," was the immediate answer.

"Where are they?"

"Some are yet in the mortal form and others have passed to spirit life."

"Do you see any here?"

"Yes, two."

"Which are they?"

"There and there," pointing at two spirits.

"And those are all you see?"

"Yes."

"Unluckily for your claim they are here to testify to your false teachings, and to show that they and you are to endure a penalty. You will get most of the punishment."

"A guardian of souls charge another of his guilt with heresy, and pronounced him accursed for teaching false doctrine."

"What doctrine did he teach?" was asked.

"That Christ was a man and not God in human form," was the answer.

"How do you know to the contrary?"

"By the evidence of the Gospels and the strong testimony of St. John."

"Is there not as strong evidence to the contrary?"

"We cannot approve till additional knowledge is had, and perhaps not even then, for false teaching is more in the intent than in the fact."

"Thus there are frequent surprises for bigots, who are created worshippers, for real knowledge is the prime agent in the foundation of spiritual truth, and the spirit world is the only school for its development."

THE SPIRIT WORLD

is generally treated as the domain of mystery and ghostly phenomena. It is much more real and substantial than anything of the mundane order. Ephemeral things are of earth, and soon pass away, but spiritual things are eternal. We grasp the meaning of the word 'forever' comprehending limitless duration, it is of itself incomprehensible to man and spirit."

"In this world there is nothing to feed a dogma or perpetuate a creed, but everything to encourage truth and intelligence. Logarithmic truth is left behind with the flesh and the devil, and I have yet to see anything representing a cross, an altar, a censor or a holy candlestick. Really there are those here who have never been convinced by Moses and the prophets, and this is said to be the only measure to come and convert the heathen."

This communication is from one who but a few years ago was prominent as a Cincinnati business man, successful in all his undertakings, full of energy and enterprise and a hater of bigotry. Eight years ago he passed onward, and this is said to be the only measure to come and convert the heathen."

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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 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 it 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. Battimore 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 tell 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 foldst 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 thou 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, and the effect is that 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 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 lower 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 the forces 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 naturally 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. Dunton, of Lebanon, Kas.; Capt. H. H. Brown, Charles H. Moody, J. Madison Allen.

Psychometric test readings, descriptions, etc., were given each day from the rostrum and in private by Profs. Dunton and Allen, Dr. Dunton, Capt. Brown, Mr. Burrows, Charles Davis, D. W. Hull and others.

Judge H. H. 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, a 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. H. Benson, vice-president; D. L. Lewis, secretary; H. H. Haines, treasurer, with an executive committee of five.

I go from here to Lebanon, Kas., thence to Topeka, thence to Lakeside, Park camp, between Olathe 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 rostrum. 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 1880, 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 Elinor 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. Dr. Burrows floated on the perfumed air. Soon the beautiful words of the church ritual were heard and the music died away, and Elinor and Joseph became one. After the ceremony the large company of guests sat down to a bountiful repast.

When 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 undoubtedly 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, 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 thought, combining advanced ideas on the finer 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.

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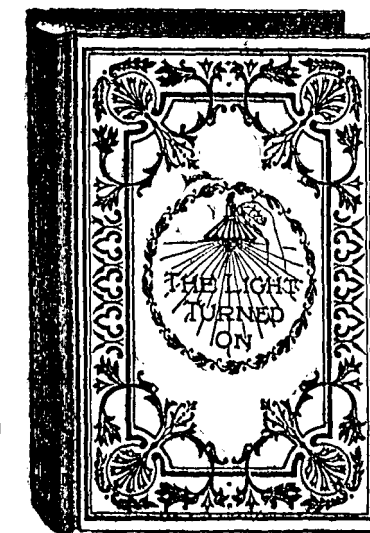
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By O. B. RICHMOND.

G. M. of the Order of the Magi, Chicago. BOUND IN CLOTH WITH GOLD. This splendid book, just issued, contains 500 pages. The splendid text contains about 500 pages, together with other work. It contains all the old Temple lectures, with verbatim records of which are mentioned in the book, and also the new lectures, which are the very best. The book contains the best and most complete work of the kind. Price \$1.00. For sale at this office.

NEW BOOKS.

Faith or fact, a new book by Henry M. Labor, is a great work. It is a compendium of facts, and facts are indeed stubborn things. The author has shown real skill, as well as wonderful research and study, in the arrangement of these facts, against which, and in such presents, the old faiths shrink and shrivel into dry, crumbling husks. From the splendid preface by Col. Ingersoll, to the last page of the book, there is not a dull or uninteresting sentence. The publisher, Peter Eckler, of New York, has presented the whole matter in excellent shape, with clear type and fine paper. Everybody, orthodox as well as liberal, should possess a copy of this useful and interesting work, which, as the author well says, illustrates "conflicts between credulity and vitalized thought; superstition and reason; tradition and reality; dogma and reason; bigotry and tolerance; ecclesiastical error and manifest truth; theology and rationalism; miracle and immutable law; pious ignorance and secular intelligence; hypocrisy and sincerity; theocracy and democracy." The book is a real treasure to the lovers of mental freedom of every land, and especially those who have endured the sneers, invectives, ostracisms and persecutions of orthodox Christianity. SUSAN H. WIXON.

GORD ONLY KNOWS.

I saw an ole beggar this mornin', Lu-sidy,
The weather was cold, an' rainy, an' windy.
He had a teah in his eye
And one on his nose,
An' he was he goin' to
Gord only knows, chile,
Gord only knows.
All he had on was an ole cotton jacket,
An' he had an' pants that had seed a
mighty hard racket,
His shoes was all out
Kase I seen his toes,
Now whar you suppose?
Gord only knows, chile,
Gord only knows.
He said his shop had shut down and
turned him away,
With nothin' ahead, on las' New Year's
day.
They promised him work,
Good money an' clothes,
Whar, you ax, did he go?
Gord only knows, chile,
Gord only knows.
He lifted his hat, the teaher honest
an' true,
And axed if he had sumthin' to do,
An' he alius' cried
When I shook my head, so,
Now whar did he go?
Gord only knows, chile,
Gord only knows.
They hung lots o' plecters upon the mill
awl,
With smoke rolling out of the chim-
neys so tall,
And each 'lection day,
Now whar you suppose
Folks like that-a-way?
Gord only knows, chile,
Gord only knows.
I don't belebe in treatin' a fellow man
so,
Kase Gord made this yearth for all
here below,
And whar should a man
When gran'fies o'er flows
Bee for shelter and bread?
Gord only knows, chile,
Gord only knows.
Gord keeps account of the sparrers
that fall,
"If you do to the least of these," he
said to us all,
So Lucidy be kind
To a beggarman's woes,
For whar this'll end
Gord only knows, chile,
Gord only knows.
Adair, O. G. W. KUNKLE.

Ghost of Anne Boleyn Appears.

A press dispatch from London says: "In spite of official frowns and attempts to suppress the chatter, it has leaked out that the detachment of foot guards quartered at the Tower of London swear the sentries on night duty have seen the ghost of Anne Boleyn, the unfortunate wife of the much-married King Henry VIII, whom he caused to be beheaded May 19, 1536. The ghost of Queen Anne Boleyn is supposed to appear only on the eve of the death of a member of the royal family, and therefore the matter has been made the occasion for considerable gossip."

A Query.

To the Editor:—While attending a materializing seance, held by John Mabee, at Grand Lodge, Mich., during the late commencement, a materialized female parted the curtains of the cabinet, signifying that he wanted me. I stepped up to him, and after carefully looking him over, told him that I was unable to recognize or place him. He then grasped my hand, drew me into the cabinet, stating that he knew me, and that my name was Charles Reynolds, but on my failure to recognize him, he went down and I returned to my seat. About a minute later he came again, this time to where I sat, and taking me by the hand, led me into the cabinet, stating he had been a stockman in the West; that he had purchased cattle from me, and further said that I would hear from his people soon, and requested me to inform them that he had been killed in a railroad accident. Now, while it is true that I frequently sold cattle to stockmen while carrying on my farm in years gone by, it is also true that in the incidents related by him I should have been able to place him while in earth life, is all like Greek to me, for I cannot for the life of me recall any of the incidents as narrated by him. I was impressed to give publicity to this case solely on his account, thinking that possibly some one of your many readers might be able to shed light on what to me remains a query. Was it a case of mistaken identity? Possibly. J. G. WIXON.

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

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Marshalltown (Iowa) Camp.

In making our report to the public this year we especially wish to call attention to the fact that in spite of the hard times, our patronage has increased wonderfully.

We are out of debt and are the owners of considerable camp property. We have a very large tent pavilion, with a seating capacity of one thousand, a good many small tents and some camp furniture. We, however, need great deal more, and we solicit donations of bedding, linen, dishes, etc., from all who are interested. If you, reader, cannot do anything else, you can help this camp materially by these donations gathered up from among your neighbors and friends.

We have had with us this year Max Hoffman, of Chicago, the noted slate-writer and platform test medium. He is one of our best workers, and is not only a good medium, but a spiritual, genial gentleman. His platform tests are second to none, and he is a host in himself.

Mrs. M. Theresa Allen, a noted worker, has also blessed our camp with the work of her guides, and Mrs. S. Augusta Armstrong, of Buffalo, N. Y., a generous soul, with her intellectual lectures, has been very interesting. Mrs. Allen is also an especially good public test medium. Mrs. Carrie Fuller Weatherford, whose headquarters will hereafter be at Grand Rapids, Mich., has proven a great attraction with her lectures, platform tests and individual tests, improved from subjects suggested by the audience. Mrs. Weatherford goes from here to Des Moines, Mesdames Allen and Armstrong to Joplin, Mo.

Mr. W. E. Bonney, of Kansas City, has given first-class lectures to our audience; Mr. J. M. White, a very accurate and earnest test medium, has also been with us.

Mr. and Mrs. Benj. F. Hayden, of Indianapolis, have pleased our people with their lectures and tests, and Mrs. Alfred, of Worthington, Minn., gives very interesting readings.

Mrs. Eva McCoy and Mrs. Duane Bentley, of this city, our own dear home workers, whose fine test and healing mediumship has blessed and healed many, work with us. Mrs. McCoy is open to engagements in surrounding towns.

We have been well satisfied with our physical platform tests, and Mrs. Anna Buchanan of Blair, Neb., has presented her slate-writing mediumship under strong test conditions, both in private and in public.

Mrs. Elsie Reynolds, Miss Ethel Hodge and Mr. Harry Crindle have given excellent materializing and other physical demonstrations from the rostrum and seance room respectively. The test conditions were good and were perfectly satisfactory. We have had almost unbroken harmony, and our mediums have been especially sympathetic with each other.

Our prospects for the future are bright. Come and join us. The officers for the coming year are: Max Hoffman, president; L. Pearl Beeson, corresponding secretary; Duane Bentley, recording secretary; H. M. Beeson, treasurer. Board of managers: Mesdames Wollver and McCoy and Messrs. McCoy, Twitcheil, Pettit and Beeson.

Next year we shall again have the best speakers and mediums obtainable. L. PEARL BEESON, Secy.

VAIN QUESTIONINGS.

They Are Pointedly Considered.

To the Editor:—There are a few problems the solution of which lie beyond the range of mortal or immortal capacity. How vain and puerile, then, the attempt of the atom-maniacs to solve the unobtainable, to fathom the unfathomable. Occasionally some idiot tackles the personality and prerogatives of the "Author of All Things." Anon a brother midget seems to have consumed vast quantities of "midnight oil" in discovering that space and creation are not boundless. Another has laboriously discovered that the term "law" as applied to the rules governing the realm of nature is a misnomer, obsolete and nonsensical!

"Give us a rest!" By what rule can any sane entity discover bounds to space and material creation? More on a direct line with electric speed to the end of countless miles of time—you meet no limit to room—to matter and motion. Infinite space, infinite matter, infinite spirit, which is infinite life. What atom of spirit and matter, however exalted, can by searching, the creature, understand perfection? Will there ever come a time in the development of the most exalted atom of spirit called man, when he will be able to grasp and solve the infinite problem of The Infinite? When the loftiest spirit in higher realms masters that fatuous puzzle, the will at once become a great one of a former age—miserable! There will be no more mysteries to unravel, and life will cease to be worth living.

We would do well to cease our puny efforts to comprehend the incomprehensible, and turn our attention to the observance of a rule of action—natural law—infinite in its scope, application and penalties, as the infinite life we have been considering. It is old as the eternities and subject to neither revision or repeal. While its observance would make unnecessary any and all other laws, its terms are easy and its requirements reasonable. It is very concisely formulated; thus: Do to your brother as you would have him do to you. Why? Because your origin and destiny are the same, even if it takes you a thousand ages to find your way. Why? Because the thing you do to others you do to yourself, whether it be good or evil. And the things you do to yourself avails to all others, and there is no dodging the consequences. We may do as we like, and as we would not have others do to us here and now, but we are making a debt to be canceled, with interest, in shame and sorrow, until the last farthing is paid.

This law is not a thing of the imagination, conjured up by a restless brain, but an eternal principle, rule of action, a law of the Infinite, given to and reiterated in the ears of the leaders of every forward movement for the betterment of the race since man became a reasoning creature. There is man today in the light of this righteous law? Where is the church—the so-called light of the world? What is to be the result of the present rash riding of the strong over the helpless? Justice will not sleep forever. History keeps on repeating itself, and judgment and chastisement will continue to meet the oppressor till he recognizes the fact that every other man is his brother.

GENERAL SURVEY.
(Continued from page 6.)

J. M. A. writes from Carthage, Mo.: "This camp was opened on Saturday, September 18. An address of welcome was given by C. S. Tisdale, and responded to by J. Madison Allen, president of the State Camp Association. The attendance on Sunday was very large. A conference was held at 10:30; an address at 2 p. m., by Mrs. M. Theresa Allen, secretary on "Mundane and Supernatural Mediumship"; concert by Mandolin club at 3:30; discourse by D. W. Hull at 4, on Biblical Spiritualism; and at 7:30 an address by Prof. Allen, from subjects presented by the audience. Platform tests were given by Mr. and Mrs. Allen. The day was delightful; the grounds are charming, with fine auditions, including horses, both houses, lake and boats, etc. The grounds at night are lighted by electricity. Camp continues till October 3."

A Norman writes: "Mr. Winans and myself have just closed a two weeks' engagement in Council Bluffs, Iowa, which has been particularly satisfactory, in bringing the truth of the immortality of the soul to many that had never seen the light before. People here are the regular workers. I know what strides and advancements are being made throughout this whole country. Wherever we go new investigators are being ushered into the folds, and the better class of men and women are coming to the front, by which the cause will receive a new impetus, that will be more potent than anything else. We are now filling an engagement with Sioux City friends. All mail should be addressed to Otranto, Iowa, our next stop."

PASSED TO SPIRIT-LIFE.
(Obituaries to the extent of ten lines only will be inserted free.)

Samuel Thomas passed to spirit-life, September 6, 1897, aged 66 years. He leaves a wife and three children to mourn his loss. He was a firm Spiritualist, was happy in the evidence he knew of the higher life; talked of the other life as something grand. The only regret in going was that he had to leave his family. They were a happy family. The family are believers of our beautiful truth, that is a comfort in this hour of sorrow. The remains were taken to Algona for interment, and laid to rest by the G. A. R., of which he was a member. Services by Mrs. J. H. Dunham, of Iowa, Mich.

"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 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.

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The Lake View Spiritualist Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillinger's 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 Laramie street, 2d floor. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 p. m.

The Church of Malachi, under the pastorate of Dr. C. C. Henderson, holds regular Sunday services in Kenwood Hall, 4308 Cottage Grove avenue. Mr. Clark, test medium, will assist the pastor. Services at 3 and 8 p. m. All are welcome.

The First Spiritualist Society will hold regular meetings at Bock's Hall, No. 11529 Michigan avenue, Kensington, every Sunday evening. Mrs. Lee Norie Claman, pastor.

The Spiritualists' Church of Students of Nature meets every Sunday evening at 8 p. m., at 1052 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. 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 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.

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