



SCIENCE, MORALITY, THE BIBLE OF THE FUTURE. SUPPLEMENT BY AN EXALTED SPIRITUALIST.

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MUSIC IS INSPIRATION.

The Rhythmical Melodies of Nature and Art.

Music is a valuable accessory to the soul. It brings that interior harmony or a state of blessedness creating that profound sensation of love and peace, and infuses the soul with a light sublime. 'Tis the potent good of the universe. It speaks to us like some great celestial being imploring us to follow her. Onward first she cries in loud strains. Next she beckons you to follow. Lastly she implores you in sobbing notes to love the beautiful and mingle with it. Often she beats a heart that's breaking—breaking because it can't stand a tear-bringing solace to the weary soul.

But first I will speak of the music around us, not made by the hand of man; the gentle breezes, sighing thro' the trees, the rippling waters, the fierce thunder. Those are the voices of Nature. The feathered songster that raises his head to sing his praises to the heavens. Next the whispering grasses and insects hum, the tiny birds of springtime that come in whistles low. The human voice. This is all of Nature's music.

Next comes the music the composition of man, the grand old masters' work that lives throughout the ages.

First the soul must hear the delicious notes of the voices of Nature, and the beautiful or lowly environments must be impressed upon his mind. The artist draws his picture upon some rough material, painting the sublime beauty in bright array. Or if the picture deals with the lower states, it must be of darker shades. But the artist that expresses his thoughts sets them to some beautiful or pathetic melody. Each strain of music vibrates with certain chords in our natures. Each is acted upon differently, and as the senses are affected by different strains, it leaves its impression. The composition of the religious strain with uplifting thro's leaves it light within our hearts. Thus we sit in raptures listening to its sublime melodious tones, and we feel as though something within us that fluttered like a bird rose and wanted to soar away. This is the grandest of all sensations. The soul kindles, the tender chords in our natures and makes us sigh for happier days, casting a gloomy sensation over us.

The mazy waltz only speaks of admiration and glory, a waving sensation that soon wears away. Thus the lighter ditties only belong to earth.

The dirge, the dreariest of all, only speaks of death, while the loftier strains seem to carry us with them to higher spheres. Thus we catch a glimpse of the beautiful beyond.

Music is inspiration. It inspires us with good or saddened thoughts. It can inspire us to live a noble life, or to dwell in life melancholy, or to live only for this life. Each strain has its music. Each tells of the condition the composer's mind was in at the time it was written. For the master will always paint the picture to correspond to his nature. I consider everything that is beautiful is music. If it does not produce a sound, it produces a profound earnestness on the soul. Nature is music. Heaven is music. Music leads us on to victory. A good soul is the sweetest music; a dark soul is a funeral dirge. BLANCHE MARGUERITE GROELL.

PRAYER OR WORK.

[Inspired by the poem in The Progressive Thinker, August 20, entitled "Pray Much," by Ella Wheeler Wilcox.]

'Tis not the weak, dependent man
That leads the useful life,
Nor woman built upon that plan
That makes the model wife.

These humble prayers, if God there be
Above Dame Nature's head,
Are begging words for things that lie
Has made—"Our daily bread."

If we have wronged our fellow-man
We know it very well;
If God can pardon, so can he,
And help those wrongs dispel.

If we have slandered or maligned
A neighbor, we must know
That neighbor feels somewhat inclined
To come and tell us so.

Let's go to her or him and pray
For pardon for the sin,
And let the Father rest one day
From our continued din.

Let's look within for fault to find
Before we look without
And clear the archives of our mind
Of every boarded doubt.

If God there be, He must be grand
And great, and good and kind;
He must quite independent stand
Above this finite mind.

He must know all there is to know,
And order things to be
As he would have them be
Throughout eternity.

I feel to say no God will curse
The man that is honest,
A part of this great universe,
And strives to be correct.

I love the man who tries to do
For others all he can,
And my God loves the man that's true
Unto his fellow man.

If those who pray are made by prayer
To feel improved at heart
It is no more than right and fair
That they should pray that part.

No fault to find should others have
Who think it wasting time;
Let each one furnish healing salve
To suit himself and crime.

Though I would work while you would pray,
Each one must do his best
For humankind each passing day,
If he would be progressed.

Pray! Oh! Pray! Sweet spirit, pray!
To whom? 'Tis left to you.
Our work—my work—no God will stay
When duty bids us do.

DR. T. WILKINS.

HONESTY IS THE BEST SPIRITUALIZER

It is also the Best Beautifier, According to a Certain Occult Society, of Chicago.

AN INCENTIVE TO HONESTY PORTRAYED IN VIVID COLORS—ITS GRANDEUR POINTED OUT—EVERY ONE SHOULD BE STRICTLY HONEST IN ALL THINGS, AND THEREBY CONTINUALLY RISE TO A HIGHER SPIRITUAL PLANE

That "honesty is the best policy" we have long been told, says the Chicago Times-Herald. With the idea of honesty as a specialist in character-building we have all been acquainted ever since Adam and Eve were children. That the ultra-honest man or woman is said to be exceedingly lonesome upon occasions we have most of us heard. But the idea of honesty as a complexion beautifier will probably be new to a great number of people.

This is the idea, however, which a certain so-called occult society of Chicago is gravely advancing.

"Be honest, enough, and for long enough, and your complexion will gradually, assume the delicate, flawless whiteness of finest marble, the purity and transparency of a perfect pearl, and the lasting qualities of a piece of ancient parchment."

This is the statement which is just now inducing large numbers of Chicago citizens to forego even the disputed "white lies" so long considered by many people as absolutely necessary for the proper greasing of society and business wheels. To fit at all, even in a good cause, is just as innocent as the longest for purity and whiteness of the facial epidermis as to tell a "whopper."

The man who insists that he doesn't belong to the N. T. C. Club, merely because he desires to be civil to an old friend, while all the while he is burning conscious of the club button which he has hastily concealed in an inner pocket, will never be noted for his perfect complexion. The woman who invariably polishes about not being at all busy when the caller, who is hindering the work which is fairly crying to be done, asks the momentous question, might just as well fabricate an entire romance, so far as her complexion is concerned. Even the time-honored fibs concerning the size of the fish caught during the summer vacation or the number of times a woman on earth "ever really naps"—although she does "just dab a little on her nose now and then"—must go. You must be "honest enough" and "long enough," too, if you wish for beautiful results. "In these qualifications lies at once the safeguard of the people, who are now presenting a course of strict honesty for dermatological reasons, and the despair of the people who are taking the course."

SWEET SCENTED TRUTH TELLERS.

When the famous sister of an equally famous beauty specialist and woman-improver in general solemnly assured her readers, some three years ago, that "the really and perfectly truthful person exhaled a delicate perfume, as beautiful and evanescent as the odor of a blossoming violet," and also promised the truth keepers of the earth that they would speedily attain to great physical and facial beauty, only the very devoted of her own personal following believed that she knew whereof she spoke. That the world, and the world of thinking and beauty culturing men and women in particular, "do move" is conclusively proved by the fact that the present truth worshippers are meeting with far less incredulity than belief. If present indications are anything like as truthful as the condition which the truth lovers are desirous of bringing about, Chicago will be in exceedingly honest and veracious company this winter. Even to allow a street car or railway conductor to miss the fare which he should rightfully collect or to use an unmarked postage stamp over again will suffice to endanger the pleasurable results of a long period of painful and painstaking truthfulness and honesty. On the widespread understanding and belief of these facts the truth keepers base their hopes for a large and persistently honest following.

DOCTRINE OF THE CULT.

The reasons given as those underlying the truth-and-complexion-beauty idea are as follows: "Every fit man or woman tells, every sincere thought or action even, helps to rob him of the perfect purity and whiteness of skin, the wide and open glance of the eyes, noticeable in a little child." This is the explanation one Chicago truth teller, who was made so because of her intense desire for a spotless complexion, gives. "The matter," "It does this because insincerity, wrongdoing of any kind, poisons the secretions of the system, spoils the work of the stomach and digestive organs, and produces a tendency toward biliousness, which is, as we all know, disastrous in its effects upon the skin. Persisted in, lying and falsifying will bring the shifty glance, the yellow or reddened skin and loose mouth noticeable in the professional thief or liar. For lying, even the slightest pervasiveness, spoils every part of the physical development alike. No liar ever stands up as straight as the truly honest man: no fibbing woman ever has as sweet and radiant a mouth as her truthful sister. The complexion merely fades first because it happens to be entirely dependent upon the interior condition of the body. With the poor digestion and unpleasant breath resulting upon the constant telling of lies or indulging insincerity of thought or action the wretched or darkened complexion must necessarily and inevitably result. Let the victim of this condition go back to the truthfulness and nature of an innocent child and the complexion will, in course of time, renew its childlike purity. The really truthful woman, for instance, will possess a complexion like a baby's for softness of touch and coloring, and her breath will be as pure and sweet as that of a little child."

IT'S SO HARD TO BE TRUTHFUL. Already, it is whispered, some serious complications have come about as the result of sudden and unexpected truthfulness upon the part of some one heretofore only as venacious as the rest of mankind.

"I had an awful experience the first day I tried to be utterly and completely truthful," wailed a clever little Chicago woman not long ago. "You know the woman who told me about telling the truth for the sake of a good complexion also told me that I must be absolutely and perfectly honest if I wanted to earn real success in business and in facial beauty; it was in trying to obey her directions that I came to grief."

"Honesty attracts honesty," she insisted. "If you keep on telling the truth, although it may be hard and your experiences trying at first, you'll gradually get so truthful that you can't help being honest. Then you'll be just as successful as you could wish, no one will cheat or try to cheat you, not even your dressmaker or the policeman, and your skin will be perfect." "But you must tell the truth the whole truth, and nothing but the truth from the outset if you want to attain these delightful results."

BUT DON'T TELL ALL THE TRUTH. "The remembrance of that day is a perfect nightmare to me," the narrator continued, with tears in her voice, if not in her eyes, "for I really told people what I thought of them for once, and some of them haven't spoken to me since. Those who have are exceedingly chilly to me these days, and the only friend I have in the world, to be sure of, outside of my husband and baby, is a girl to whom I told the simple truth about her complexion. She thought I was clever and pretty. Even then I didn't tell her the whole truth, for I never said how much I thought she'd be if her nose wasn't so awfully shiny. The only comfort left me in life is the fact that my complexion is decidedly improving. And since I began to tell the truth always," she finished joyously, "I simply can't stand and take no notice of which I'm exposed to the hot sunshine."

In addition to the complexion-beautifying virtues of truth-telling its devotees are promised that every friend lost will be presently restored to them with thousandfold interest, and that so perfect will be their physical and spiritual "atmosphere" that they will be positively irresistible both in business and society.

"And," adds the woman who has been largely instrumental in getting up the truth fad in Chicago, "it's really a good work to induce people to stop lying, no matter how you do it. If the hope of securing a perfect complexion—and it's a hope founded on honest facts, too—will persuade 'em to do it, all the better both for their minds and facial beauty. Stop telling untruths and thinking them, and your skin will be white and lovely enough for anything!"

While all that is promised in the above may not be obtained at once, yet all must recognize the beauty and grandeur of honesty. Let every one carefully read and read the above. Then lay it aside and ever afterwards read it monthly during the whole of the natural life. I shall do so.

Chicago, Ill. TRUTH TELLER.

Two Workers United.

On Saturday, September 17, two good honest workers for the Spiritualist cause, Mrs. Annie Wagner and Mr. Paul Gillette, of Omaha, Neb., were united in marriage at the home of the undersigned. Two kindred souls thus officially made husband and wife, have affinities which indeed make the twain become one in spirit as well as in flesh. May the spirit world, whose advocates and very able instruments they are, guide them safely through all the difficulties of this earthly life, bless their work and efforts, to bring the true light to humanity. Mrs. Annie Wagner is known to the undersigned as one of the most honest, well developed clairvoyant and test mediums and her public platform work is of a very high order. Mr. Gillette, the secretary of the Nebraska State Spiritualists' Association, has developed as an excellent and gifted inspirational speaker. His lectures are clear, to the point and very powerful, and are a great help to the cause indeed. The work of these two together cannot but be very effective and successful, and knowing them both for the last four years, and having observed their work very closely, I cannot but do them justice by saying that Mr. and Mrs. Gillette are very gifted and able workers and mediums, and that all the Spiritualist societies in this country. They intend to take up work in the Spiritual field very soon and are open for engagements. All correspondence please send in care of the undersigned, to whom it is an honor and pleasure to recommend these worthy workers to the Spiritualists of America. MAX GENTZKE, West Point, Neb.

THE NEW DAY.

In the newly dawning day
Shams will all be swept away,
Right, not might, supremely sway.
And peace alone will reign.
Our God will be the Perfect Love,
Such as the angels know above,
And like a brooding mother dove
O'erspread all earth the same.

In the newly coming day
There'll be no room for vain display,
All falsities be blown away
By Justice, Truth and Love—
All sorts of slavery sink from sight
Beneath the blaze of Heaven's light,
And freedom in her happy flight
Soar on to heights above.

JILLIA H. JOHNSON.

THE ROMAN CHURCH

Before the Philosophy of History.

[Translated by Ernest S. Green for The Progressive Thinker, from La Union Espiritista, of Barcelona, Spain.] The idea of the Trinity of the immortality of the soul and of the metempsychosis were known in ancient India. Timothy of Laertes, a contemporary of Socrates, four centuries before the Christian Era, was the first in Greece to speak of the Trinity.

Plato proclaimed three hypostases or modes of existence of the Deity: First, a supreme God; second, the Logos or word, and third, the spirit or soul of the world.

The Tatars also recognized a trine God.

Mr. Molere, in his "Metaphysics of Art," traced the æsthetic and fine arts to the idea of the Trinity. For instance, geometry is based on the triangle, and the triangle upon the Trinity; thus bringing the Trinity into the category of science—a semblance like the monad and triad of Pythagoras, which represents the spirit and the material.

The confessional was known in the mysteries of ancient Egypt, of Greece and Rome. [Not knowing what country is here meant, I am unable to give the English equivalent of this word.—G.]

The fall of the angels is found in the Shastras, the sacred laws of India. Because the Greek Jews of Alexandria translated the Bible into Greek, they received the anathema of the Jews at Jerusalem. Thus they became converted into sects, adopting the doctrines of Plato, which he accommodated to the Christian idea, thus preparing the Roman Church.

The most ancient gospel was written in Syro-Chaldean, and was that of Matthew, which was afterwards destroyed. The destruction of this manuscript and the burning of the Alexandrian library are two circumstances the motives of which are open to suspicion, and the crime of the crime is not given us to comprehend.

The ancient Greek philosopher Ptolemy, describing the kingdom of heaven, said: "We might see the mansions of the blessed, could we get a little further out of our gross atmosphere, much as the fish might view our earth by mounting upon the water lily."

Ptolemy described, purporting to say: "Those who are not entirely criminals, nor yet absolutely innocents, will go to Aquaratus (those familiar with Plato's writings will know what this word is in English—don't—G.), and there suffer the penalties proportioned to their crimes, until purged of their sins, when they will be admitted among the blessed, where they will receive the recompense for their good deeds."

In ancient India woman, before the law, was the equal of man. The word Dam (Madame) is more ancient than the Sanskrit, and means "love of the home." The woman was the priestess of the home and prepared the sacred Soma plant for the sacrifice, an interesting account of which may be found in Michael's "Bible of the People."

The story of the resurrection has been common to the gods and heroes of all lands. Among those resurrected were Adonis of the Phœnicians, Osiris of the Egyptians and Atis of Phrygia.

As to the immaculate conception, there are many such recorded in the Sacred Books of the East. As an example, Fo, the man God of the Chinese, was born of a virgin impregnated by a sunbeam.

VICTOR OZCARIZ.

Minnesota State Association.

The first annual convention of the State Spiritualists' Association of Minnesota was held in this city September 6 and 7.

The attendance was large considering the counter attractions of the State Fair and Carnival of Fire.

The speakers from abroad were W. F. Peas of St. Louis; George J. Colby, of Florida; Mrs. M. M. Land, of Winona; Minn. Local mediums participating were Mrs. C. D. Prudden, Mrs. Frank Shatt, of Minneapolis; Mrs. E. L. Lepper and Mrs. A. Talcott, of St. Paul.

Charters were granted to the Washington Union Spiritualists' Association of Minneapolis; Lincoln Band, of North Hamilton; Washington Union, of Eagle River; the Band of Peace, and to the Ladies' Auxiliary of the State Association, of Minneapolis.

The election of officers resulted in the choice of the old board, with the exception of three trustees. The following are the officers for the ensuing year: President, J. S. Maxwell, St. Paul; vice-president, C. D. Prudden, Minneapolis; secretary, N. C. Westfield, St. Paul; treasurer, H. E. Lepper, North Hamilton; trustees, Frank Shatt, C. M. E. Ridge, H. A. Maas, O. J. Johnson, J. S. Fritz, all of Minneapolis.

N. C. WESTFIELD, Sec'y.

A LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long,
But in the summer's noontide heat,
"I'm glad I'm home!" he cried, and
brought

His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.
"I wonder why," his auntie said,
"This little lad always comes here,
As nice as a pig and quite as near?"

He stood a moment deep in thought,
Then, with a love-light in his eye,
He pointed where his mother sat,
And said: "She lives here; that is
why."

With beaming face the mother heard;
Her mother heart was very glad,
A true, sweet answer he had given,
That thoughtful, loving little lad,
And well I knew that hosts of lads
Are just as loving, true and dear;
That they would answer as he did:
"Tis home, for mother's love here."

—Christian Advocate.

HYPNOTISM ELUCIDATED AS AN ART.

Secrets of Inducing Hypnosis, as Explained by Doctor Sidney Flower.

MUCH DEPENDS ON EFFECT—OPERATOR MUST UNDERSTAND HOW TO INSPIRE CONFIDENCE—ALL HYPNOTISTS, HONEST OR DISHONEST, MAY BE CLASSED AS EGOTISTS, HUMBUGS, OR ENTHUSIASTS.

It is assumed that you who read these lines intend to put the instruction here presented to a proper use, i. e., to make of hypnosis either an educational agent, a curative agent, or a means whereby the supernatural powers of the human mind, as evidenced in clairvoyance, may be studied to the best advantage.

It is further assumed that you need additional instructions more than argument, and I therefore refrain from cumbering these lessons with theories, or a discussion of theories, giving you only such reasons for certain directions as seem necessary to support the reasonableness of these directions.

Hypnotism's place is the sickroom or the hospital. Take your first case, a man who complains that he has been unable to sleep soundly for the past three months. Put him into a comfortable chair facing the light, and make sure that he is comfortable. Shift him about until he is resting, and says he is resting. Do this for five or six minutes.

This work depends upon the effect you produce upon the patient's mind. Even the sleep you intend to give this patient, on the coming and succeeding nights when he is far away from you will depend upon the effect you produce upon his mind by your preliminary acting.

You are not, while engaged in this work, a man of original thought; you are simply an actor, weighing tone and gesture, testing the effect of a glance, a sentence, a frown, a compression of the lips, a suggestive utterance, testing the things which weigh him, trying and withdrawing them according to results, even as the regular physician tries and withdraws his material remedies according to results.

You are endeavoring by all means in your power to so impress the mind of your patient with a sense of the weight that he must give to what he will accept without questioning what you tell him; will believe, and so will realize what you tell him to realize. He will feel drowsy when you say that he is feeling drowsy he will sleep when you say that he is sleeping.

Now you understand how important it is that you should weigh all preliminaries, because this is your business, and you must understand how most quickly to succeed.

THREE TYPES OF HYPNOTISTS.

You fall into one of the three types of hypnotists:

1. An actor, ignorant and vain.
2. A self-confessed humbug.
3. A single-hearted enthusiast.

This classification includes all operators, whether honest or dishonest. If a hypnotist knows himself to be a humbug, knows that the success of his work is dependent upon his power to work upon the power of his patients to believe, i. e., upon their credulity, then he is an actor; and it makes little difference whether he calls himself a humbug a dozen times a day, provided that he does not say it aloud, and guards his opinion of himself, and probably his success, from his patients. He will make a good hypnotist, because he will calculate points and study effect.

The ignorant egotist is also a good operator, because his egotism gives weight to his words; he believes in himself, and this belief is a power.

The enthusiast acquires all his force in common with the egotist from this belief, but how different the source of the power. In one it is drawn from a love of a seeming truth, from a love of the work itself. Note that the self-confessed humbug has not this belief in himself at all, but rather a self-conceit. However, his dramatic ability supplies him with the earnestness needed for success, and he can impress his patient as successfully as either the egotist or the enthusiast.

A very beautiful study this, since it leads to an understanding of human nature, its heights and depths.

METHOD OF SECURING SLEEP.

You have put your patient in the chair, and turned him with his face to the light in order that the glare may be more speedily tire his eyes, and that he may be induced to close them. Now you take a position in front and to one side of him and say with the decent solemnity of a fashionable undertaker:

"Mr. Jones, you have come to me to be cured of insomnia. You have done well to come. You have come to the right man, because this happens to be the one disorder of which I have made a special study" (say this quickly, as though undesirous of claiming too much credit, and your seeming honesty will produce a good effect—look for effect always); "and you have come at a convenient time, inasmuch as I have an hour to devote to your case without fear of interruption."

Now pause and watch your man's expression. You can judge his caliber by the effect of such a speech upon him. If he is duly impressed he will be grateful to think that you single him out specially for this lengthy sitting, and he will esteem himself fortunate that you are disengaged for an hour. Such a one is easily hypnotized. Where there is content there is an affable disposition to obey suggestions; waste no more time in preparation of the mind of such a one, but proceed to put him to sleep, according to the method to be detailed herein later.

If your patient should be one of those well-bred persons who will seemingly acquiesce in the suggestions of the operator from a sense of politeness, rest you content, because this very politeness, this good breeding, will cause

him to fall asleep later at your suggestion. Suit your preliminary talk to the appearance of your patient, and do not, above all things, talk boastfully to well-bred, quiet, self-possessed persons. A talk of some kind you must give them, of course, remembering that as you impress them in the first place so they will afterward react.

DEALING WITH REFRACTORY PATIENTS.

But suppose that your patient is of harder metal; suppose he is not particularly well-bred; suppose he grins broadly, winks, or looks sharply at you as you speak—are you thereby discouraged and rendered speechless? By no means. In this work, please remember that audacity, audacity, and more audacity is always successful.

For such a one shift your course and tack easily in another direction, as follows:

"ASHAMED OF JESUS."

Spiritualism Has No Affinity With Falsehood.

There are two kinds of Spiritualists: those who fearlessly avow themselves and those who would appropriate the joys germane to a newly found truth, yet shape all their action by fear of God-Grundy. The religion of the cruder Christian is almost entirely made up of testifying in public that he is "not ashamed of Jesus." We have a similar class, who, on the same basis, go quite beyond the Christian, and make themselves very offensive by antagonizing other religious beliefs with a positive "I am wiser" (in place of holier) "than thou." The work of the secularist is a Godsend to these, who delude themselves in supposing this manifestation of the lower nature to be evidence that they are Spiritualists. Now, while the negation of religious error is a most worthy work, one can certainly be effected by utilizing our effort with the already organized forces of the secularists, than to thus divide our energies and lessen our power for spiritual work; and this, too, holds good with other reforms.

CLUBS CLUBS!

In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. 10 yearly subscribers, 10 Art Magics, \$10.

"Insomnia is an effect, not a cause. It is our business to remove the cause of insomnia and so remove the insomnia itself. I shall teach you first how to relax the muscles of the body, then how to fix the voluntary attention upon a given point, and in this way we shall produce in you a drowsiness due to a fixation of the attention upon a simple process; we shall deepen that drowsiness by suggestion, and you will finally sleep. After by a repetition of our process you will be for yourself to-night what I shall do for you here, and you will go to sleep to-night. Do you understand?"

Observe that you have by your frankness pleased him, disarmed all opposition. Now follow up your advantage thus:

"It is easy to prevent yourself from being put to sleep; it is not so easy to carry out carefully the instructions given you, and thus allow yourself to be influenced. It may take a little time for you to grasp the importance of becoming instantly passive, letting go all tension, telling yourself that for once in your life, at all events, you will be absolutely obedient, and sink your own individuality. You can readily understand how necessary it is that I should have your full co-operation in this work; otherwise, if you will conflict with my suggestions, I might as well accept defeat at once, because the operator has only such influence as his patient permits."

ALL MEN ARE PLIABLE.

At the sentence, "You can readily understand," accept the "you," and thus strengthen the compliment to his understanding. He must have a weak point somewhere, and probably this is it. He flatters himself that he is not easily deceived, and such men are invariably easy to handle, being but wise in their own conceit. Tread cautiously, therefore, insinuating a wisdom beyond the average as your patient's portion, and in a little while he will pass into the same condition of mental content as No. 1. A little knowledge of human nature, a little more experience in this work on your part; but all men are oranges with soft interiors—only the peel is thicker in some than in others.

When he has reached the required condition of content he is passive, and you may proceed to teach him relaxation and concentration, which will be explained in another chapter.—Dr. Sidney Flower in Journal of Suggestive Therapeutics.

Infinity—Immortality—God.

The highest proof of our immortality is the fact of the illimitable power of our intellect. Its capacity is infinite; there is no end to its power of memory. Billions of facts it treasures up, and still no sign of limit. Now the infinite is eternal. Nothing can destroy it. To the mental capacity of our brightest animals the limit is very short; it is finite. Time, space, the human mind are infinite and therefore imperishable.

All admit that the world of art must have had a pre-conception in the mind of man before it appeared. Then to assert that man himself and the universe had no pre-conception in any mind before it became phenomenon is absurd, for it supposes a thinker necessary to the inferior but not to the superior and all-including. CLARK IRVINE, Oregon, Mo.

Spiritualism's mission is to increase the happiness of human kind by taking from them the demons of doubt and fear in respect to the future life. It bridges death's chasm and brings back the loved ones gone from the physical sight. It is a beneficent religion, acting from love for the spiritually needy and suffering. It asks not of persons' beliefs—only if they grieve and suffer—to offer its benefactions. The Spiritualist who has grown, feels that the greater suffering. It asks not of persons' beliefs—only if they grieve and suffer—to offer its benefactions. The Spiritualist who has grown, feels that the greater suffering. It asks not of persons' beliefs—only if they grieve and suffer—to offer its benefactions.

With society a sham and material success in almost all of life's relations based on deception, it is not strange that Spiritualists swerve from the perfect ideal of truthfulness and fidelity, that the angel world has given us. From its adaptation of mingled truth and error, "Christian Science" has made rapid advance, though both Christianity and science repudiate it. That there are those, too, in our ranks who would make success on a similar basis of falsehood, guided as policy, is a matter of regret. Here is from a writer in one of our own papers:

"Investigator objects to the little orthodoxy in our hymns. Radical Christians also objected to the spicing of breathen rites into Christianity in the beginning, yet it was done without injury to the cause. A little policy is never out of place."

In Spiritualism any policy is out of place that is false; and all intelligent Spiritualists know that orthodoxy, little or much of it, is falsehood. It does not concern us at this date, if Constantine's religion had more or less of heathen rites. I cannot concede the necessity of falsehood as a basis for Spiritualism. On the contrary, it seems reasonable to assume that, as we present to the world a self-respecting individuality and avoid aping the doings of the cohorts of error, not with antagonism, but in all kindness the while, we will command the respect of those yet blind to our light; and by free and kindly intercourse with them at last win a hearing. It seems to me that only those who have skimmed the surface, could deem it necessary or even advisable to import any of error's methods. So wide is the field before us, so great its scope for improvement, so needful to keep ever before us the difference between the living present and the dead past, that the intelligent mind is shocked at such imitations of popular absurdities. Originality and invention have their proper field; and it is evident that had we the enterprise of our Christian neighbors in the use of new and original methods, we could make a gain.

H. W. BOOZER, Grand Rapids, Mich.

Spiritualism is the first step toward the breaking of the seals of that apocalyptic age—the death-warrant of materialism.

The gardens of the Spirit-world are planted by good deeds, noble thoughts and aspirations, and destroyed by wrong actions, degrading and debasing thoughts and habits.

Spiritualism is young, and sometimes crude, but her thoughts and purposes are pure and noble.



ROMANISM

As Exemplified and Illustrated in Current Events.

PRIESTS AND MONKS.

A precious, delectable lot of Romish devotees, the friars who have been thriving at the expense of the Philippine Islands, according to a recent news report, have been driven from the Philippines, are now in Spain, and are actively intriguing to stir up revolt against the Spanish government. It is the nature of the monkish tribe to be engaged in some sort of mischief.

A recent special to the Chicago Tribune, from Hong-kong, states:

"Spanish priests are arriving from Manila in large numbers. They will remain until their hair grows, when they will return to the Philippines in civilian clothes with funds and organize in detachments the native brigands, who are to make war on Aguinaldo and Americans alike, conveying the idea to the world that all Filipinos are savages and Aguinaldo is their chief."

"Eugenio Banco, a renegade native whom Aguinaldo released on parole, is charged with the organization of the first band. Plenty of arms are stored in the convents."

"Consul General Wildman has been informed and has notified Admiral Dewey that Procurator Torres has organized a company here, with an English resident as director, to which all the church property in the Philippines is being deeded, hoping thereby to escape lawsuits brought by those they have despoiled and seizures under the American law forbidding large church holdings."

"The friars are determined to make Luzon too hot for the Americans."

ROMISH EDUCATION.

Romish hatred of free public schools is well illustrated by the following choice excerpts:

"Education outside of the Catholic church is a damnable heresy.—Pope Pius IX."

"Education must be controlled by Catholic authorities, even to war and bloodshed.—Catholic World."

"I frankly confess that the Catholics stand before the country as the enemies of the public schools.—Father Phelan."

"I would as soon administer sacrament to a dog as to Catholics who send their children to public schools.—Father Walker."

"The public schools have produced nothing but a godless generation of thieves and blackguards.—Father Schaner."

"It will be a glorious day in this country when under the laws the school system will be shivered to pieces.—Catholic Telegraph."

"The public schools are nurseries of vice; they are godless and unless suppressed will prove the damnation of this country.—Father Walker."

"We must take part in the elections, move in a solid mass in every state against the party pledged to sustain the integrity of the public schools.—McCloskey."

"The common schools of this country are sinks of moral pollution and nurseries of hell.—Chicago Tablet."

"The time is not far away when the Roman Catholic Church of the Republic of the United States, at the order of the Pope, will refuse to pay their school tax, and will send bullets against the breasts of the government agents rather than pay it. It will come quickly at the click of a trigger, and will be obeyed, of course, as coming from Almighty God.—Mfr. Capel."

ROMISH CONVERSIONS.

The idolatry of Roman Catholic missions is thus described by one of the priests in India, says the New Jerusalem Magazine:

"At the evening processions, the church is filled as on holidays. Truth to tell, our processions have a somewhat wild character, and I dare say you would be astonished if you heard the cries uttered by our Indians and saw how they dance and gesticulate before the car of the Virgin Mary. Each nation has its own way of honoring God. Did not David dance before the Ark of the Covenant? The instrumental band opens the march, half a score of black-skinned individuals belaboring with all their might the poor, battered instruments. We have an old tambour, a big drum, which has rolled in many an Orphean concourse, not without damage to its skin, a wheezy clarinet, and others of a piece. Our performers have not the least suspicion that there are such things as notes and rules to hamper their genius. What an uproar to be sure! Everybody, however, is delighted. After the band come two dancers armed with long sticks, and having all the air of champions prepared for a pitched battle. All this may appear absurd enough, but you may well believe that our good mother is pleased with her children who testify their affection in their own particular fashion. Then appears the cross followed by the car of our blessed lady. Last month it was a little pagan lad who took the cross, and right well he carried it. May the good God save him! The car is neither carved nor gilt. Its whole adornment consists of garlands of natural flowers woven by my schoolmaster and some other young men. Four choir boys in short red cassock and surplice carried it on their shoulders. The virgin, about fifty centimetres high, is wood gilt; the head and hands, as well as the head and hands of the infant Jesus, are in ivory. It is an old statue held in great veneration here. They say it came from Manila. As for myself, I bring up the rear, my heart overflowing with gratitude to our holy mother."

This illustrates well the Romish method of effecting conversions by the wholesale, by adopting pagan idols and pagan practices, wrapping the whole in a blanket of Christianity, so-called. Indeed, the whole scheme of Romish religion is a compound of paganism and Christianity, in which paganism is the greater factor.

INQUISITION IN VOEGE.

From the Philippine Islands comes fresh illustration of the character of unrestrained Romish methods, carrying one back in mind to the horrors of the old-time practices in the days of the Inquisition in Spain and elsewhere:

"The Filipinos proper are small, lazy, without stamina, hostile, and inclined to deceit. Fighting is not their forte. Had it not been for repeated massacres, tortures,

cruelties, and impossible taxes they never would have troubled Spain. The sanguinary features of the Inquisition have never been suppressed in the islands. Transplanted from Spain, it has flourished in the Pacific 150 years after the mother country was forced to abandon it. The jurisdiction of the religious orders has been enlarged. Not only could they punish for alleged offenses against religion, but they could torture to the death for alleged offenses against the state. The formality of a trial was scarcely ever invoked. The rack was the confessional.

"Early in June five insurgents captured by the Spanish in Tarlac were tortured on a rack and afterward stabbed and their bodies thrown in a stream. In the Village of Byambang, Province of Pangasinan, the Spaniards committed a horrible massacre in March. They attacked and carried the village and captured 100 insurgents, whom they promptly shot. An indiscriminate massacre of women, children, and neutrals followed. It was these repeated barbarisms that forced the Filipinos to take the war-path. There was no protection for the innocent and it was instant death for the rebel."

X-RAY.

SPIRITS AND SPIRITUAL MEDIUMS.

The Purpose of Their Joint Mission and Labors.

The divine purpose of their joint labors is to furnish the necessary supplies to the world's brain which had become spiritually impoverished and immersed in selfish ambition intellectually. By phenomenal Spiritualism the attention of the world's people is gained; by the philosophy, the stagnant pools of thought are stirred, while the inspirational output of religious thought has a powerful bearing upon the world's established doctrines.

The liberalization of the creed-bound thoughts of man is beheld with delight by the hosts of ministering angels. Mental rigidity is giving way to flexibility. There is a marked increase of spiritual force action in the mind realm of man, over that of fifty years ago, but henceforth the progress will be phenomenal because such a fine start is made. The thousands of mediums used by ministering spirits in these latter days, give messages to the world which is their diversity, prove the orderly march of progression in the worlds beyond earth. Man sees the beauty in this diversity, that is means to ends, for working out the problems of life in collective and single bearing each upon the other. By this diversity of instruction, the component parts of the great principles belonging to all humanity are brought out and assimilated. Be it ever remembered by the people, that among the great number of mediums, are many who are not such from choice, but because they cannot help themselves. They were so organized, an over-riding Providence having reared them for such purpose, and are, as a rule, very sensitive to the ridicule of the worldly-minded who cannot understand spiritual truth and spirit messages, but who are benefited nevertheless when ministered unto by angels through their mediums.

Inspiration in all ages of the world has been pure and simple, but men's arrangement of the word into a religious code has killed the spirit, thus the sense of the Word. The religious code is gilt-framed and made complex by the embellishments of much learning. True, rules are necessary and learning also, for the growth of any system, but the misconception of the Word and rigidity of the rules are the things that harm. In these latter days, spiritual truths are re-stated for the purpose of rectifying what was misconceived, and wrongly taught. How often, even at the present time, sublime wisdom inspirationally received, appears uncouth because of the homely language employed by the unlettered medium, and here I beg to cite one of my own experiences in mediumship.

All the education I have, has been given me by my guides. Like every other medium, I am not at all times in the right frame of mind to receive and comprehend the import of the lesson. The special occasion to which I refer, was a lesson in chemistry on the morning of September 1, 1895. I knew nothing whatever of chemistry, and could not readily understand the plainest explanation, so my guide resorted to a demonstration as he has often done, showing me how in the laboratory of nature, substance and force undergo refining changes. He then pointed out the similitude of hell-fire to these processes and said that it was one of the great misconceptions or willful perversions of the original Word, taught wrong and thus rendered detrimental instead of beneficial. He also showed me by comparison of spectral forms brought in for object lessons, the effects of a careless moral life on the immortal man; how such a man gets out of joint with the order of things for proper progress; how he becomes depleted and loses his system poised, because unbecoming actions clog the porosity of his system. He is not then and cannot be, properly supported from the natural sources of his individual attachments, his soul tissue is wasted as a natural sequence and as a matter of necessity, he is dismembered or so to say, cast back into nature's laboratory for refinement of his depleted parts which, however, carry the labels of their degree, the innate law and he does not perish but is again called forth under changed conditions to make another earth sojourn, thence to go on in the order of progress established for individual completion. The man who lives an upright life and moves on in perfect reciprocity with God's moral order, has no need of such experiences, but instead, his soul at death, passes with glowing splendor through the triumphal arch erected on the great divide of the mortal and immortal states, and he is a new man, whole in every part, greeted with shouts of welcome and music and assigned to duties as soon as he desires to be. Such is the difference between an ill-spent and a well-spent earth-life.

Weighty truths often turn upon small pivots the same as does weighty machinery. It is a weighty truth, that of the processes for those to pass through who cannot be supplied in their deficiencies even by the severe courses of assimilation, so as to go on in progress; but how different this truth is from the hideous idea of hell fire or everlasting punishment, for the true process breathes of a Father's love for his children and manifests the wisdom of an All-wise Creator, while the hell fire idea would make the God of love a being hating his own creations.

Van Wert, O.

MRS. M. KLEIN.

Remedy for Typhoid Fever.

"French doctors are reported to have discovered that the essence of cinnamon, when sprinkled in the room of typhoid fever patients, kills the bacteria within twelve hours, and prevents the disease from spreading."

An ounce of prevention equals a pound of cure, but here is a recipe for both prevention and cure of that dread typhoid fever, taken from the New York Herald. It was recently resurrected from an ancient paper and effectually utilized.

The ills we breathe forth are poisonous and must live somewhere. The thoughts of our innermost selves are stamped upon our very spirits.

Noble deeds, good thoughts and kind words are the spiritual stock-in-trade. Money is a handy commodity here, but will not purchase a ticket to the beautiful hereafter.

No affection that has ever glowed in one human breast is ever wholly absent in any humanly organized being.

Christianity commands us to pass by injuries; policy, to let them pass by us.—Franklin.

Spiritualism reveals the great truth that the divine life is inherent in man and each man has the attributes and capacities of every other human soul.

STUDIES IN SPIRITUAL THOUGHT.

Location and Nature of the Spirit World, and Occupations Therein.

In the preparation of these studies it is the writer's aim to present not merely his own individual ideas, and in his own words, but to present as well the thought of others, in their own words. In a recent article I made free excerpts from Dr. E. D. Babbitt's very instructive work on "Religion"—a book I value highly for its intrinsic excellence.

On this occasion, I think the reader will be interested in another presentation, from another mind, on the same general subject of the spirit world. I quote from Dr. J. H. Dewey's "The Open Door."

"Life, intelligence, affection and moral quality are manifestations of spirit, not qualities of matter. Pure Spirit, the essence of all conscious being—the Deific Essence—must from its very nature always and forever transcend and control the substance and formation processes of organism and form."

"The material substance in and through which Spirit finds embodiment and its attributes find expression, is not confined to that gross state which men call matter, but exists in infinite gradations of refinement."

"The spirit world of each planet is individualized and established in vital relations with the physical world, and in complete ethereal and psychic correspondence thereto. Hence, with the dissolution or death of the physical body, the soul with its indestructible ethereal organism finds itself in a world of environment in complete correspondence with its own organic conditions. This is the inevitable destiny of every soul born into the world of self-conscious being, or in whom the self-conscious progressive personality is fully individualized and established."

"The spirit world of each planet surrounds the physical globe like a belt or zone of radiant etherealized matter, which it practically is; its denser planes being interior to and within the earth's atmosphere, while its more celestial regions stretch far beyond, yet embracing the earth and its terrestrial atmosphere with a sphere of spiritual light and celestial beauty infinitely transcending all physical correspondence. This inner world of substantial and permanent realities, the home of the departed, be it remembered, is as objective to the organic senses of its people as the outward world is to our physical senses."

"While there are no arbitrary divisions of territory or society in that world of spiritual relations and conditions, circles or centers of social life are formed, by the supreme law of attraction, in infinite gradations of ascending orders, separated one from another only by discrete degrees of interior development and spiritual relation. The darker and more depraved spirits find their sphere of activity and association in the lower circles of spirit life, within the atmosphere and influence of earth, while the more exalted and spiritualized find their centers of action and society on the higher and brighter planes of celestial life and heavenly activities."

"As the external conditions of life and society in the spirit world are the exact counterparts or external expressions of inward states, the environment of each center of life and society is determined absolutely by its own moral conditions. Each individual on passing permanently from earth, inevitably gravitates or rises, as the case may be, to that center or plane of life and society which answers to his own moral and affectional states, drawn there by the irresistible law of attraction. Members of the higher circles may, and continually do, voluntarily visit the lower spheres on errands of mercy and good-will in the blessed ministry of service, but those of the lower cannot except under special conditions and by help from above, temporarily enter the spheres above them. They enter them permanently only as they rise through interior development to corresponding states."

Infants, children, and all of every age who are not in a condition of personal responsibility on passing over, are taken in charge by benevolent associations of ministering spirits formed for this purpose, who have established nurseries, schools, and asylums appropriate to their work."

"The mighty spirits of the so-called dead, the hero souls of martyr ages, the vast and glorious throng of those who have lived and wrought and died for man on earth, still live, and with divine love, tenderer sympathy, and augmented powers work for the spiritual emancipation, uplifting and transformation of humanity, whether on earth or in the prisons of selfishness and depravity in the land of souls."

One thing that must strike the mind of the thoughtful reader is the apparently more natural view of the spirit world, taken by Dr. Dewey, who may be called a Christian Theosophist, and by Dr. Babbitt, Hudson Tuttle, and other Spiritualists, than the views propounded in the writings and sermons of those who profess to expound the teachings of the Bible. The spirit world of these latter is composed of an unnatural heaven and an unnatural hell, into which the human race is irrevocably parted and placed. Being an unnatural spirit world, it is imaginary and not real.

Swedenborg—Divine Love and Wisdom, 238—teaches that every man after death enters into the heaven corresponding to the "degree of life that was opened within him in the world; he in whom the spiritual degree was opened enters into the spiritual, and he in whom the celestial degree was opened enters into the celestial."

Rev. M. J. Savage, Unitarian, in the course of a sermon, says:

"I believe—and I can tell you so this morning—that the spirit world folds this lovely, beautiful old earth like an atmosphere; and when you ask me where those we call dead are gone, I do not believe that they necessarily have gone so very far away. Milton imagined and put into words his belief that millions of spiritual creatures walked the earth unseen, when we wake or when we sleep. I believe that this world of those we call the dead is close by us and all around us, and there is a difficulty about that to our imaginations only because we are the fools of our eyes and ears. We fancy that we see all there is, that we hear all there is; while, as a matter of fact, our clear-headed science has taught all those who have cared to find out its truths that it is only the tiniest part of this physical universe that we ever see or hear—just a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces. We talk about spirit as being shadowy, ghostly, thin, unreal. Why? The things that dissolve, the things that change, the things that disperse like shadows, are what we speak of as material things, often, from the point of view of science. The things we cannot see and cannot touch are the mighty physical forces. There is nothing then, in the science of the world to make it seem unreasonable that those we love may be close to us, watching our lives, able to render us services in ways that we can as yet only partially comprehend. This, friends, I believe."

And again he says:

"What do they do over there? I believe they lead purely human lives, just as natural lives as we lead here. There are certain occupations that will be gone, I hope; but, if you will stop to think of it, you will understand yourselves what is the principle that ought to guide you: dreaming. Many things, associated with the body as at present constituted, will be done away with; and here comes the tremendous motive force that ought to lead you to cultivate while here more of those faculties and powers than you can take with you, not go over there stripped and naked of occupation and interest. The things that are connected with thought, feeling, love, the intangible things, music, art, the search for truth and beauty—these, I believe, will endure. Is Mendelssohn through with his music? I trust not. Is Michelangelo through with his devotion to beauty and art? I trust not. Is Shakespeare forever done with his poetry? I

trust not. And, then, as thousands every year go over as children, as uneducated, as criminal, as degraded, as helpless, beyond any power of ours to conceive, there will be a wide field and scope for the tenderest philanthropy, for the widest brain culture, to help uplift all these. So I believe the occupations will be as natural as here."

"How shall we be related over there? Those relations which exist here, and which are not true, not central, not based in that which is permanent and eternal in us—these will pass away and change. But no one will mourn over any such change, because I believe that which is eternal in us in the way of love and truth and hope will find full sway and increasing satisfaction over there."

Surely such conceptions of a spirit world and spirit life are in far better accord with common sense, and with natural human aspirations, than a world comprising a heaven containing only the "saved," who are eternally separated from the "lost"—their fathers, mothers, sisters, brothers, children, friends, neighbors, who must wait in hell forever—a heaven in which, to be happy, one must necessarily lose that sympathy of feeling which constitutes one of the finest and best elements of human nature at its best.

JAS. C. UNDERHILL.

Hammond, Ind.

A True Prophet—Prophecy Till I Come.

Since reading the article under the head of "Prophecy," in No. 459, regarding the great Prophet of Japan, I am impressed to give to your readers some experiences in my investigations for the last ten months, with one who came among us a perfect stranger personally, but whose name through your paper had become a household word. My investigations commenced when Marguerite St. Omer Briggs first came to this city and opened a series of meetings to which I was naturally attracted. I was surprised at her positiveness in making certain predictions, as for all I could observe she was in her normal state, or condition. Her modus operandi is by simply taking some article belonging to the individual, as in psychometry. The first prediction which was so impressed on my mind was about an individual who was not present, but an article belonging to her was given Mrs. Briggs, and after enumerating the characteristics, etc., of the person mentally and physically, she said: "By the time the roses bloom in the spring, her spirit will take its flight." The sister referred to passed away in the early spring.

What we are seeking for is the truth, and to try the spirit and the mediums was my object in following out very closely the predictions at various times made. A few others I have heard, made notes of and watched their fulfillment.

November last a prominent dry goods dealer received the following: "You will sustain a serious loss by water, and you cannot avert it," to which he replied, "it must be by fire, as in forty years high water has never troubled me. It must be by fire."

"No, I say water."

He was convinced of the truth of the prediction when in the early spring the basement of his store was some three feet deep in water, and many goods damaged. He said the prediction of water, and not fire, was only too true.

A great surprise came to a young man when he was told he was living under an assumed name, to which he replied: "My name is Ross, and the only name I ever knew." To which she said, "If you will seek your baptismal records, you will find your proper name." Three weeks later he sent to the meeting the said copy of records, and his name was Frazier, not Ross.

To Mrs. N., she made this prediction: "The baby you recently assisted into this world, will not live long, and its death will result from pneumonia brought on by the imprudence of the mother." In less than six weeks the child died of pneumonia, as the records of the daily papers show.

To Mrs. T. she said, "Tell Mr. T. not to delay in having those papers signed, or he will lose all the money he has invested," to which Mrs. T. replied with a sneer, "I guess Mr. T. knows his business best." In less than two months Mrs. T. said Mr. T. had lost all he had invested, and that it came about just as Mrs. B. had said.

To Mr. N. she said: "Tell the man at that machine if he is not more careful, he will be liable to lose a hand." The man was cautioned, and only smiled, but three days later, his smile changed, when he came near losing a hand, but escaped with the loss of only the skin.

To Mr. S. she said: "Why don't you get your money from Germany, as you have a clear title to the same?" to which he replied, "I did not know of any." "But there was money invested for you to draw when you became of age, and you have the papers needed to prove your claim." Mr. S. has been writing to relatives, and got the facts as stated by Mrs. Briggs, and has also found the papers requisite to prove his identity, and when he left Germany, etc.

But I will not trespass any longer on your space as I am surprised at the accumulation of my evidence in proofs of her as a true prophet. I will not enter into any argument, as I said, of her mode of finding, of seeing, or hearing, but leave it to your readers to say if my experiences in proving a prediction as to its fulfillment, and in proving the mediums, and spirits, which sometimes control them, be truthful and honest, and I will conclude by saying that I know that 90 per cent of what I have observed has come true, some are being completed at this time, as parties are returning from Germany, which I shall investigate on their return. Everything so far in their case I did not state, is as the old saying runs, as true as gospel.

J. WILLIAMS.

Hamilton, O.

JUST THE BEST THAT WE CAN!

Through the passage of days, and the passage of years, There follows each other the motive, and duty and plan, And though terribly tangled with doubts, and with fears, We'll conquer them all if we do "just the best that we can."

"Just the best that we can" is the prayer of our hearts, The best for this moment, this hour, and this day, May the deed that we do, be so perfect in parts We never shall wish it were some other way!

"Just the best that we can" in the place, we now fill, No matter how rugged and hard is the place— How it hurts us, and pricks us—we'll work with a will, Till the glory of working, has crowned us with grace.

"Just the best that we can," for the great good of all, The world and its legions, our sharers shall be, For the "many in one," is humanity's call, Arousing the races of earth to be free.

"Just the best that we can" in the presence of wrong, When harsh words are said, and when harsh deeds are done, There's a force in our souls, that is silent and strong, A conquering strength for right to be won!

"Just the best that we can" when the life-sorrows come— The parting from loved ones, when hearts are so sore, When the days that are dreary, drag on, one by one, When hopes are all gone, and joys are no more!

"Just the best that we can," for we'll look for the light, That's shining through darkness, for you and for me, From the land that is clear, to the soul's inner sight, Where loved ones are living in God's liberty!

Austin, Ill.

ELLA DARE.

Man is not the only sentient being on earth. But few of the feathery kingdom mingle and interbreed, and but few animals are attracted outside of their own particular species.

AFTER HER DEATH.

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SPIRIT TEACHINGS.

Interesting Lessons from the Realm of Spirit.

September 6, 1898.—Spirit John Edwards writes: How often have I as a physician and scientist, wondered if there really was a life beyond this earthly one. I used often to sit when alone, and ponder over these things, until one day when in my room alone, there came to me a vision of a world where spirits and angels lived. And as I sat looking in wonder and awe at this wonderful sight, I saw my own dear mother standing near. She had been among the angels for over ten years. When I saw her looking at me with the same dear, loving eyes, I reached out for her. But she said, "Not now, dear child. I am come in response to your earnest thought." She said: "Be faithful to all mankind, as you value your happiness in heaven." Then the whole scene vanished. I rubbed my eyes to see if I was asleep or not, but found I had experienced one of the most wonderful tests of spirit return. I then set myself to investigating for my own satisfaction this wonderful thing called spirit return.

I often found much to discourage me in my endeavors, but being of a very determined mind, I never relinquished my hold on what I had received. Thus time went on and I learned much that was convincing in regard to the truth of spirit return, and the proofs of the intelligence of our spirit friends were numerous. When I was forty years old I became a medium myself. I was both inspirational and clairvoyant. I never went before the public as a medium, but I used to hold seances for my friends; and many students in the college where I was once a student myself, used to come and learn of the spirit friends who came to us. I was very particular to be punctual in my sittings. I observed order and neatness. We were as students in occult lore, very passive when working for knowledge, for we had learned by experience that it was very necessary. Spirits must have a passive instrument or they cannot reach the earth friends.

September 7, 1898.—One day while we were sitting for investigation I was controlled to say: "When ye as men in the flesh learn that we as spirits of men do live and love and work for your good, then and not till then shall you be ready to do the work which is set before you." We used often to be deceived by spirits who pretended to be our friends, but we followed the impressions we received when in rapport with them. We then learned that there were other things to learn besides the fact that we as spirits lived again in the spirit world.

Going back to my old home one day after I had entered the spirit world, I chanced to meet one whom I knew. We were once boys at school. I managed to make myself known to him by such means as spirits have at their command. He was first startled, then excited, but soon became calm enough to wish to learn from me what I was doing. I told him I was still learning as of yore. He wanted to know what I was learning, and I told him one of the first things we have to learn after we get over here is to obey our guides, for every soul must be directed where to go and what to do. Then when we have followed instructions for a sufficient length of time, we are allowed to go to work on our own responsibility.

Now, my dear friends, I know you would like to know what the spirit world is like. I will say that I have not seen all there is of this new and beautiful world. But as I am permitted some new sight to behold, my soul fills with rapture and awe. Rapture at the beauty and love of all the beautiful spirits, and awe at the grandeur of all, not only of the spirits who were our guardian angels, but the surroundings. Music most entrancing, and singing of the happy ones who have risen above all their sins and earth elements. How often was I permitted to witness such sights I will tell you when I have more time, but suffice it to say, I was obliged to learn everything I enjoyed. My mission here in the spirit world is much the same as when on earth, the mission of relieving the sufferings of those who, for want of knowledge, become sufferers in mind and body. I love my work for I love all humanity, and when my good angel has become satisfied that my duties are all well performed, I then believe I shall have my everlasting reward. Work in a higher sphere.

Now I am going to tell all my friends when I have the opportunity, what the truth is in regard to spirit return, and not only that, but I wish also to teach them the philosophy of such an everlasting joy. My profession while on earth was that of a physician and scientist. I have often wondered if I would be permitted to help mortals in earth life as a spirit. I will say I have done so in my much loved way. By teaching them to love each other as man should love his brother, for that is the first principle to be observed in treating a sick and unhappy mortal. Love is the most divine emotion of the soul, and as emotion is a strong factor in ruling the body, we must bring the best emotion that the soul is in possession of to work. Love will cure the sick soul, while discord and contention will send it to hell. May we learn of the happy angels and we will become more like them each day.

September 8, 1898.—Many times since I have been in the spirit world have I been permitted to view the most beautiful scenes. For many mothers have come to join their children, many loved ones greet each other with rapture and joy. Many more who believed in a life of torment were most happily surprised to find they could expiate all their sins and mistakes by doing what they ought to have done when the opportunity was first given them. How often have I as a mortal pondered these things over and thought what I would do if the same opportunity were given me as a spirit. Allow me to say I have been made most happy in the knowledge that I have been able, not only to correct my own mistakes, but have helped others to do the same thing while they were in the flesh. Even now I can see into the future and view the mercy of All Good in letting each and every soul work out his own salvation.

What a very parent it is who teaches his children to respect themselves, and what is more nobles than that we should earn all our pleasures, all our joys. Then we can truly say "it is mine" none can take from me what my father has given me in return for duties which I have faithfully performed. In the spirit world we meet with all kinds of spirits. Some are just as gay and careless as a child, some are grave and studious, while others, poor souls, have not yet awakened to the fact that happiness is in store for them if they would but earnestly seek for her. Mercy often comes their way with her sweet, loving hands, and soothes their sorrows and points the way to hope, who is indeed the bright star of all who struggle with despair. Goodness is in all the plans of our wise Ruler. He is love and peace and joy to all who come to him in the spirit of earnestness. Many there are who are treading the dark and tangled path of theology, who will never know one-thousandth part of his love and mercy. Why, because they are bound up in their creeds like so many prisoners at prison house. They can neither see the sunlight of God's love shining at their very door, nor hear the voice of his angels whom he sends to cheer them on their lonely way. They are both blind and deaf and it needs the thunder of God's own power through his own angels, to throw off the lethargy which has come over their senses both spiritually and otherwise. People who live in this age are awakening to the fact that we as spirits are able to demonstrate to the world the knowledge, that while we yet live, we are also able to assist mortals whenever conditions are given us so to do. Men as a general rule are less inclined to take up the study of spirit return on account of their many duties. Men as a rule are more earnest than women, more hard to convince, more inclined to say such things are only for women and children. But let me tell you, my friends, you as men have an everlasting life, an everlasting spirit which lives after

your tenement for that spirit has crumbled to atoms, that lives after it has breathed its last on earth. Then, oh then, what wonders will you not see and know. Your friends whom you have mourned as dead will come to you in all their different conditions. You will recognize them, will be able to communicate with them. You will hear their voices. Will hear the music of heaven's own choir singing such songs of joy and gladness as will cause you to tremble with awe and gladness; awe at the grandeur of nature, and gladness at the thought that you live again and are free from the poor, heavy clog which held you to earth, and often suffered pain.

Never fear death, my friends, he is often an angel of mercy. When the purified spirit has waited long for the summons to put off the mortal body and assume the spiritual, what a happy awakening there is. Never can a pure spirit feel sorrow at the thought of death. There will be a longing to depart, and only regret for the tears which the loved ones left may shed at our departure.

There is another side to this question. I have written of the departure of the purified spirit. I will now tell you of those who come to the spirit world in all their impurities. They know not what is before them, they in many cases are so blind to their surroundings that they are obliged to remain right where they died on earth until some good Samaritan comes along who is willing to assist the poor blind soul to a better condition. To show them the way to obtain light and happiness.

I have given you the two extremes in spiritual conditions. You may judge for yourself, of the different conditions, by allowing for the amount of purification of spirit and body. I am now going to say that I have not only learned that spirit purification is necessary, but also that bodily purification is needed to help the spirit to a higher plane in the spirit world. Meat-eating people produce an aura which is difficult to penetrate, while those who do not use meat are cleaner, brighter, and as a general rule happier. Nature has supplied man with food enough to keep him strong and well if he would eat that which she has given him. But want of knowledge on this question has produced more disease and suffering than anything else that man ever did. You may think that is a strong assertion. I know it is, but I also know it is a true one.

When we begin a work we generally begin at the foundation. That is what I am going to do. Now if a man's stomach is out of order, his whole nervous system is out of order, and when a man's nerves are not in harmony with his brain and other parts of his body, there is a warfare going on in that man's whole system. He is neither well nor happy, and when such is the case, how is he going to make or help others to be happy? He cannot. When trouble comes he is not in condition to take the helm and steer his craft into safe waters, but is apt to become the prey of others in like condition as himself.

Another thing is the cleanliness of the body. People are not careful enough of these bodies of theirs which are given them for their own use. They abuse them in many ways. And now, when such conditions exist, how can we in reason expect such a spirit to come to the spirit world bright and happy. I would that I were able to demonstrate more clearly to you, my friends, this very necessary knowledge. I know we have institutions where such things as help and elevate man are taught by learned men and women. But money is needed to carry on these institutions, and only the few who have money can reap the benefit. I would like to reach the masses. The poor who toil and suffer in ignorance of all the many blessings which are in their reach if they but knew how to reach them. But I must wait until the time has come when my most earnest desire shall be fulfilled. Then may I do what I am permitted. I would bring peace and joy and purity to these homes where now they have not heard of the great and beautiful life beyond. May the blessings of the good and pure be ever with thee.

SPIRIT OF JOHN EDWARDS.

ANGELINA.

When de fiddle gits to singin' out a ol' Vahginny reel, An' you 'mence to feel a ticklin' in yo' toe an' in yo' heel; Ef you 'link you got religion an' you-seef to keep it, too, You jes' bettah tek a hint an' git yo' self clean out o' view. Case de time is mighty temptin' when de chune an' in de swing.

Fer a ducky, saint or sinnah man, to cut de pigeon wing, An' you couldn't he'p froum dancin' ef yo' feet wuz boun' wid twine.

When Angelina Johnson comes a-swingin' down de line, Doan' you know Miss Angelina? She's de dahlin' ob de place.

Why dere hain't no high-toned lady wid sich mannahe an' sich grace.

She kin move ecerosses de cabin, wid its planks all rough an' wo',

Jes' de same ef she wuz dancin' on ol' mistus' ball-room flo'.

Fact is, you doan see no cabin—ebery'ting you see look grand'.

An' dat one o' squeaky fiddle soun' to you jes' lak a ban'; Cotton britches look lak broadcloth, an' a linsey dress look fine.

When Angelina Johnson comes a-swingin' down de line, Some folks say dat dancin's sinful, an' de blessed Lawd, dey say,

Gwine to punish us fur steppin' when we heah de music play.

But I tells you, I doan' b'lieve it, fur de Lawd am wise an' good,

An' he made de banjo's metal, an' he made de fiddle's wood,

An' he made de music in dem, so I doan' quite 'tink he'll keer

Ef our feet keeps time a little to de melodies we heah.

Why dere's somef'n downright holy in de way our faces shine.

When Angelina Johnson comes a-swingin' down de line, Angelina steps so gentle, Angelina bows so low,

An' she lif's her skirt so dainty dat her shoetop skaskly sho;

An' dem teef ob hern a-shinin', ez she tek you by de han'.

Go 'way people, dere ain't anoder sich a lady in de lan'; When she's movin' thru de figgers, er a-dancin' by herse'f,

Folks jes' stan' stock-still a starin', an' dey mos' nigh hol's dey bief;

An' de young menses, dey's a-sayin', "Ise gwine mek dat daniel mine."

When Angelina Johnson comes a-swingin' down de line.

—Chap Book.

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INSPIRATION.

Its Nature and Law of Development—New Light Upon the Subject.

"We are living, we are dwelling in a grand and awful time, in an age of ages telling—To be living is sublime."—Sel. "Our eyes are held that we cannot see the things that stare us in the face until the hour arrives when the mind is ripened. Then we behold them, and the time when we saw them not is like a dream."—Emerson.

All writings of an original nature are inspired—whether from incarnate or decarnate spirits; whether from those in the higher realms of immortal life, or from the lowest elementary or earth-bound spirit—all, by the magic telegraph known as telepathy or thought transference, are inspired. The question then arises, How do we develop this faculty of receiving thought from others, and how do we learn to receive only the best and appropriate to our use, or to the use of humanity? It will be our purpose in this chapter to answer this question.

The tiny acorn becomes the giant oak, with its scores of spreading branches; so the tiny thought becomes the great system of philosophy—in other words, the shadow becomes the form. Under the power of concentration the smaller original thought may spread out branches and grow until it has towered like the giant redwood trees of California, and can survey all the other trees of the forest—all the lesser minds.

But what is essential to the perception of this new thought? What power is it that holds our eyes "that we cannot see the things that stare us in the face?" Herein lies the secret of wisdom. It is because our eyes are sealed with the veneration for the ancients. We dare not look Truth in the face, because our semi-Chimpanzee ancestors of thousands of years ago—far back in the childhood of the world—have enunciated edicts against the divine right to think, in order that the priesthood might have a monopoly upon this power and mold the minds of the people to be willing slaves to their greed.

It is the religions of antiquity we have to thank for our mental blindness. The Hebrews borrowed their religion from the ancient Aryas, or Hindus; the Christians borrowed theirs from the Hebrews, and some modern cults of mysticism are borrowing a so-called new system from them all. Yet there is not one rite or ceremonial in any of these religions but can be traced back either to Moses, Buddha, Confucius or Jesus. A summarized proof of this can be found in the first few chapters of "Art Magic." But we cannot pass this reference to the pernicious influence of these ancient religions without giving some samples of their "wondrous wisdom," which is said to be such a source of inspiration. The following extracts are from "The Sacred Laws of the Aryas," which are based upon the Vedas, so much worshiped by some of our reputed wise:

"A student who wishes to learn all four of the Vedas; must dwell with his teacher forty-eight years. He must obey the teacher in all things, serve him in every way, go begging morning and evening, and bring all he gets to the teacher. He must eat no 'pungent condiments,' salt, honey or meat; must not sleep in the daytime, nor when his teacher is awake. Through the instruction of the teacher the student is said to be 'born again.'"

"Every day he must put his teacher to bed, after having washed his feet and rubbed him. He shall approach his teacher with the same reverence as a deity, attentive, and listening eagerly to his words. He must not sit to windward of his teacher, nor lean against anything for support. He must avoid the use of shoes, umbrellas, chariots, and such luxuries. He shall not smile, or if he does, he must cover his mouth with his hand. Certain birds and animals are unclean for food—one-footed animals, village pigs; which remind us of the Hebrew dispensation.

"The pernicious influence of all such ceremonialism as is enjoined in this book is indicated by the following: 'No guilt taints a Brahmana who possesses learning, practices austerities, and daily mutters sacred texts, though he may constantly commit sinful acts.'"

Yet this is some of the bottled wisdom that nineteenth-century students are asked to swallow as an aid to inspiration!

The reader will have seen by this time that the first lesson to be learned is, that we must first drop the scales of veneration for all past teachers from the eyes, as well as worship for any soul in heaven or earth; he must be fearless and free as the winds which sweep the great plains, and as with the inspired German poet, Goethe, so must his soul aspire for "light, more light"—not upon the past, but upon the future!

Accept no authority in heaven or earth, but go forth into the realm of Nature, seek, compare, analyze, and reserve condemnation or approval until these rules are complied with, for remember that both truth and error exist in all systems of thought.

"Bees sip honey from the hogwallow," says an old proverb. So may we find jewels of thought in systems to us quite repugnant from a superficial glance.

As aids to inspirational powers, I would recommend the following books—to be weighed in the light of Reason, accepting or rejecting, according to the light of our experience and observations: "Art Magic," "Emerson's Essays," Shakespeare's, Ingersoll's, and all other works on these lines of thought.

A day without appropriating a lesson is a day lost. As we have already intimated, accept all in no book, for all are fallible. Receive only that which in your own soul's experience you can perceive to be true—no more. And when you have read all the works of the master teachers for desired knowledge, and find it not, then seek for the answers to your questions in the light of your own soul. There, in the voice of the silence, will the answer come; you will be illuminated and soar on the wings of light to celestial worlds of wisdom.

But before attempting to write your thoughts, study well the rules of punctuation. Orthography and syntax should be thoroughly mastered (which should be a very easy task for an intelligent person), and by all means know the rules of prosody before attempting poetry. Nothing is so exasperating to an editor as to receive poetry for publication which defies all the rules of rhyme and rhythm, yet every editorial sanctum is flooded with just such stuff. There is no excuse in these days of cheap books for self-instruction for such ignorance on the part of those who aspire to write, even if their early education has been neglected.

The next lesson for those to learn who would become great inspired teachers, is, first, the love of humanity in their souls, free from all selfish desires; and second, experience. You cannot be impressed with the sufferings, the care, the toil, the hardships and sorrows of others unless you have experienced similar afflictions yourself. There is nothing like an "I've been there" to understand every condition of life.

Walking in the country is the greatest generator of inspiration. All great thinkers have also been great walkers. Longfellow and Tennyson were both noted for their long and frequent walks in the country. All exercise is beneficial, but in walking in the country you breathe the fresh air as well as fresh inspiration, by coming more closely in communion with Nature and her revealed laws. Vibration being the law of life and inspiration, every function of the body and soul should be exercised so far as Nature intended, if we would attain the highest inspiration and so-called magical powers—the erroneous teachings of Hindu celibate doctrines to the contrary notwithstanding. The Hindu speaks from tradition; we from experience. Which is correct? Suffering through labor for humanity develops inspiration; but useless self-denials, simply to please the whims of some ancient spirit who was ignorant of the laws of Nature, blots out the faculty, leaves the mind weak and childish and ultimately develops insanity.

When the above lessons have been learned, and all the

deductions and conclusions drawn from them that it is possible for the individual mind to grasp, and all the conditions overcome, fix your gaze upon the goal you seek and march onward with eyes to the front, looking neither to the right nor the left, no matter how dark the valley or drear the desert—

But onward sweep through the valleys deep
Till the brighter land we gain,
Where the Home-land song rolls all day long
Past the perilous paths of pain.
For the souls that rise to empyrean skies
Must be tried in the deserts vast;
From the haunts of night to the land of light
They will reach the goal at last.
Then we'll reach that land a happy band,
Where the rippling rivulets roll
And rove midst the flowers of celestial bowers
In the joyous home of the soul.
ERNEST S. GREEN.

EDUCATION.

The Business of Life Here and Hereafter.

Education is the true business of life, here and hereafter. Jesus is reported to have said, "Be ye perfect, as your Father in heaven," etc.

"Seek and ye shall find; knock and it shall be opened." "As ye sow, so shall ye reap."

Each one must work out his or her own salvation by doing his duty to others.

Each one is held responsible under the natural law, according to his capacity—according to his talents. A dear friend in spirit life sends me word that her occupation now is universal education, from the kindergarten up. This is reasonable. The pulpit should be the common school, the rostrum, the atheneum. The clergy should teach instead of preach. The life of Jesus has been misunderstood from the beginning, and is misrepresented to-day, on false personal, selfish principles that have produced discord, hate, poverty, wars and suffering—all the world is making war, on so-called Christian principles—every regiment has a chaplain on a salary for tax-payers to pay; instead of "peace on earth and good will to man," a better social system, to secure liberty, equality and fraternity to all people by his command, in the eleventh and best commandment, to "love each other as I have loved you." He did not come to die for the world, but to live for it. He brought nothing new into the world but a better life of love to the neighbor.

His precepts are the natural law, as old as the world, inherent in every man's conscience—the God within—the judge of all humanity—regardless of religions, sects, creeds, dogmas. Under the present religious and political systems now controlling the world, it is growing worse instead of better. There are more crimes of all kinds than was ever known before—more poverty and suffering, with greater wealth for the few.

Some one said that God could not be happy while one of his children were suffering in hell—neither can an earthly parent.

Lord Tennyson said: — the God that invented everlasting punishment. Nothing but a self-conscious knowledge of our responsibility for every thought, word and deed, can save humanity from suffering here and hereafter.

Earth life is a comparative failure for the great majority of humanity, because they make no suitable preparation for a progressive life beyond so-called death, which is only a birth.

Intellectual, industrial and spiritual education—integral education—as practiced in well managed co-operative colonies, as experienced by the writer, seems to him to be the best institution for learning, for both young and old, known at the present time, for progress toward a higher life here and in the beyond.

B. FRANKLIN CLARK, M. D.

Belvidere Seminary, N. J.

The Use and Abuse of Hypnotism.

"Why should the laity study and learn the science of hypnotism? Because ignorance in any direction places one at a disadvantage, by which those who know more can, if they are insincere, impose upon and injure the ignorant party. Perhaps there is no good thing but may be subverted to wrong and injurious purposes. Hypnotism is no exception. The dishonest and selfish, if possessed of science and knowledge above their fellows, will uniformly make all they can off their more ignorant fellow-beings, no odds whether such villains be clergymen, lawyers, doctors, hypnotists or what not. Consequently, it would seem indispensable, for the laity to be posted in regard to so subtle a science as Hypnotism lest they be led into interminable labyrinths of fraud and imposition from which there is no deliverance. Another reason why the laity should study and understand hypnotism is because one department of the science consists of "Auto-Suggestion" or self-hypnotism; which if thoroughly mastered, places one above all necessity for outside assistance, and so rendering every one his own hypnotist, independent of and necessarily protected from, all fraud, ignorance, awkwardness or insincerity of others. Another reason is that many of the laity are unable to employ a hypnotist for themselves, or, if they have a family, any of its members. If such could operate for themselves or family, here would be a great saving. But the economical advantage would not end here, but what would be a still greater blessing, they might in very many cases save the expenses of a family or other physician, and very many know to their sorrow what that amounts to. Another reason is the more science a man is master of his, the better he is able to cope with all the conditions of his environment and to actually rise above, and dominate them. Finally I think the distinction, clergymen and laity, a useless if not an insidious one, and the sooner done away with the better, and every new truth, and every new science possessed by the latter, tends to narrow and annihilate the fearful hiatus between the degrees of artificial and useless caste, and bring the race more nearly into conditions of equality, such as are indicated in Edward Bellamy's last book, "Equality." ARIEL.

Union Village, Ohio.

About Molecules.

The New South Wales government analyst, William M. Hamlet, delivered the presidential address in the section of chemistry at the recent meeting of the Australian Association for the Advancement of Science, the subject being "The Molecular Mechanism of an Electrolyte." He defined an electrolyte as a body in solution or state of fusion, capable of being instantaneously decomposed by a current of electricity, and he claimed that if the explanation he offered was adequate for the electrolyte it must hold good for the constitution of the matter in the universe, so that the treatise on the electrolyte has a most important scientific bearing. The method of investigating the action of one body upon any other, he reminded his audience, was brought to a high degree of accuracy by the immortal work of Sir Isaac Newton. He alluded to some observations of the late Professor Clifford, made over twenty years ago, this authority remarking almost prophetically, "We can look forward to the time when the structure and motions in the inside of a molecule will be so well known that some future Kant or Laplace will be able to make a hypothesis about the history and formation of matter."—Ex.

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—OF—

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SATURDAY, OCTOBER 8, 1898.

THE CHRISTIAN'S DAMN.

"Damns have had their day," announced a playwright long years ago. If it was ecclesiastical damns to which the writer of plays referred to, and if he were living now, he could repeat the assertion with greater emphasis.

Reader, we suspect you did not live fifty to sixty years ago, and have the pleasure of listening "to a right smart chance" of a good old orthodox sermon, generously interlarded with preachers' damns, fresh, fiery and sulphurous, just such as every domine employed at that time to frighten women and children into the church. Oh, the horrors of the bottomless pit, as depicted in each Sunday morning's discourse, and repeated with increased fervor in the afternoon and evening! It took a backwoods exhorter, with the perspiration, mingled with tears, streaming down his face, his coat off, and, possibly his sleeves rolled up, to do full justice to the subject. His voice, something less than thunder, then dying away into an audible whisper, frequently emphasized by stamping with the feet, betrayed the earnestness of the speaker, and prevented the hearers from sleeping. There was no dullness, no monotony. If interest lagged the intonation increased in volume. Sinners quaked as their wickedness was depicted, the sisters shouted, and the deacons in the amen, corner, cheered on the speaker with words of encouragement, while the thoughtful insisted the entertainment was more mirth-provoking than that made by the circus clown in the ring. Dan Rice, in his most vigorous days, when imitating a Mormon preacher, never got in gun-shot of such real, genuine, pyrotechnic displays as the religious harlequin could call forth on the revival stage beating up for recruits to people an almost empty heaven.

It was on such occasions damns were worth something. It was then the poor sinner saw through the eyes of fright and expiring hope what a damn amounted to. It was then little boys, now old men, came to their senses, and learned how to use the term and apply it forcefully, with perhaps a few adjectives and numerous epithets added, to their young associates. It was the word with the bark on to make the timid shrink from danger.

But the damns have lost their efficacy. They have become almost obsolete, since the church surrounded by hell, and substituted hades, defined by Rev. Geo. Campbell, in his Bible Commentaries, as "The place all spirits inhabit, without regard to their goodness or badness, their joys or their sorrows." In the light of present knowledge is not a fact that this word of former horrible meaning is not now worth a thinker's damn? Think of the age shall fully go by wherein cuss words were the principal stock in trade of the average publisher, the word will disappear, with very many others of the same brood, and no penal legislation like that recently attempted in New York, will be necessary to bar its use.

TEARS FOR THE LADRONES.

The sympathies of The Progressive Thinker go out very largely to the Catholic fraternity of our new acquisitions in Cuba, Porto Rico and the Philippines, for the loss of their means of support. For several centuries they have been treated as paupers, and have been supported by the government. The habit, so long continued, unfitted the priesthood and the churches for self-support. Under the new order of things they may doubt their purgatorial fires for a time, but education, the essential of a free government, will soon extinguish those fires. Parochial schools want state, and the government will have to pay for them. The people in our new possessions have begun to think, with a certainty that the process will go on until every species of oppression, religious as well as political, shall end. While great big tears fall in sympathy for the ladrones, the church robbers, who have subsisted on the earnings wrung by government taxation from the impoverished producer, our congratulations are extended to the people who can now see the end of a system, quite as oppressive in its effects as was African slavery.

Though opposed from principle to the extension of our territorial domain, we are not certain but there will be compensation in giving freedom to the oppressed which will follow, that will overcome any objection in that direction.

VERITABLE FACTS.

"Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm."

So some careful observer wrote long years ago, and the aphorism still remains true.

MESES NOT A MYTH.

The London Chronicle, in a late issue, makes the following important statement:

"A very interesting discovery has been made by Dr. Borchardt of the Gizeh museum, which adds immensely to our knowledge of early Egyptian history, provided it is fully sustained. The scholars have hitherto told us that the origin of Egyptian history was wrapped in absolute obscurity, and in particular that the founder of the first Egyptian dynasty, whose name was Menes, was a mythical person, like Cadmus of Thebes, and old Anclides, and many other worthies, who, in slender things, were regarded as real men. To Menes was ascribed by the ancients the canals of Egypt and the union of upper and lower Egypt into one kingdom. Last year a tomb was discovered near Thebes, and now Dr. Borchardt has identified that tomb with that of Menes, who turns out to have been a real character. The bones and the seal of Menes, whose body was burned, not embalmed, and the inscription in which he calls himself the king of Upper and Lower Egypt, have been so clearly identified that it would appear there is little ground for doubt. At least, the authority of M. de Morgan and Dr. Borchardt cannot lightly be set aside and they are agreed that this tomb is that of the real founder of the first Egyptian dynasty. In other words, Meses was no myth, but a real human being, the founder of a kingdom which endured, under the guidance of a great and powerful priesthood, for thousands of years. It is clear there is far more in ancient tradition than the skepticism of modern scholars, especially of the German school, has been wont to admit."

"It seems not unlikely that much of ancient history will be reconstructed, not as the subjective entities, who evolved events out of their normal consciousness, but by a very substantial incorporation of much that was held to be legendary or mythical into the surer history of the future. The new history calls archeology, craniology and inscriptions to its aid, and so earns for itself a position of strength which before the century was unknown. The strange paradox is brought about that the further we are removed from ancient times the more we know about them. In a special degree it may be said that a fairly complete reconstruction of Egyptian history and religion would be a most important contribution to the knowledge of the history of mankind, and this knowledge seems to be the point of being obtained. According to M. de Morgan, real Egyptian history begins with a race of conquerors whose origin was probably in Babylonia. They brought with them wheat and barley, the ox, the sheep, the goat, the beginnings of writing, and perhaps the use of tools. They blended with the primitive race living in the stone age, and from that union the historical Egyptians proceeded. It was this mixed race which built the pyramids and temples. So far, if M. de Morgan is to be relied on, and there are few more trustworthy investigators, have the researchers into the history of old Egypt led us, and it is a long way."

The principal archeological discoveries in Egypt during the last twenty or more years have been made under the auspices of the "Egyptian Exploration Fund," an organization set on foot and maintained by Christians, its object to find some trace of the Jews in Egypt during the period they are credited by "divine revelation" with being in bondage. It was during the XVIIIth dynasty this bondage occurred, if at all, and the exodus was under Ramesses II. of that dynasty, as Biblical scholars all agree. Edward Naville, in charge of the excavations made by that Exploring Fund, in a letter published in the Church Press of July 25, '87, the then American organ of that fund, wrote:

"In all the excavations which the Egyptian Exploration Fund has made in the Delta, there is one remarkable fact to be noticed. Absolutely no monuments have been found."

More than eleven years have passed, and what was true then is true now. Not only in the Delta, but throughout Egypt the same fact remains; but, astonishing as it may appear, in place of traces of the Jews the so-called Egyptian myths have proved to be realities. Ramesses II., the Pharaoh who led the Egyptians in pursuit of the fleeing fugitives, and was engulfed in the Red Sea, was found with many other unmythical kings of his dynasty, carefully embalmed and inscribed, at Day-el-Bahari, to which place the cherished remains had been removed in their unmythical manner, and they were found to prevent their destruction in some civil commotion.

Lately the tomb and resting place of the idolized and apotheosized Osiris was found, a brief mention of which was recently made by a correspondent in these pages.

And now Meses, the first king of the first dynasty, the great hero, however, who founded Memphis, and united Upper and Lower Egypt under one rule; who introduced civilization, the arts and letters into Egypt from the East; whose great deeds ante-dated Moses 3,500 years, is resurrected, so far as evidence of his mortality is concerned, and lives again in the memory of a people estimated to number over seven million 7,000 years. Reputed to have been killed by a hippopotamus, this may have been the reason his remains were buried.

It would seem from these new revelations that the pseudo-myths of the classics are not all myths. Can the same be asserted of the myths of the Bible? What of Adam? of Eve? of Cain and Abel? of Enoch? of Methuselah? Noah? Abraham? Isaac? Jacob? Joseph? Moses? Aaron? Joshua? Where the evidence that any one of them was a real, living, genuine character? Tradition has enthroned many a king who never had a being. It has apotheosized many a god that was never mortal or immortal.

A NOISELESS REVOLUTION.

It may not be generally known, but it is stated as a fact nevertheless, that the best minds of the century are making a study of Buddhism as never before. They are finding in that system of religion, a morality, love of country, and love of all life—an emanation of the Divine—a very worthy faith. Its greatest objection is its priesthood, which will damn any system of religion. It is said the Buddhist philosophy has become a fad among the educated ladies of New York, and the exclamation of the dominant creed. The women, too, of Chicago, are turning away from the faith of their childhood to make themselves familiar with the teachings of "the solitary monk."

If it were possible to turn the eye down the stream of time to behold the future, it may be said, we could see the people of Christendom as laboring to convert to their faith, turning the tables, and filling the Occident with agents to propagate their more humane religion.

Those "unhappy" Campbell would reach by an appeal to their "sense of duty," but as he would fly in the face of human sentiment and all the poetry and romance of the world, would not

A NEW SCHEME TO IMPROVE THE RACE.

As set forth by the New York Sun, propositions have been made by more or less fantastic social reformers for the legal prohibition of the marriage of the morally or physically depraved or diseased. The examination of applicants for matrimony by an expert scientific board under the regulation of the State has been advocated frequently in this country, but sentimental attraction or whatever else may lead individuals into marriage has not yet been interfered with by legislation. "True love" still remains as the undisputed justification for marriage.

The question of "the marriage of the unfit" is now treated from the point of view of modern science in an essay on the subject published in the London Lancet by Dr. Harry Campbell, physician to the Northwest London Hospital. He starts out by defining the fitness of two individuals to marry as determined first, by "their fitness as regards each other," and secondly, as regards "the production and rearing of offspring." That is, their private inclinations must accord with the general good of society, or their marriage is unsuitable. The most important consideration, he says, is their "fitness to produce children who shall reach a certain level of mental and bodily excellence." The responsibility of making a life is scarcely less tremendous than that of taking life. This being so, "nothing is more remarkable than the extreme self-complacency of human beings, and those often the most unfit," in violating the law; "one of the last things that occur to a marrying couple is whether they are fit to be represented in posterity." He is encouraged as to the growth of a sounder sentiment, however, because even now "the physician is not infrequently called upon to decide whether an individual is fit as regards the production of children," and his expecta-

the appeal be in vain? As he says, neither the law nor the church has raised its voice against the marriage of the unfit, for neither has realized that worse than theft and well-nigh as bad as murder is this bringing into the world, through disregard of parental fitness, of individuals full of disease tendencies."

SPIRITUAL CULTIVATION.

It would seem a matter of natural propriety—in fact, a matter of course, that a people bearing by choice the name of Spiritualists should be given in large and generous degree to the cultivation of spirituality in thought, life and aspiration.

It is, however, but too evident that with very many the test science is the acme of their aspirations, the chosen school of spiritual culture. Such are on the plane of materialistic thought, and their development is along the line of signs and wonders merely, and not in the direction of spiritual aspiration and mental unfoldment in the perception of spiritual things, and love in the heart for the spiritually high, the good, the true, the pure and beautiful. Undoubtedly it is a fact that the mind may become so engrossed and absorbed with wonderful tests and manifestations that the higher spirit side may be almost if not entirely ignored, omitted from the thought, crowded out and barred out by the egotism of the mind with the tests and wonders of the seance. The mental gaze may be so fixed and concentrated upon and preoccupied by wonderful test manifestations that the great over-arching expanse and beautiful realm of spiritual intuition and experience is shut out from the range of vision entirely.

This is but to live, in another way, in the world of the sensual, the material. In itself it bears no characteristics of high, pure, elevating moral and spiritual aspiration. The mind may dwell in a

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And comes desired and welcome into life,
Is of immaculate conception. He
Whose heart is filled with tenderness and truth,
Who loves mankind more than he loves himself,
Who cannot find room in his heart for hate,
May be another Christ. We all may be
The Saviors of the world, if we believe
In the divinity which dwells within us,
And worship it, and nail our grosser selves,
Our tempers, greeds, and our unworthy aims,
Upon the cross. Who giveth love to all,
Pays kindness for unkindness, smiles for frowns,
Lends new courage to each fainting heart,
And strengthens hope, and scatters joy abroad,
He, too, is a Redeemer, Son of God.

ELLA WHEELER WILCOX.

tion is that "they will come before us more and more in the future."

Dr. Campbell lays down the rule that "every death not due to accident or old age is really the elimination of an unfit variation." Under our present social system of Christian civilization much of this unfit variation is preserved to propagate itself. "Many lives are saved which would otherwise succumb through incapacity to cope with the environment." Anthropology, the advancement of medicine, hygiene, diseases, and religious institutions are battling against the operation of the law of natural selection. The great effort is to save life, whether fit or unfit, and being saved, it proceeds to propagate itself. "There are now numberless cases saved, and thus enabled to have children who tend to inherit the like defects," hence it follows that these defects are continually increasing among the civilized, and that the level of physical perfection among them is lower than among primitive communities, and if the present state of things continues it must go on getting lower still. He contends that "all diseases are hereditary," that "you cannot eliminate the influence of heredity from any disease," "All parasitic diseases, from a flea bite to pulmonary consumption, from typhoid to malignant tumor, are hereditary." Inasmuch as "organic evolution proceeds essentially by a survival of the fittest, all further evolution of man must take place essentially by the operation of this process, and 'natural selection' is not only the great factor in the adaptation of the individual to his environment, but also to maintain it."

How, then, are those unfit to marry and have children to be barred from matrimony? Dr. Campbell's hope is in the extension of the sentiment of altruism, "for the leavening influence of high ideals for nearly two thousand years has had its effect, and modern progress, modern civilization, tend more and more, consciously or unconsciously, toward altruism; it has already widened out man's conception of the duty he owes to his neighbor, and more enlightenment as to his undoubted responsibility to posterity will show him that service does not end with the present generation, but reaches to a future to which he can set no limits." That is, he does not make the impossible suggestion of legal prohibition, "boards of examination," and the rest, but relies, scarce less hopelessly, on the self-sacrifice of the individual, inducing him to refrain from marriage for the good of posterity. All that is necessary to cure the evil, he says, "is for those who have defects which, under natural conditions, would lead to annihilation, to forebear to procreate."

Dr. Campbell then proceeds to indicate diseases which unfit people for marriage. First and obviously he puts pulmonary consumption, organic heart disease, epilepsy, insanity, diabetes, and chronic Bright's disease. In this opinion, "not only the present existence of any one of these diseases, but the having had it and recovered from it would constitute unfitness." He also includes rheumatic fever. He regards as unfit most, if not all individuals, "of those cases of non-accidental disease in which life is saved by the surgeon's skill." Objections by a physician because of defects of eyesight, remediable by glasses, would be laughed at, he says, but he evidently has them, for he laments "the increasing defect of vision which is taking place in consequence of" propagation of the defect by marriage. He is emphatic, however, in rejecting all those "unhappy" Campbell would reach by an appeal to their "sense of duty," but as he would fly in the face of human sentiment and all the poetry and romance of the world, would not

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world of wonders, revel in "materializations" and multitudinous "tests," even of the genuine sort, and yet experimentally know nothing of real spirituality, that ennobles and purifies—may, in fact, live a deluded and groveling life of moral uncleanness and depravity.

So true is it that engrossment in "spiritual manifestations" is no indication of spiritual cultivation, but may as truly indicate the reverse, the cultivation of an all-absorbing thought on sensual and material lines, tending to degradation rather than to moral and spiritual growth.

Nor need true spiritual cultivation imply any lack of proper and needful attention to the affairs of this present existence in the material world; though the spiritual may be properly recognized as the more exalted, more important and more prominent in the mind's valuation of things, as things transient and material may properly be regarded as of lesser weight and importance, comparatively, than those things having an element of goodness abiding and eternal.

There is room and time for the cultivation of the spiritual nature even amidst the toils and cares of earth life. In the household, in the field, in the shop, the store, the office, the workshop, or amid the busy whirl of wheels and the grind of machinery, one can blend spiritual thought and aspiration with the thought and attention required by other things. One can so blend this earth life with the life of the spiritual that the two worlds shall become one in thought and realization.

When this shall have been accomplished, is it not a thought worth considering that in the final going-on from the mingled earthly-spiritual to the spiritual-etheral we shall take the spiritual with us, our spiritual gains will abide with us; and the process of change will involve less loss from modern civilization, and more gain, and give us a larger fund of spiritual capital to start with "over there." We shall be spiritually acclimated beforehand, and adapted to the spiritual conditions of that country. Not with selfish thought let us seek, but with desire for goodness, soul-hunger for the good, the true, the beautiful, in spirituality.

IN LIMBO.

The Philippine insurgents are holding several Spanish priests as prisoners. They lately made an attempt to kidnap the Archbishop of Manila. This action indicates that the Philippines have little respect for those of the Catholic faith who would teach them the way by that route to heaven, and how to escape purgatorial fires.

Would not this be a grand time for Spiritualists and Liberals to do missionary work in the Philippines? The city and country would be glad to satisfy the people who have been tyrannized over and oppressed by the Christian system, as practiced by a corrupt priesthood, that the church "is the sum of all villainies," for they know it already by practical experience.

MRS. E. W. WALLIS.

Mrs. E. W. Wallis, of London, Eng., is now in this city, and is stopping at the residence of Prof. Yates, corner of Sixty-third street and Stewart avenue. Mrs. Wallis is one of the leading intellectual and spiritual lights of England. Her lectures and tests in this country have been well received, and Spiritualists everywhere have given her cordial welcome.

"Thomas Palmer: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

MORE HERESY.

A late press dispatch from Janesville, Wis., reports that at a meeting of the Madison Presbytery, then in session in that city, "A heresy trial, with its attendant sensationalism, was nicely avoided in a way that was most satisfactory to every one concerned, by Rev. N. Sulzer, of Roseland, requesting that his name be dropped from the roll of the Presbyterian ministers. His request caused a great surprise and was based on radical changes in his doctrinal views and was granted."

It would be pleasant to know what those "radical changes in doctrinal views" were. Until better informed imagination must supply the omission.

Rev. Sulzer, being a thinking man, his first struggle with his creed was to get away from the Christian theory of original sin and the total depravity of all the race, because Eve ate that forbidden apple. Then he must have resolved in his mind the character of the God of his creed, who was so grossly ignorant, that he did not see the consequence of his act of creation, so he repeated that he made man, and brought on a mighty flood and swept all away, save a chosen few, preserved to people the earth again, doubtless to save himself the necessity of making a new pair. The destruction complete, he finds the instrument of his salvation, Noah, a beastly inebriate, of whom his own sons saved in the ark with him were ashamed.

Passing over the long centuries, Rev. S. must have contemplated God's anger all the time resting on the people. Then he saw the Eternal Spirit who made and governs the mighty universe, begetting a son by a Jewish maiden, who became the Mother of God, then allowing that son to be sacrificed to appease his wrath; yet making salvation from an endless hell through this son's blood conditioned the sinner believes him equal with the Father, yea, that Father himself.

By the time Rev. Sulzer reached this stage of thinking, without reaching the point of his own creed, he had become a heretic. If Rev. Sulzer shall meet with this article The Progressive Thinker will be very glad to receive his outline of his conversion from a brutal creed, having its origin in gross ignorance, for publication in its columns.

SPIRIT POWER AND PRESENCE.

The Rev. C. H. Curran, pastor of the Maywood Presbyterian Church, says the Chicago Tribune, hobbled to a prayer meeting on crutches, his left foot being so sore and swollen from a wound made by a rusty nail that it could not be touched to the ground. At the prayer meeting the members of the church renewed the preacher's feet. He himself asked for forgiveness for his lack of faith in using crutches. When he got home he pushed the crutches under a sofa and tripped around the house as gaily as a schoolboy.

At his home in Maywood he put out his foot, which was seemingly no worse for its encounter with the nail except for a sore and tenderness, and he was cured, which he ascribed not so much to the efficacy of prayer as to the atonement, which he thinks relieves all who will believe from suffering, from sickness, or injury. He builds his faith on Isaiah, eighth chapter and fifty-third verse, which, he says, in the original Hebrew, reads: "Surely he hath borne our sicknesses and carried our pains."

"It was a week ago Saturday," said the minister, "that I stepped on a rusty ten-penny nail, which pierced my foot. The wound bled profusely. 'I had faith that my foot would get well, but so many of my friends gave me so much advice about what I should put on the wound that I must have lost faith, for my foot swelled to twice its normal size, and I had to use crutches to enable me to move about at all.'"

"On Tuesday night I went to our cottage prayer meeting at the home of Professor Hay, superintendent of the South Maywood schools. There the members of the congregation prayed for my foot, and after I went home and my wife had read a chapter from the scriptures and prayed, I told her that I could not expect the Lord to do anything for me as long as I leaned on crutches instead of leaning on him. So I got up and walked around without the slightest pain. The next day I went about my duties as usual, and now my foot is just as well as ever. I walked thirty blocks to-day."

The above is only a case of spirit power. Spirit presence is manifested in all the churches; in fact its presence is felt everywhere. Spirituality has not now and never can have, a monopoly of spirit forces. The only difference is, the churches ascribe the phenomena to the Lord, while Spiritualists ascribe it to its true source—disembodied spirits.

WATCHMAN, WHAT OF THE NIGHT?

Dr. F. H. Giddings, president of Columbia University, of New York, during a late address, is reported in the Annals of the American Academy to have said, among many other good things:

"In the name of religion, society for generations has cherished a dangerous influence, and has encouraged the practice of arts that menace the happiness and the further progress of mankind. Of all mistaken teachers in the community the professional spiritualists are most to be feared. The revival meetings, and always has been, the chief school of impulsive action. Throughout human history the revival has been the foster mother of the mob. The methods of the professional revivalist are those of the professional hypnotizer. The only difference is they are somewhat more refined and their machinery a little more out of sight. The revivalist tells his hearers that their reason is the most deadly enemy of their souls; that the deliberating, critical habit of mind endangers their eternal salvation; that their only safety lies in immediately acting upon the impulse which he is striving to awaken in their bosoms."

It is encouraging to note such distinguished endorsement of views frequently maintained in these columns. They who have watched the methods of the revivalist, at the same time are familiar with the practice of hypnotism, or are acquainted with his doings, are unanimous in the opinion that the two manifestations are identical. The subject of either once under complete control becomes a victim for life to the successful operator, not only to the original hypnotizer, but to all who practice the art. The priest at the confessional, and the selfish lawyer at the bar, are both skillful hypnotists.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Rosa O. Conner. Price reduced from 25 cents to 20 cents.

HAUNTED HOUSES MADE VALUABLE.

The London (Eng.) Tid-Bits, a prominent periodical, is responsible for the following: "In the canny north of England is a man who gets his living by the pursuit of a very peculiar profession. He styles himself an exorciser, or curer of haunted houses. He makes it his business to call on house and estate agents in various parts of the country and inquire as to the houses of ghostly reputation that they have upon their catalogues. Then for an arranged fee, ranging from £1 to £5, according to the circumstances of the case, he undertakes to rid the premises of their visionary visitant, which function he invariably fulfills to the salient satisfaction of all concerned."

"His methods are a mystery to all but himself, for he is engaged in ejecting the phantoms from their favorite haunts. One of this gentleman's evasive detractors avers that he has dealings with the powers of evil. All that is known of him in the locality where he resides is that his religious convictions are decidedly unorthodox, and that he is an enthusiastic patron of spiritualistic seances. Indeed, he will readily travel a score of miles to be present at one of these performances. "Fully aware of the stigma attaching to a haunted house, and its consequent depreciation in value, agents having such tenements upon their books are only too glad to secure the services of this extraordinary exorcist. Nearly every district in Great Britain has its haunted houses, so that business is usually brisk with this uncanny individual."

"He has, however, been heard to remark that when all the historical ghosts in the kingdom are laid it will be comparatively easy to raise more by juggling with country folk, and most of whom are not very superstitious. He asserts that he has no fear of anything supernatural, and he will often spend successive nights alone in houses which most folk carefully avoid. At present this exorciser is earning at least £200 a year by his weird art. He says that he will confide his secret to his son, who will succeed him in his unique calling."

ANCIENT RELIGIONS.

A Brahmin, the distinguished J. C. Chatterji, of India, lately passed through Chicago on his way West. He proposes to return from the Pacific coast, and "expound religion as a natural science," to the liberal-minded of this city.

Until of late a Brahmin lost caste by leaving his country though temporarily; but those great barriers of the past to advancement are being removed, the Parliament of Religions having liberalized the public mind in Asia as in America.

It is said the various religions of the Orient, particularly Hinduism and Buddhism, have a hopeful eye turned towards Chicago, with a view to missionary labor. If opportunity occurs the thoughtful will be compensated by listening to lectures from these ancient schools of religious philosophy. The Brahmins with their three-headed God, and their pharisaical customs in regard to sex and food, and their remarkable purity, which he ascribed not so much to the efficacy of prayer as to the atonement, which he thinks relieves all who will believe from suffering, from sickness, or injury. He builds his faith on Isaiah, eighth chapter and fifty-third verse, which, he says, in the original Hebrew, reads: "Surely he hath borne our sicknesses and carried our pains."

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WATCHMAN, WHAT OF THE NIGHT?

Dr. F. H. Giddings, president of Columbia University, of New York, during a late address, is reported in the Annals of the American Academy to have said, among many other good things:

"In the name of religion, society for generations has cherished a dangerous influence, and has encouraged the practice of arts that menace the happiness and the further progress of mankind. Of all mistaken teachers in the community the professional spiritualists are most to be feared. The revival meetings, and always has been, the chief school of impulsive action. Throughout human history the revival has been the foster mother of the mob. The methods of the professional revivalist are those of the professional hypnotizer. The only difference is they are somewhat more refined and their machinery a little more out of sight. The revivalist tells his hearers that their reason is the most deadly enemy of their souls; that the deliberating, critical habit of mind endangers their eternal salvation; that their only safety lies in immediately acting upon the impulse which he is striving to awaken in their bosoms."

It is encouraging to note such distinguished endorsement of views frequently maintained in these columns. They who have watched the methods of the revivalist, at the same time are familiar with the practice of hypnotism, or are acquainted with his doings, are unanimous in the opinion that the two manifestations are identical. The subject of either once under complete control becomes a victim for life to the successful operator, not only to the original hypnotizer, but to all who practice the art. The priest at the confessional, and the selfish lawyer at the bar, are both skillful hypnotists.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Rosa O. Conner. Price reduced from 25 cents to 20 cents.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

COMMENDABLE.

The Advance, a New York religious organ, laments that France has banished the name of God from certain school-books, and has now decided to erase recognition of God from her coin. It is said the director of French coinage has ordered the omission in future from all coins of the motto, Anglicised, "May God Protect France."

"When will the American people succeed in getting rid of the foolish legend, 'In God We Trust,' which the pious Secretary of the Treasury, during the war of the rebellion, wished to be added to our national coin? As 'familiarity breeds contempt,' so the flaunting of this legend in the face of all who handle money, lowers the estimate of this cheaply advertised ruler of the universe, and places him on an equality with the demagogue who devised this method of gaining favor with churchmen."

OUR FALL AND WINTER CAMPAIGN.

It will be especially brilliant. A story by Charles Dickens, given through the mediumship of the gifted Carlyle Peterslee, of Los Angeles, Cal., will prove instructive and interesting. It scintillates throughout with grand spiritual truths. It will be commenced early in October.

Moses Hull will add his splendid erudition

LINCOLN PARK.

Moonlight Rambles Therein
—Then and Now.

THE TALL, QUEER SORT OF A MAN GIVES VENT TO HIS PENT UP PHILOSOPHY UNDER THE SHADOW OF "OLD ABE" AND THE JOLLY FAT MAN LISTENS.

"Strange," isn't it?" exclaimed the easy-going, good-natured man, "how the women can ride a bicycle all day in the hot sun and not complain, when a few years ago they couldn't walk a block without a parasol over the head. They would be freckled, tanned and sun struck all together."

"The queer sort of a man caught the cue and forthwith proceeded to let loose the compressed thought that had been accumulating all day."

"Yes," said he, "the strange laws, customs, habits and beliefs have changed within fifty years. If old Brown, now about ninety years of age, had prophesied fifty years ago that people would see women riding on wheels through the streets and parks, knocking down people and tearing around like mad, he would have been called crazy, sure. Fifty years ago, 'just think of it,' slavery was in its glory! Aristocracy was flourishing, and the whole country was fast becoming a lunatic asylum."

"What a time Professor Morse had getting Congress to give him respectful notice of his telegraphy. He was ridiculed and scoffed by the wise-heads."

"How Benjamin Harrison, senior, would have stared if, in this day, he could have seen the 'Vesuvius' conking up gun-cotton and spitting with such tremendous fury at the enemy; and the terrible torpedo boat, also—wouldn't Commodore Perry have stared in astonishment at our modern Commodore's and Admirals conducting a naval battle?"

"Dynamite, nitro-glycerine, smokeless powder were not very plenty in the days of the Revolution. Had we been living then we would have had to saddle a horse, or roll in the lumber wagon, or plod along beside the ox-team to transport our valuables from one town to another. From a six month's journey with wagon train and Indians to reduce the trip to three or four days of whirling and rushing over bridges, up steep mountainous grades, through the tunnels, now hanging over ragged precipices, again skurrying across miles of level prairies."

"The 'one-horse shay' has been discarded for the street car, drawn by horses, that have in turn been replaced by the trolley, at the rate of twenty miles an hour."

"Bicycles put to shame the old-time 'talk through the park, and the electric horseless wagon is as common as was the carriage a hundred years ago. We whirl over the tops of buildings, on the elevated trains, and catch a glimpse of what the people in the second day have for breakfast, while our party in business may be rushing through the underground depot from another part of the city."

"Wonderful are the mechanical inventions, and marvelous are the improvements within a little more than fifty years. Gas and electric lights, rapid transit, telegraphy, talking in the telephone, speaking into the phonograph and preserving the accent and inflection of the human voice to a remarkable degree of perfection. Photographing sound, and the planets and stars a million miles distant; all of these marvelous achievements are beyond the capacity of man's calculating powers, and we are prostrate with amazement."

"Yes," said the fat man, "I'm mighty glad I didn't live in those slow, poky times. Great Scott! you couldn't sell a hundred dollars worth of goods in a month, and I don't suppose they knew anything about stock exchange and mining and railroad stocks, etc. Think of some of those jays talking in the corn and wheat markets. And that day, for breakfast, while our party in business may be rushing through the underground depot from another part of the city."

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A CHALLENGE.

D. W. Hull Writes as Follows to the Webb City (Mo.) Sentinel.

I learn that your paper of yesterday contains a caustic criticism of Mrs. Josie Polson's lecture and tests of last Sunday. The average editor never leads out in any reforms; nor does he ever attempt to educate the people. His business is to cater to the prejudices of the people and reflect their views. We have many papers under the cognomen of The Sun that should be called The Moon, as their several dull lights have been borrowed from a less brilliant orb than that luminary.

"Like priest like people." The daily journals represent the people, and the people represent the teachings of the clergy, while the clergy themselves give forth the echo of the past. Indirectly the clergy are responsible for all the opposition to reforms in science, religion, politics and society, and this opposition is always covert. There is no square, stand-up, face-to-face meeting of their opponents, but a sub rosa suggestion, as to the sanity of those who differ from them, or a hint as to the morality of their characters.

I now propose to test the sincerity of their professions. I am going to show to the people in the vicinity of Lakeside Park Spiritualistic Camp-meeting that the clergy themselves have doubts of the logic of their position on the question of differences between us, and, with that object in view, I invite them to select a man from among them, or bring a man here from any point they desire, and meet me in public discussion on the issues between the evangelical churches and modern Spiritualism, such discussion to occur in any town or city along the line of the electric railway, and to continue four to six nights, two hours each session, and to take place as soon after the close of the session as may be desirable. The range of discussion to include the Bible, science, philosophy and reason.

I have no hopes that such a discussion will ever transpire; but whether it does or not, this challenge will prove that while we have perfect confidence in our position, our opponents feel at least a little shaky as to the tenableness of theirs. The good shepherd dismisses his life for the sheep. The hireling fleeth when he seeth, because he is a hireling and careth not for the sheep."

"O! Israel, thy prophets are like foxes in the desert; yet have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the day of the Lord."

SILENT HEROES.

The man who is ready to give his all for what he thinks is right. Who shoulders his gun and answers the call.

When his country has battles to fight, is a hero and merits a hero's reward. His praise should be earnestly sung; But another who shines in the sight of the Lord

Is the man who can hold his tongue.

The man with the silvery voice who can win

For the cause that is just in debate, And the man who sees danger, yet bravely goes in

While others in agony wait, Are the men who invoke the world's wonder and awe

Their praises are earnestly sung; But the bravest of mortals that I ever saw

Is the man who can hold his tongue.

Weave chaplets for those who have won in the fray—

Who have struck that the slave may be free;

For the men who brush old superstitions away.

And for those who are heroes at sea; But there is another who merits a place Among people whose praises are sung

The heartbroken man with a smile on his face

Who can suffer and hold his tongue.

—S. E. Kiser.

"After Her Death. The Story of a Summer." By Lillian Whiting. "No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

A RETURN TO NATURE.

Experience of an Ex-Evangelist.

To the Editor:—As an evangelist and pastor of orthodox churches, I beg space in your up-to-date paper to give some of my experiences and departure.

In 1893 I began my work as pastor in a little village in Central Nebraska, with my already somewhat expanded ideas. It only took about one year for the church to discover that I was unorthodox. The faith to which I had advanced ideas I began evangelizing, and in two years added nearly 300 to the church for which I was laboring. But every now and then I was taken to task for heresy and unbelief—people that could not perform the simplest sum in addition often becoming judges as to my correctness in explaining the scriptures.

In the winter of 1897 I said that investigation is the daughter of doubt and the mother of progress; also that there could not be a natural fellowship—the only true fellowship—without liberty of thought, and according to the meaning of the word religion, which is to bind back again; that the only true religion was that which would bind us back again to natural laws, physical and spiritual. It was only necessary to express such ideas to be considered no more an orthodox by the church element.

Thus I had preached myself out of the church, and am now branded as an apostate, heretic, etc., by some of the good people I brought into the church. But inasmuch as my preaching was still in demand, and even several of my old church members demanded it, I set about, not to establish a new religion, but to restore or return to that religion which is as divine as nature and lasting as time.

By your permission I will outline the more that is taking place in these parts and meeting with splendid results, as given below:

"THE CHURCH OF NATURE."

When in the course of human development we arrive at that state of intellectualty to see that the prevailing religions do not meet the needs and permit that progress that the human family is destined to, it behooves us as thinking beings to seek for a better system, a system that is unchanged by age, custom or discovery, and which will admit growth and permit the utmost liberty of thought and scrutinizing research.

In order, therefore, to meet the needs of progress and intellectualty and promote natural fellowship among mankind, we attempt the establishment of an institution for the purpose of propagating the ideas and practice of natural laws, such laws being as divine as nature, and as lasting as time, thus adjusting itself to the wants and conditions of all locations, peoples and ages—being by such cosmopolitan, and we herein christen said institution "The Church of Nature," and its adherents the Disciples of Nature. The church taking up the work of educating where the schools leave off, education thus becoming a factor of life from the cradle to the grave. And we submit the following golden cords as principles that shall bind us into a fellowship divine. That in presenting yourself to become a member of this organization you indicate by that act that:

- (1) You will study and strive to come more into harmony with the laws of nature and nature's God.
- (2) You will exercise the utmost caution in avoiding acts that are out of harmony with natural laws.
- (3) You will endeavor at all times and places and under all circumstances to bring your moral, intellectual and physical nature to a higher standard of excellence.
- (4) You will exercise the same temperance in your acts of pleasure as you would in your daily work.
- (5) Your relation toward the world collectively and individually shall be as you would have it towards you under the same circumstances.
- (6) You will help study and work for a system of ethics that will better mankind permanently, in keeping with the age at least in such special privileges to none and justice to all.
- (7) In conclusion, that your conduct and life shall be governed by your best knowledge of virtue, honesty, justice, truth, duty, integrity and love.

Already this move has met with great encouragement, and I think within one year our move will be stronger than the combined membership of orthodox here.

Yours for progress, J. W. HILL, Dorrisburg, Neb.

Nebraska State Association.

On the 14th and 15th of September, the State Spiritualistic Association of Nebraska held its fifth annual convention. Some important measures were passed to regulate the order of the convention, the issue of medals and granting membership to applicants. The election of officers resulted in H. C. Madding, president, Murdock, Neb.; G. S. Clock, vice-president, Lincoln, Neb.; Paul S. Gillette, secretary, South Omaha, Neb.; W. A. Dole, treasurer, Beatrice, Neb.; Geo. Seifert, third trustee, Lincoln, Neb.

The association will endeavor to put a missionary in the field and hold a grove meeting the coming summer. We have made remarkable growth the past year, indeed more has been done to build up Spiritualism through the State Association than in the preceding years of its history, through the same channel. At the mass-meeting on the evening of the 14th ult., William E. Bonney delivered a very scholarly address that left a profound impression on the thinkers present. He was followed by Mrs. Bonney in an inspirational address of marked worth. Mrs. Annie Wagner (now Mrs. Gillette) closed the evening with convincing proofs of psychic power and inspiration. The following evening the president and secretary spoke to a full house, followed by Mrs. Gillette with the demonstration of spiritual power.

PAUL S. GILLETTE, Sec'y., South Omaha, Neb.

KEEP IN STEP.

Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage. If you take the Spiritualist paper then you can keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

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

AS GIVEN THROUGH THE CAMPBELL BROTHERS.

The Infallible Church and Evolution.

I well remember, for it has not been so long ago, the furious storm of opposition which gathered in the church both Catholic and Protestant, to the subject of evolution, after Darwin and our own Alfred Russel Wallace presented it to the world.

I heard a bishop in the Catholic cathedral of Fort Wayne denounce the theory very bitterly, and from the various Protestant pulpits it was attacked most mercilessly. The great Catholic physician, Dr. Constantin James, wrote a book in 1877 in refutation of Darwin's Descent of man, which so pleased Pope Pius IX, that he not only bestowed on him the apostolic benediction, but created Dr. James an officer of the Papal Order of St. Sylvester.

The Hon. W. E. Gladstone, representing the Protestant church, said: "Upon the grounds of what is termed evolution God is relieved of the labor of creation; in the name of unchangeable laws he is discharged from governing the world." Even the great Agassiz was opposed to the Darwin-Wallace theory.

But now, how changed! The church, both Catholic and Protestant is accepting the theory and endeavoring to harmonize it with the Bible, or the Bible with it. Isn't it queer? In the Notre Dame institution at South Bend, Ind., there is a priest professor of the name of Zahm, who has been actually advertised by the Catholic church as an evolutionist. What does it all mean? It means that the church is finally wise. It has concluded that it must keep up with the procession or be left severely behind.

It is particularly gratifying to me that a Spiritualist scientist was a co-worker with Darwin in the development of the theory of evolution. There are many people and some Spiritualists who do not know this fact. For this reason, I will produce a copy of history written by an eminent man not a Spiritualist, the late president and professor of history at Cornell University, Andrew Dickson White, LL. D., L. H. D., that came at the back of the

Words from Old Town, Me.

Dear Brother Francis:—Find enclosed \$1.20. Please send The Progressive Thinker and Art Magic to Mr. Ezra Perkins. He wished me to send for him and I induced him to have Art Magic with it. I have just finished reading mine and it truly is a marvel. I think I have learned more about spirit-life and its votaries in this life than I ever knew before. I am highly pleased with it, but sorry there are so few even among Spiritualists who care to read such books and learn more; there seems, however, to be many who do not wish to know any more than they now do. I think the paper is an instructor that every Spiritualist needs, and as long as I can get the dollar to send I shall have it.

Old Town, Me. C. E. NEWCOMB, M. D.

A Blessed Weariness.

I want to be weary when I come to the close of this mortal life. Not weary, however, of my own burdens, but weary of bearing the burdens and helping to lighten the burdens of others; weary from doing good deeds and speaking kind words to the downcast and discouraged ones whose woes we may lighten and sorrows heal by a little personal sacrifice, which causes soul growth and happiness. Weary in well doing is a blessed weariness, which soothes and rests the soul, acting as a balm to the weary and wearying of others; weary in the genial atmosphere of love and kindness.

I want to be weary in working for the upliftment of humanity; weary in practicing and teaching the grandeur and sublimity of the brotherhood of man.

I want to be weary in making some poor, disheartened mortal believe that he has an immortal spirit, and to help him onward and upward toward that better life which is within the reach of even the lowest of God's creatures.

So, when I come to lay this body down, and my spirit, freed from its old and worn-out tenement, will soar upward to the realms of restful and eternal bliss, to dwell with those bright and shining ones who abide within that celestial city prepared for those who "never grew weary in well doing."

Beloit, Wis. G. L. B.

"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.

"Social Uplifting, Including Co-operative Systems and the Happiness and Endowment of Humanity." By E. D. Babbitt, LL. D., M. D., LL. D. The last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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

IS IT PROGRESSING?

As Given through the Campbell Brothers.

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CLINTON CAMP CHIPS.

An Excellent Showing, Full of Promise.

I am asked to say to The Progressive Thinker's increasing host of readers, before the opportunity has gone beyond recall, that the Mississippi Valley Spiritualists' Association is neither dead nor moribund. On the contrary the camping season of 1898 developed latent strength which surprised its oldest and most loyal members. Its tide of vitality promises to reach a higher level than has yet been attained. Its usefulness grows apace.

We never saw Mt. Pleasant Park more beautiful than this summer. The labors of Supt. J. C. Phillips, supplemented by generous showmen from the clerk of the weather, both seasonable and otherwise, gave us an attractive summer home. The first named official was continued at his post for a second year, but the question of re-engaging the other one is now under advisement.

The homelike cottages of Brothers Sechrist and Onstead and of Sisters Pettigrew, McKidd, and the Misses Bangs, (embracing those most recently built) are to have a formidable rival as to utility and taste in a new one now being erected by Bro. Max Hoffman. It is reported that each one of the lady campers, not otherwise spoken for, is certain that she will be installed as a permanent mistress of this commodious summer home.

The auditorium speaker's stand, so prolific a source of irritation, is now a thing of joy, alike to its occupants and the auditors. During the first week of camp, volunteer workers, led at the outset by Brother Onstead, and later by Brother Ira Hills, performed upon the former ungainly racing tower, first a deconstruction, and then an amputation below the knees, and in its stead we now find a platform of reasonable height and seemingly width.

A personal pleasure for more than one Chicago worker was that of having present for a few days Dr. DeWolf, so well known in Englewood and by the Church of the South. We trust he will annually travel the road from the Baraboo Woods to Clinton, bringing his good wife with him, coming early and staying late.

The always dreaded storm center of the annual election was weathered with fortunate results and a universal spirit of satisfaction pervaded the camp. The following were chosen officers: President, Prof. W. F. Peck, St. Louis, Mo.; vice-president, Mrs. Stella Fish, Keokuk, Ia.; secretary, Ed. L. Kilby, Ottumwa, Ia.; treasurer, Isaac Millisack, Ottumwa, Ia.; trustees, Hiram Eddy, DeKalb, Ill.; David Stanton, New Sharon, Ia.

The president and secretary are already pushing the preliminary work for the camp in ways new and unexpected. They have undoubtedly agreed that no single member of committees or executive board shall go to sleep or be merely ornamental bric-a-brac. We speak after personal contact with their energetic prods.

Sunday evening, August 30, was a red letter occasion for the association. Its closing services were of a most judicious and thanksgiving because Dr. O. G. W. Adams then announced that he had secured enough pledges from responsible persons to pay the entire \$4,500 of mortgage indebtedness. Resolutions recognizing the association's obligation to Dr. Adams' timely inauguration of the movement, as well as to his perseverance and power, as beggar for the cause were unanimously adopted. Small wonder that amid such suddenly realized longings of gratitude and prophecy fell from many tongues. Before leaving the grounds Treasurer Millisack received over \$1,100 of the debt in cash, which included Dr. Adams' personal donation of \$500.

Financially, socially, intellectually and spiritually the camp of '98 was a success. Timid souls found that out of the travail of differing opinions earnestly maintained by their respective advocates was born a broader tolerance, a clearer understanding and a nobler consecration.

Reader, come to the Clinton (Iowa) camp, next August and bring your friends along.

GEO. B. WARNE.

SAMBO'S PRAYER.

Yo say it ain't no good to pray? It's coz yo don't pray right. Jes' pray de way yo oughter pray. An' pray wiv all yo might. Doan ax de Lawd to giv yo things, But ax him to help yo. He'll yo 'ose'f, to git de things. An' he will pull yo 'froo. Jes' ax in humbleness de spit An' yo'll git w'at yo' ax to git.

I prayed myse'f 'fo' free long weeks Wiv mos' tremendous viggah; 'Lawd, sen' a chick'n, oh, good Lawd! To dis mos' hongry niggah. Oh, sen' a chick'n Lawd, be quick! Let de good Lawd did de things. An' though I was' long in pray'r I nerval sen no chick'n. I didn't pray right, I wasted bief, An' so I almos' starved to def.

"Oh, sen a chick'n, Lawd, to me." I prayed wiv tears an' pleadin'; "Oh, sen a chick'n, Lawd, an' heah. Thy servant's intercedin'." But w'en no chick'n come I prayed, My heart wiv sorer strick'n, "Sen' me, oh, sen' dis niggah, Lawd, Oh, sen' him to a chick'n." Yo say it ain't no good to pray? Wa-al—we had chick'n pie nex' day.

—Sam Walter Foss.

A LIBRARY.

Commence forming one now by subscribing for The Progressive Thinker, and securing Art Magic. The paper one year and Art Magic will cost you only \$1.20. Supposing the plan had been adopted by The Progressive Thinker when it was first issued. Then you could have had in your library at the present time eight valuable books. But it is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The Progressive Thinker. A library in this fast age is absolutely essential. Aid us in carrying out the Divine Plan.

IMPORTANT.

All persons desiring places upon the programme of the Annual Convention, please to report at once, announcing subject, etc.

Attend attending convention, are respectfully requested to notify secretary.

FRANCIS B. WOODBURY, 600 Penn. Ave., S. E., Washington, D.C.

THE CAUSE IN THE WEST.

To the Editor:—I wish to pay a well-deserved tribute to Mr. and Mrs. C. W. King, noble workers in the cause of Spiritualism and right. Visiting Kansas City a few weeks ago we found the work we commenced had grown to a giant, embracing a Ladies' Aid, and a night school for a fair in October. A Tuesday dinner given by the Ladies each week brought many to get acquainted with the cause, and a square meal for the small sum of one cent. The dinner was donated by the club and all who care to assist, and the ladies of the society, putting on aprons and rolling up sleeves, acted as general dispensers of the bountiful provisions for the social, and talked while they worked to add articles to their coming fair.

The spiritual feast was not forgotten and we listened to a beautiful address from the guides of Mrs. Stewart, of Spring Hill, Kansas. Mrs. Stewart is a medium well known to the Kansas City people, and widow of C. W. Stewart, who so recently passed over. We are glad to point to Sister Claudine as the one, nobly assisted by her son, Brother Claman, to take up so readily the work I was compelled to leave unfinished. Other mediums, whose names I did not learn are ably assisting the Clamans to keep the ball rolling.

If ever Spiritualism needed true, honest workers, it is just now. Many of our best speakers are mediums, whose characters are above reproach, and seriously debating the question of leaving the ranks, such are the class that are permitted to hang on the skirts of Spiritualism. To those who are discomfited, I would say, stand firm; the pure white slip of Spiritualism will yet outride the false, and the barnacles of fraud be buried fathoms deep under the blue waves of truth.

Again we are compelled to take a decided step for spiritual purity. I had hoped never to have to assert myself against fraud and immoral characters again, but it is either that or sacrifice principle. I cancelled my Liberal engagement on account of this, and with others, found it necessary to do the same at Lakeside camp. There are some noble workers at Lakeside who are many miles from their homes and compelled to submit under protest to the existing conditions, but some of the association, the banner bearers of Spiritualism for forty years, do not feel to compromise, and circumstances, feeling that they are wronged, being here at their own door and under their own vine and fig tree. Our camp was invaded by those who had no authority from the association and the honest workers must submit for fear of not receiving their due from the society if they refuse to submit to the high-handed outrages. We are progressing so nicely here and people of wealth and standing were becoming interested in our philosophy, and now we are again dragged into the mire by those who are simply hangers-on for the money they can get from their credulous dupes. Let it be known that my knowledge of Spiritualism will always keep me in the world, and that no one can ever try to teach the people that there is a great underlying truth of spirit return, cover it as the frauds or weak-kneed associations may for fear their camp will not be a financial success. There is no doubt of the success if truth is adhered to, sincerely, and what is more to be desired, sincerely.

SALLIE C. SCOVELL, Galena, Kansas.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

J. McCullum: Q. I perceive by reading your replies and articles you are in the gall of bitterness and bonds of iniquity. You should seek reconciliation with God. You will sell your house and lands, your wife and children, your comforts and life, for that joy which comes of serving God. You say prayer to God cannot change the falling of a leaf. When you make that assertion, you lie. Will you not come to God?

A. If "being reconciled to God," means the narrow bigotry, and ignorance of this correspondent, I am devoutly thankful I have it not, nor shall I seek it.

If it means the utter, boasting selfishness that will "sell house and lands, wife and children," to gain the joy of "serving God," to desire it ought to bring the blush of shame to the cheek of the most degraded savage. When the amenities of gentle life are broken down with the "lie" directly charged, argument is useless. I do not reflect back this serious asseveration for I do not doubt this correspondent's honesty, and because I do not, I pity his intolerance and ignorance. If he was better informed, he would not be hobbling in the old path and accusing others of lying because they think other paths are better. When one born blind, says the man lies who tells him that the sun shines, it is not taken as an insult, but we laugh at it as a joke.

About prayer, the Bible says if there is faith, even mountains may be removed and cast into the sea. Is there a Christian in the world to-day who dares to make the trial? And now to the question, Will I not come to God? I reply in the sense of this correspondence, emphatically no. I may have softening of the brain, or become insane, for we do not know what calamity may overtake us, and then perhaps I might be led to commit some outrageous folly. If I ever should, my friends must have the charity to infer that I have been stricken with the impetuosity of disease. If God is infinite he must have made everything just as he desired, and no mortal can change his plans. Everyone must do just as he wishes. I must say that to me such a God is a chimera, with even less substantiality than Santa Claus, and any and all attempts to solve the problem of his being are useless and necessarily useless.

The way to God is through and by knowledge, and along that path mankind are pressing forward.

Chas. H. Pratt: Q. Is there any connection as of true prophecy, of Miller the Adventist, with the birth of Modern Spiritualism, the date of which was 1848? Please state the date of Miller's prophecy, and the dates Adventists expect the second coming of Christ.

A. The date of the coming of Christ, was fixed by Miller, according to his calculations from the Bible at 1843. When this failed, he conveniently found an error and extended the time. Singular as it may appear, the sect lingers and has its organ. Miller was not versed in Bible criticism, and brought to his task no educational preparation. He took the Bible as he would an enigma, the understanding of which would give infallible knowledge. His ignorance made him an enthusiast in his opinions, and hopelessly beyond conviction of his errors. It has been repeatedly stated that there was connection between his prophecy and the coming of Spiritualism, but this far-fetched assertion came from those who would have the second coming of Christ thus represented.

The 2,000 years had come to an end and it is claimed that each period of 2,000 years is marked in history. This has been asserted so many times that it passes without dissent, yet there is no more abrupt or overwhelming changes at the end of each 2,000 years than at the end of 500 or 100. Two thousand years from the creation to the deluge? Who has fixed the year of the creation? Assuredly no one who has even casually glanced at the chronology of the Bible can otherwise than pronounce it all as a pious fraud without foundation. As to the deluge, do we not know that the story is a myth?

The most certain date is that of the beginning of the Christian era, which may or may not be within a century of certitude.

Mrs. F. W. Lumis: Q. The Christian Herald and Signs of the Times, published in its issue of August 24, a sermon by the Rev. T. De Witt Talmage which contains this statement: "Evolution is contrary to the facts of science and is brutalizing in its tendencies." Is there any truth in such statement?

May I hope to hear from you through The Progressive Thinker, as I feel that many earnest readers will be enlightened by your reply?

A. To deny the truth of evolution is like denying the revolution of the earth around the sun, or the law of gravitation. The evolution is, to living beings what gravitation is to worlds. The science of biology has its interpretation by its means. He who denies it is placed by the side of the negro preacher who declared the earth flat, and "de sun do move."

Evolution is that theory which holds that there is no direct and special creation by any power outside of nature. From the beginning there has been constant growth and unfoldment, each age being a direct development of the preceding, each specific form being evolved from a lower.

As to its "brutalizing tendency," the truth never brutalizes. If Talmage would adhere to the truth his ignorance might be pardoned. He however, has an imagination which supplies the place of his reason, his deficiency of knowledge, and any facts necessary to lend plausibility to his argument. Rider Haggard's most astonishing flights are tame to the florid imagination of the "old Talmage."

R. S. Bell: Q. How is a mother to be happy in spirit life, who leaves a family of young and dependent children?

A. Numerous communications from spirit mothers, express regret more or less intense for being called from those on earth. If they did not it would indicate a change almost equivalent to the loss of individuality. With broadened views they may recognize the inevitable process of events, and gain consolation by the briefness of earth life compared with the future when all the broken strands of love will again be united.

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"AS A MAN THINKETH, SO IS HE."

A Study of the Helpful Power of Right Thought.

Few there are who realize the truth of the above quotation, and until something awakens us to a consciousness of it, we will not understand that in it lies the key to unlock many seeming occult problems. We are told of nature's mysteries, and the old idea has taken such a firm hold of our mentality that we believe the dear Old Mother to be full of them, but when we begin to apply to ourselves the truth of the power of right thinking, we find nature's arena is an open book, from the pages of which we can read the law and how to apply it to ourselves. It seems to me there is no class of people so well able to verify this truth as are the Spiritualists who are seeking through a knowledge and application of spiritual law the growth which brings out and demonstrates the power of the soul of man. Could we realize that in man lies latent resources the same as we have found in the earth, and that no one, two, or a dozen people have a monopoly on the development of them, but that to all who will apply themselves to the study of the truth which nature is ever revealing in various ways, will come the evidence of the power of thought.

From my study of Spiritualism I find there is much individual work to be done, no matter what the position we occupy, whether that of speaker, medium or investigator; at least it seems to me such work should be done in order to gain the best results. Our investigation should lead us out in many ways. It must first establish the fact of intercommunication, and the continuity of life. Through this fact being established we find that the master minds of all ages still live and pursue their several courses of study, and that they are enabled under certain conditions to transmit the knowledge they obtain, in part at least, to us who still are "wearing the garment of flesh."

Now what are the necessary conditions for the transmission of knowledge? We all agree in saying there must be mediums, people possessing physical bodies through which the spirit forces work. Then if a body is necessary for this work since it requires an instrument through which the work may be done, it follows that the better the instrument the better the work. Imperfect work comes through imperfect instruments, and individual work should be begun upon those bodies which are our mediums while we bear them. They are the foundation upon which we must build to bring forth the structure we wish to rear, and if proper work be done I believe we can all come in touch consciously with the spirit forces which animate all things.

Now, in my opinion, we cannot all perceive the beauty of the invisible life around us, because of the density of our bodies. We need to so live as to rarefy them, spiritualize them, cause them to vibrate to high rates of vibration, then we can see and hear what now lies hidden from us. Then life would have a different meaning. The beautiful coloring of a sunset, the many and varied tints and wonderful shadings of a flower garden would be melodies as well as colors, and the waving grasses and wind-swept fields of grain would speak to us in a new language. Think you this is impossible? "Yes" because you have not changed your thought from the old ideas that have possessed you so long. We have not yet learned to think we can change these bodies, build them over, replenish and sustain them through strict adherence to some few simple rules.

We are not conscious of the amount of force a healthy body generates, for two reasons. One is, there are few perfectly healthy bodies now-a-days, and another reason is our force is unnecessarily expended in very many ways. Few have any idea of conserving their force, hence we waste, grow old and weak, falter and die or drop out of physical sight. These bodies are marvelous laboratories where a generating, refining and radiating process is carried on all the time in spite of the abuses heaped upon its machinery. We seem to have less time to care for these our "Temples of the Living God" than for anything else. When we learn the many ways in which we are exhausting our strength, I believe we will try to conserve and use it for a higher unfoldment. Idle, envious, angry, jealous or revengeful thoughts, grief, sadness or despondency when indulged in, waste and weaken, as well as an exuberance of good feeling, a quiet, even manner should be maintained. Our style of dress, manner of eating, our habits and practices all waste and weaken our force. Over-work soon leaves its effects upon the physical. I sometimes question the right of anyone to drive the human machinery beyond its powers of endurance, and bring on premature old age, to say nothing of weary hours of pain and suffering. The engineer who continues to drive the engine with an unsafe boiler, or with low water, or with certain parts of it out of repair, thus endangering human life, is, I believe, held guilty of criminal negligence when the accident occurs which maims or kills an individual; but the poor human engine is placed in incompetent hands and no one seems to think or care how it is being used, and because of misuses thousands of poor, crippled, deformities, physically and mentally, are born into an independent existence every year, thus gradually weakening the human race. Is it not time our bodies should receive some attention?

Now, to return to our text. We can be all that we will to be when we completely change our thought and through such change eliminate all the abuses of self, and learn to place a high estimate upon ourselves and our ability to do, and to be the divine man or woman, using force and nobility which will stamp itself upon our every act, remembering that the thoughts held in the mind show outwardly. I know we can change the form and the density of the body by allowing the spiritual force which is back of all things to work through the thought upon the physical body, thus causing it to become more sensitive and receptive to spirit forces.

I know by right thinking we can drive out disease and expel the habits and passions which hold us so firmly. I know by this same process we can grow toward the good and the beautiful. I know that while learning to conserve our physical force we have learned concentration to quite an extent without realizing it, and I know that when we can concentrate our thoughts, which is a force, we can overcome circumstances and change our whole life. I know that it is through such a process as this that our best and truest spiritual mediums are developed. I know that it raises us all to a plane where we can come in conscious touch with those in the finer, more invisible spheres of life, where the beauties and truths of a higher spiritual law will be unfolded to us, a revelation will be given to each of us which will be applicable to our own individual work, our mentality will be invigorated, our intellect illuminated, and our spiritual force will feel less limitation.

I know it fits us for the change of habitation when the Life Angel touches us and bids us follow him. I know the sorrows of a lifetime can be glorified and we can reach an altitude of thought from whence we can look back and say "All is well."

By holding in mind ideals and pictures just the opposite of the things which annoy and displease us, meditating on them and trying to grow toward them, we shall derive much benefit. By looking for the good side of a person's nature instead of the bad, we shall be able to find many things in his character to approve, and at the same time break ourselves of the habit of unjust criticism.

In conclusion, I would like to ask all to compare this system of right thinking and thus right living with the old dogmatic system so much in evidence as practiced by our Christian friends. Heaven if we make it; hell if we deserve it; both conditions for the now as well as for the hereafter.

Let us think right, live right and gain heaven.
EVA PAYNE HOPKINS.

A CLUB OF TEN!

Lyman Saunders, of Bloomfield, Ill., sends in a club of Ten Subscribers. Each subscriber gets an Art Magic, which alone is worth more than the one dollar paid, saying nothing of the fifty-two weekly visits of The Progressive Thinker. The one who gets up the club receives the book and paper free. Anyone can easily get up a club. No trouble whatever. Try it.

OLD EGYPT.

A Spirit Comes with Valuable Information.

In the month of May, 1897, I first met a Miss H., of this city under peculiar circumstances which I shall not here recount; and I often think when recalling the strange phenomena presented in our home circle since she became a welcome member, that her advent into it was opportune and timely, and that our meeting was designed by powers of a higher realm. Miss H. is a lady who has spent a number of years among the Spiritualists of Massachusetts, and it was there that she first became interested in the fact and philosophy of spirit return. While there she met a young man whose mother in her earth-life was a spirit artist. Among the many pictures which adorn the walls of their home in the suburbs of Boston, is one of an ancient Egyptian who gave the name of Yahn. The young man, during the handwriting of his mother's fading, and that of her productions photographed, and among them was the picture of Yahn, which eye-witnesses assert is an exact copy of the original. The young man presented to Miss H. a copy of Yahn's picture, and in a scene one night Yahn told her at any time she found herself greatly perplexed, to hold a short séance with his picture as a center-piece and he would assist her.

I had often heard her speak of this picture, and expressed a desire to see it. About six months ago she introduced it into our circle, hoping that it would aid us in our development. Almost immediately—in fact I think the first evening—she began to introduce into our circle, my little daughter, who was not quite ten years old, began by clairvoyance to minutely describe Egyptian scenes, and so accurate have been these descriptions that to my knowledge she has not made a single geographical or historical mistake, which, considering her age and lack of information, is very remarkable. These scenes continued for many weeks, and among the things observed through her occult powers, were the river Nile, with quaint, castles of heavy architecture along its banks, huge stone bridges spanning its breadth, pyramids of expansive base and great elevation in the lazy distance; the enigmatical Sphinx with its placid, feline looking work at its feet; the barren, fertile, sand storms of the desert waste; narrow street scenes in Cairo thronged with commerce familiar to tourists in that far-off land—all these came in for their share of minute description. One evening while sitting as usual, I thought that she had fallen asleep and stretched out my hand to arouse her, when a strange voice said, "Do not disturb her, madam." Imagine my surprise when I thus first realized that she was entranced.

This lasted for about twenty minutes. When I heard a voice say: "Good night, little girl," and she was once more among us in her normal condition. She then related that while entranced, she had seen a man, a woman, and a child, who crossed the Nile and entered the quaint stone castle which she had so frequently described. After entering an upper chamber she conversed with her ancient guides in their own language which she readily understood and employed. They told her that they had something of special interest to show her upon the occasion of her visit. A strong, stout, well-dressed man, consisting of a paste-like substance, contained in a bowl of peculiar form and fashion. The refreshment she further described as possessing a sour and sweetish taste, but withal very pleasant, after which they returned her to our midst, with a promise to come again.

True to their promise, upon our next sitting she was again entranced and taken to a spot of great historic renown, and which is visited annually by thousands of tourists for its external architectural beauty, but which I believe has not been found to contain a subterranean chamber. Passing along to a certain spot, they gave her to drink, when a strange voice said, "Do not advance onward and downward through earth and stone, they at last emerged into a huge, arched chamber supported by vast pillars, this chamber containing historic and peculiar wealth untold. Then bidding her to carefully note everything she saw, they said: "These things are just as our hands left them; we have placed here a heavy chain of iron, the purpose of which is to keep the idea of the immense value, but the time is ripe, the world needs it and you are the instrument." Passing their hands over the heavy stone coffins the lids came off and there exposed to view were mummies of kings and queens shriveled and yellow by the lapse of untold ages, yet the chamber was full of the odor of the perfume of the process of embalming. On huge stone pegs deeply set in the walls, were swords, spears, shields, helmets and other soldier trappings, the names of which were unknown to her. Standing, she could just peer over the rims of huge pots containing nuggets of gold and jewels resplendent in sparkling brilliancy; crowns and tiaras set with rare jewels. This chamber is carefully guarded by a ponderous stone door covered many feet deep with the drifted sands of ages, but which she is positive of locating from the outside. This door still contains its lock and key, and of this key I now wish to speak.

I shall begin by giving a description of Yahn as he appears in the photograph possessed by Miss H. A small wiry man, well advanced in years, with swarthy complexion, eyes deeply set, cheeks shrunken but thinly covered with a medium crop beard, wearing the garb peculiar to the Egypt of old, every fold of which distinctly shows, and over the left shoulder hangs a heavy chain from which is suspended a massive key. Miss H. observes this key at almost every sitting, and it seems to possess a strong fascination for her. From the necks of the five Egyptian guides of my daughter is pendant a large key, almost to the hem of the garment. I do not wish to mark in this connection that the rules for holding circles are strictly observed by us and every precaution employed to guard against obsession; that all evil influences and selfish desires are carefully eliminated in the object sought, and that we endeavor to attract from the realm of spirit only the

pure and good for the uplifting of humanity. Further, Miss H.'s little Indian guide, Sunset, in answer to questions propounded regarding the truthfulness of the foregoing revelation, told that she knew nothing in addition to what had been made known through my little daughter; that the spirits who had used her of her mediumistic powers occupied a sphere far in advance of her, but that the influence they brought was grand and uplifting, and that she felt we were perfectly safe in trusting them.

Should anyone versed in Egyptology possess information concerning the scenes herein depicted, I shall be glad to have the matter discussed through the columns of The Progressive Thinker. Anyone wishing to ask me a private question can have my address by applying to Brother Francis. There is much more that is interesting concerning the matter which for the sake of brevity I have withheld, giving only that which was requested by the guides. I await the opinion of the friends of truth.

EARNEST MOTHER.

SPIRITUALISTS' TEMPLE

A Beautiful One Purchased by the Michigan State Association.

To the Spiritualists of Michigan:
This property is located on Washington Avenue north, Lansing, Mich., the main street of the city, and is but eight blocks from the State Capitol building; street cars pass the door.
The lot is twelve rods on Washington Avenue and twelve rods on Jefferson street, being three large lots 60x198 feet each.

The building stands on the middle lot and is 40x42 feet on the ground. It has a finished basement under the entire building and two stories and an attic all finished in fine shape. It contains twenty-three rooms. It is plumbed for heating with radiators in each room. It is fitted for gas with chandeliers or jets in every room; hot and cold water, with baths, and water closets on two floors. There are magnificent chandeliers and beautiful mantels.

This property originally cost \$15,000. The Sisters of Charity bought it five years ago for \$8,000, using it for a hospital, but finding they could do better with it at a great sacrifice, they decided to sell it at a great sacrifice. The Michigan State Association have availed themselves of this opportunity and have purchased the same for \$5,000, to be paid six months from date. Mr. John F. Goff, of Wakeley, Mich., has subscribed \$1,000 and deposited the same in the City National Bank of Lansing, subject to the order of the trustees of the association, providing the other \$4,000 is raised within the six months required.

It is proposed to establish under the laws of the State, a school for the education and preparation of our magnetic healers and medical clairvoyants, granting to its graduates diplomas that they may do better work and be protected in their work, instead of being persecuted as now is often the case. That the Spiritualists and liberal people may have opportunity to employ competent and thoroughly prepared spiritual healers to treat their sick and suffering ones by natural and spiritual methods.

It is also proposed to establish a home in this beautiful place for indigent and worn-out mediums, where they may spend their last days in comfort. All know how much such a home is needed. We should each be willing to extend a helping hand to carry this laudable work forward.

In connection with this movement it is proposed to establish a school or college for the education and preparation of our speakers and mediums, in such lines as are needed. We all need to learn more of the beautiful laws governing mediumship, and our teachers should be instructed in these laws, and how best to teach them.

It is the desire of the founders of this movement to institute a school for the education of the teachers and principles of our beautiful philosophy. "Where are our educational and charitable institutions?" This question is often asked in a spirit of derision, and now is our opportunity to establish one more at least in the capital city of the State, where our State Association is domiciled.

This property will be known as the Michigan State Spiritualists' Temple, and used for scientific, spiritual and liberal religious culture, under the direction of the Michigan State Spiritualists' Association.

Dear friend, will you help this good cause along by subscribing liberally yourself and then taking the enclosed subscription list to each one of the friends in your neighborhood and solicit their subscription, great or small, and mail the same in postal order to:

MRS. MAY F. AYRES,
Secretary of the Michigan State Spiritualists' Association, 129 River street, Lansing, Mich.

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The remedies recommended are hygienic and botanic and of simple character. The book is a valuable one for the family.

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