



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

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ALIVE! NOT DEAD.

An Eloquent and Profound Spiritualistic Sermon from the Universalist Pulpit.

DELIVERED BY MISS EDNA M. McDONALD, THE BRILLIANT YOUNG LADY PASTOR OF THE UNIVERSALIST CHURCH, AT URBANA, ILL.

I hope you have all read again in your Bibles the story of the crucifixion and resurrection of Christ, because if you have you have the story fresh in your minds and are ready to follow out the story with me this morning. It is a beautiful story because the center and soul of all the action was the most beautiful character that we have any record of. We have thought so long and so intensely of that life that it almost seems as though we can see the beautiful, tender face of the Christ as he bent over his startled and bewildered disciples that sunny morning so long ago, we can almost hear the tender words that he breathed upon them.

He was the one who had to be strong and patient, even though he had so lately passed through death and bitterness, for his disciples were skeptical and doubtful, they were frightened and discouraged and scattered and that in the face of the fact that he had been telling them all the time that he would be crucified and would rise in newness of life to live with them forever. They did not comprehend his meaning. Even after the death of his body and the beginning of the fulfillment of his prophecy they did not grasp the meaning of his teaching. How could we expect it of them since we today do not fully understand and are only beginning to grasp the meaning of his spiritual life.

Now we are going to permit those who will to speak of the bodily resurrection of Christ. The bodily resurrection compared with the rise within us of new and

GREATER SPIRITUAL POWER, sinks into utter insignificance. We do not believe that the physical body which we now carry about will be retained after death. We do not see the necessity of its retention since God is so abundantly able to clothe the soul with a new and beautiful form not subject to disease and decay as is this one. Then we can scarcely use the word resurrection since that word implies a rising from the dead. We do not believe that

THE SPIRIT EVER DIES. The writers of the synoptical gospels do not affirm that the spirit of Christ was dead or that it was ever controlled by any physical power. If, then, the spirit does not die, there can be no resurrection from the dead. If there is no death then there is no resurrection. We grant that there is a death or change of the body; and that change is natural and inevitable. Not to be dreaded but welcomed as it opens a new life to the spirit, because then the spirit is no longer bound by the limitations of the flesh. It can rise to newer and grander heights unfettered by the natural laws that flesh must obey. The writers of the gospels evidently believed that Christ's physical body was incorporated in his new spiritual form. How that we cannot say since we do not know and have no way of finding out. It is more reasonable to believe that his body was removed and secreted while he appeared in a spiritual form to his disciples. We say this because Christ promised that we should all rise as he did and if there is one thing we know more surely than another it is the fact that our physical bodies pass again to the earth and are not to be a part of the growth of another season. That vegetable growth helps to sustain another physical life and we are therefore sustained and kept alive by the physical essence of preceding generations. It would certainly be an impossibility to separate the distinctive elements of such an existence since for centuries the earth has been enriched by the physical decay of her inhabitants. But a more reasonable and in fact the only reasonable belief left to us is that the spirit, the controlling motive power of our lives, leaves the body and is clothed upon with a new form adapted to its purpose as perfectly as this form is adapted to the purposes of this life. This I believe is what Christ's spirit accomplished from his own evidence, since he promised his disciples that he was in spiritual form by appearing and vanishing at will since he forbade Mary Magdalene touching him because he said, "I am in spiritual form." And this I believe will be the fate of us all, to live as Christ lived in a new and

BEAUTIFUL SPIRITUAL FORM, having cast aside the old husk as the butterfly casts aside its former shell and emerges into a new form more beautiful and more useful than the first form. Longfellow has beautifully embodied this thought when he seeking to comfort his own desolate heart for the loss of his little daughter, says, "There is no death what seems so is transition. This life of mortal breath is but a suburb to the field of vision whose portal we call death." Then if we refuse to recognize death there can be no resurrection from a state which never existed. It is life we must consider. All is life; and if we only realized it, the keynote of all God's eternal music was struck when human lips say sincerely that all is life—

THERE IS NO DEATH. There is change of particles of matter to be sure but the spirit within us always lived and will always live so long as its creator and sustainer lives. The spirit within is the spirit of God. When God ceases to exist then will the spirit die and not till then. Well, then you say Easter morning brings to us no message of good cheer. It means no more to us than does any day. Since Christ did not die was not

"BEHOLD THYSELF"

The white marble suddenly cured of hurt looked and saw reflected in a fountain near by a wonderful white angel with drooping wings and for the first time it knew itself. It had become a shape from the shapeless. There is a lesson in it for us to-day. There is a possible angel within us, and God, the sculptor, is bringing it forth. We do not realize that the angel is there, we must needs look into the fountain of God's being and find reflected there the possibility of our lives that we may no more cry out in agony at the sharp thrust at fate, but looking up with loving eyes, thank God for the hidden beauty within us and strive more earnestly to shadow forth that beauty to the world.

Each person lives two lives. We go about our work and play; we laugh and talk and jest; we are conscious, but all the time there is a consciousness within us that this is not life, neither is it our own identity. We live with people and are often strangers to them. We do not know the hidden life that is so much deeper and so much more satisfying. It

IS A SPIRITUAL LIFE

within us, and to the degree that we are able to bring this life to others to that degree do others love us. To that degree do we become magnetic and attractive. It is this life that gives us power to sway the minds of those we meet. Let us look at a famous orator. Let us take Mr. Ingersoll who is proud to boast that he is only physical and carnal, who scoffs at the idea of spirit. How is it that he moves our souls to answering thrills of harmony? Why, because he appeals to the deepest and truest things within us. He stands at his brother's grave and talks of immortality, and we thrill over his oratory because the man has unconsciously put into his words the plea of a stunted soul and our spirits go out in reply to his vague hope with the promise of certainty. He speaks of immortality and our souls answer. He pleads for the home with its purity and love and our hearts thrill in response for the love of home and wife and children is next to the love of God within us. No oratory thrills us unless it appeals to the best within us. Unless it touches upon the holy and sacred, upon the solemn and valued things of life, no oratory thrills another soul unless there is an appeal from soul to soul. No man rises unwept from his seat and with his tears streaming down his cheeks goes bravely up to applaud a sentiment or to sanction a plea unless he feels through all his being that that sentiment or that plea is the eternal right and cannot be moved. It is the spirit and

THE THINGS OF THE SPIRIT

that move and influence and fashion the lives of men. Cultivate the spiritual within you and you may hold in your hands the magic wand that with a single wave will turn hearts unto you and fill your life with all that is most beautiful and inspiring. As your inner and best self speaks through your outer self so will you have power to sway men's minds and lead them up to the good which you worship.

I have been newly impressed by the magnitude of the great love that Frances Willard inspired in the hearts of those who met her. A woman came into the temple to pray for her husband and throwing her arms around the cold clay of the modeled bust of Miss Willard, she pressed her lips to its surface and wept and sobbed out her heart's burden. What was it that inspired such love? Surely not her face and figure, for she was old and wrinkled, and over-dwelling, indwelling, abiding spirit of God that strengthened those brave and tireless hands of hers. Is it not worth while to have lived on this earth, to have brought forth so much love in humanity? From her better home I can imagine Miss Willard as looking back and rejoicing that God gave her so abundant a measure of his love to show to the world. No person ever inducted another into the life of the spirit, a greater strength of spirit, love and cleavage to the beautiful and the high and the holy. They appeal to the best within us and influence us because we instinctively admire the good. The spirit is strong within us, and as it strengthens and deepens it carries us along as on an ocean tide and we grow

BEAUTIFUL OF COUNTERTEANCE,

and because there shines from our eyes the secret joy of God's presence. If you wish to influence the lives of others for good; if you wish to be a power in the world; if you wish to inspire love for yourself and for the God you worship there is no surer way or quicker way than to cultivate the spiritual within you. Spirit is eternal; matter is temporary. Spirit is our possession and though we cannot see it, it has the power to overcome the material and lift us above the sensuous and changing of this life. It will soothe our sorrows because it whispers that sorrow will be no more. There is no cause for sorrow, for there will be no separation or mistakes. It whispers to us, fear not, for the grave has lost its power. The spirit does not enter the grave. There is naught to bind it. There is naught to dismay it, for it alone is permanent. O, let us begin to realize it now that we are spiritual, not material; that the good rules, not the evil; that

THE NOBLE IS ETERNAL,

not the ignoble; that death and sin and sorrow are servants of life and right and happiness. That we are living, not dead; that we are not dying, but that we will soon come when we will gladly lay down this mortal body and take up the body that is unchangeable and glorious. But that it will be a change so great in its possibilities that we will scarce know ourselves. In tears and sorrow the unbelieving disciples laid the body of their savior in a tomb. They had forgotten that he had told them they could not die. Their hearts were heavy within them. For never had man inspired the love that this man inspired and even that human love shrunk at the semblance of death. They straightened his pain-drawn limbs and tenderly wiped the blood-bedecked head and hands and feet; then in cool sweetoint-

ment and soft linen they softly laid away the body of their dearest friend.

And the Romans guarded the door of the tomb. But how can the material hope to

COPE WITH THE SPIRITUAL?

The sun rose that morning and the birds sang because the world was beautiful and they loved life. And Christ himself walked in the garden and sought his desolate disciples. All the glory of life shown in him. He was not dead. His love was just as beautiful and his power intensified. But the very highest and best of life is too good for common use, and with his face transfigured by celestial radiance the Christ who had shed no man yet had lived, blessed his loved ones and parted from them. But he left with us the positive knowledge that we, too, shall be transfigured by that same radiance, since we, too, have life. O, we love life! It is so precious. Lift up your heads and rejoice! Lift up your heads, ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in! O, sing daughters of Jerusalem! Sing a new song unto the Lord. For he is our God even unto the end of the world.

ROBERT G. INGERSOLL.

Why He Loved the Universalists.

To the Editor:—As you have bestowed upon your favored readers the sermon on His Noblest Highness, by that great poet of prose, whose tribute to my revered hero, Roscoe Conkling, is a sacred treasure to me, may I relate a little story Mr. Ingersoll gave me some twenty years ago?

As my husband and self were introduced to him, just before his impressive lecture on "The Mistakes of Moses," I laughingly said, "I think, Mr. Ingersoll, I could give you some points on Moses' mistakes."

He was surprised, but when General explained that I had married a Moses, he enjoyed the little joke. "Asking of my religious views," he said: "I have said, 'I like them, for when a little boy I got lost in the woods, and cried and wandered hungry and scratched by thorns and briars, when about sunset I emerged and found a log house near a spring. A big, old man, with a refreshing draught of pure cold water, a woman with grey eyes and hair, and in a neat blue calico dress, called to me from the vine-wreathed door."

"I hastened to her, and she gave me such tender sympathy, that I found my feet, fed me on bread and milk (after a generous warm bath), and when my hunger was appeased and my poor little heart comforted, she went to her bed and withdrew from beneath it the trundle-bed. Then while I noted tears in her kind mother eyes she took from the chest of drawers a little white night robe, and as she put it on me, kissed my forehead and said, 'You must sleep here to-night, in my little room, bed and night dress; he went away a month ago, to his Father in heaven, and we will take you to your earthly father in the morning.'"

"Then she had me say 'Now I lay me, and all at once it came to me to ask her if she belonged to my orthodox father's church?"

"Oh, no, indeed," she said, smiling. "Never. I am only a Universalist, my dear boy. We believe God so loves the world, all will be good and happy sometime."

"Thus, you see, I've always felt a tenderness for those people."

There was a moisture in the grand eyes, and a sweeter note in his wonderful voice, and to me who had lost a little boy, this was a poem which I sang to my soul and always say: "Robert G. Ingersoll is a loving father, and he knows God much better than those who attribute to him cruel and terrible, unrelenting, demonism, that would disgrace savages."

"Yes, Ingersoll will, (if he does not now) embrace our blessed faith. It will be given this master spirit of poetry, eloquence, liberty, and humanity to realize that such love as his great heart has cherished for his wife and children, the slave, the poor, for the deathless creed of 'Mercy and love,' must be

"ETERNAL as the hills the voiceless stars"

The world of shame, of so-called religious teaching, is moving, and the dawn of peace, hope and truth cometh. HELEN HENDALE RICH.

SWEET VIOLETS.

An emblem of modesty, pleasing to view, Concealed in the grass and watered by dew. 'Tis sought for by children when roaming around, And when 'tis discovered their shouts will resound, Startling the cows that are lying asleep, And green-groated frogs who are crying while mother at home is feeling at ease, And sings to herself while shelling the peas. It grows an example we should all imitate, If doing good deeds we should not relate. Or blazon them forth like holiday show, As being so good and pious, you know, Act like the flower concealed in the grass, Help all you can the fierce struggling mass Of poor humanity, bearing great woes, Concealing yourself, so that nobody knows. HENRY M. EDMISTON.

It does not take very much to convince the man who wants legislation to regulate the religion of the country, that he is a successor of the prophets—American Sentinel.

THE SPIRITUAL BODY.

Spiritualism Founded on Natural Facts.

One of the finest things about Spiritualism is that it is founded on natural facts of the universe which are patent to us while we are here in the flesh. That the founders of religion have used Bibles or oracles as the reason for accepting them, has given rise to miracle, and it was this element which led me gradually out of the church, before I knew what Spiritualism was. And the absence of it in miracle and the presence of the natural element led me into the boundless but sure field of Spiritualism. For this reason, when any statement comes to us from the spirit world, we at once conclude that those spirits were not conversant with those facts here, have not learned them there, and have been theorizing, as many mortals do, according to fancy instead of according to fact.

Great inductions have been made by master minds, which were not founded on particular facts, though the facts were found to accord with them. These were intuitions and were drunk in by great souls from the ocean of infinite intelligence at moments when the avenue was open between a finite soul and the infinite. Among these inductions, which are to be distinguished from the deductions of Paul, Linnaeus and Newton, are John's statement that God is love, Goethe's intuition that all the parts of a flower are changed leaves, and Des Cartes' superb generalization that it was the action of vortices that brought all worlds into form.

Philosophers are beginning to suspect that love is indeed "the greatest thing in the world." Goethe's doctrine regarding flowers is taught in the text-books on botany, and the vortex theory of world-forming has many adherents to-day, and will be taught as the natural basis of astronomy by and by.

When such inductions are presented to the world by those who imbibed them from the infinite fountain, some souls have known intuitively that they were true, but the average human mind is not always broad enough to receive them as first.

The vibratory theory is accepted by scientists, and Spiritualists whose tastes lead them into similar lines of interest account for natural action by the same law. We go, however, a step further than the ordinary scientist. He shows that effects are produced here and now by vibrations. Of course we agree with him regarding the here and now, but we also say that effects are produced there and then by vibrations, the vibrations being much more rapid than on the mortal plane. This is no new theory. It was applied by scientific Spiritualists to the spirit side of life as soon as it was discovered that it applied here. They did it by reason, and not necessarily because it was suggested to them by spirits.

A friend in Minneapolis used to say very earnestly, "What I want is to get into this vibration." The vibration that this truly advanced thinker craved was the more spiritual vibration by which we receive impressions from individual incarnate spirits, or drink intuitively from the encompassing ocean of infinite intelligence. Of course the fleshly body cannot respond to this higher vibration; and if we possessed that body only, we should be as shut away from the spiritual universe as if we were a prehistoric insect enclosed in a vast museum of amber.

But, most fortunately for us, we are not thus "cabin'd, cribb'd, confin'd," as we have also a spiritual body, and it is through this and by means of this, that we can communicate with the incarnate and the decarnate can communicate with us.

We declare the existence of the spiritual body, not on the word of any decarnate spirit. We found it on the ranks of the well-known and proved facts here on this mortal plane. Among these natural facts may be named the feeling in an amputated limb long after it has been severed, the fact that many look down on their own fleshly body that they have left for a little while; the fact that many persons have been seen at a distance from their mortal form; the general facts of mediumship which it is too late in the day to deny; and all the phenomena of clairvoyance, clairaudience and clairsentience.

When I feel the loving hands of my mother, whose earth body was buried in 1845, I am not so unscientific as to think that I sense them with my fleshly body. I feel her spiritual body caressing me through my own spiritual body which I possess here and now, having attuned to some degree the power of edging out of temporarily leaving my fleshly one through the methods described in my book, "The Bridge Between Two Worlds."

These, and millions of other experiences of truly spiritual persons, harmonize reasonably and naturally with the present existence of a spiritual body. Of course materialists deny its existence because they are materialists. And when persons who call themselves Spiritualists deny this truth, thereby denying the well-known and proved facts of clairvoyance, clairaudience, and clairsentience, we feel sorry for them, because the materialism which they have not yet outgrown has blunted their spiritual perception.

We claim that what the materialist calls assumptions are founded on natural facts just as clearly as anything in the world about us. He says that we know that physical things exist because we often received it if we were not for the dogmatic, suspicious, too positive attitude of the investigator in the presence of a genuine medium, which is not un-

likely because we apprehend them with the sense organs of the spiritual body, and that we know in this way that we possess one. I suppose the most sturdy materialist of them all does not claim that it is the eye that sees and the ear that hears. Well, the thing that sees through the eye and hears through the ear is the very same thing (if we may call it so) that sees through the spiritual eye and hears through the spiritual ear in the case of one who is spiritually developed. There is as much proof in the one case as in the other.

And, as we hear because the auditory nerve responds to certain vibrations on the mortal plane, and see because the retina responds to yet more rapid vibrations on the same plane, in like manner do the auditory and visual organs of the spiritual body respond to the far more rapid vibrations that characterize the decarnate plane of existence. And the proof is that when we see clairvoyantly a spirit person or a spirit color, our physical eyes may be closed, and yet we actually see as vividly as through the fleshly organs of sense. Only those who have seen or heard in this way can know that this is so.

With regard to seeing colors, and knowing a spirit by his characteristic color, we say that just as scientists have shown that certain colors appear with different feelings and natures, just so does something corresponding to this same color appear on the field of the spiritual vision when different feelings or natures are manifested on the spiritual plane. This is one of the instances in which Spiritualists have preceded scientists, for clairvoyants recognized certain spirits by the color that appeared, long before scientists discovered the connection between the moral nature and a color. Dante did the same, and recognized certain exalted spirits in his Paradise by the color of their light.

I do not say that my mother manifested me in a beautiful purple or violet, because she now vibrates at the rate of some fifteen billion times a second, which is the scale of violet on the mortal plane. But I do say that as violet requires the greatest number of vibrations of all the colors that can be seen by the human eye, just so does my mother, who is a very advanced spirit, vibrate to a degree that manifests a tint that corresponds to violet, and that is recognized by me as violet, through the sensitive visual organs of my own spiritual body.

Let us not deny our spiritual bodies. Let us on the contrary develop them and all their powers while on the mortal plane, so that we can use them more effectively when the cumbersome flesh drops away and leaves the soul clad in its more ethereal frame. So doing we can realize while here the words we sometimes sing:

"The angels come and walk with me, And sweet communion here have we, They gently lead us by the hand, For this is heaven's border-land."

ABBY A. JUDSON.

Arlington, N. J.

A GREAT TRUTH.

What I Am Thankful For.

The Rev. M. J. Savage uttered one of the greatest truths that ever man uttered when he said in his Easter sermon published in The Progressive Thinker, "One of the earnest enemies of Spiritualism is its may dishonest practitioner, the fake medium, or the people who cover him up, through any personal favor, or as they mistakenly think, for the honor of the cause and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money, coined from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive, and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money, when a person will do that I do not believe there is anything on the face of the wide earth too mean for him to do."

Every true Spiritualist ought to, and I believe they will and do, say "amen" to the above and say it very loud. The Spiritualist who is the meanest of all shades of mean, is the one who takes money from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive, and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money, when a person will do that I do not believe there is anything on the face of the wide earth too mean for him to do."

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The chief object of all good governments should be the protection of all the natural rights of their constituent members.—Alexander H. Stephens.

Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with.—Drummond.

Likely to cause unsatisfactory communications.

I thank The Progressive Thinker, our writers, lecturers and thinkers for the good work they are doing, and for their loyal assistance to the spirits in organizing the true Brotherhood of Man and fitting him for companionship with the angels. Ney, Ohio. U. G. FIGLEY.

LIFE A SCHOOL.

Teaching by Precept and Example.

You will, as you proceed in your investigation of the great truth of life everlasting, meet with many obstacles and barriers, that, at first, may seem unsurmountable, but do not be discouraged, or faint by the wayside, for I assure you there is a golden opportunity awaiting you, and the time will come, at no far distant day, when your efforts will be crowned with success, and Spiritualism will come forth in its true light, the light of the world. For ages past Spiritualism has been investigated and proven beyond a doubt, but since this world was formed and man was placed thereon, there have been frauds, the first man created was a fraud, and so it is at the present time; man's gross nature will develop, and some are so constituted that they are unable to resist the evil influences that surround them, consequently the frauds that are perpetrated on Spiritualism; but, if we will go back a little, we will find that frauds were perpetrated in the days of the Nazarene, even to the apostles of life. Nature has endowed all individuals with their own creative power, and a desire to investigate and develop their reasoning faculties to judge for themselves, and to try and work out their own salvation. Some are traveling by one route, and some another, but the destination of all is the same, the world beyond. And I want to say to you, my friends, that many who are journeying so joyously assured in their own minds that they are in the right path, will find when they pass on, a great surprise awaiting them, and their life-work on earth all for naught, but that they are compelled to begin at the lower rounds of the ladder of success, and work out their own individuality."

Oh, my friends, be not weary in well-doing; lend a helping hand to those in sorrow or distress, either of mind or body, for we are all suffering the sufferings of humanity on earth, you are raising for yourself monuments of your own individuality in the bright beyond.

Life on earth is a school of progression from the cradle to the grave; it is merely a primary department, to develop and prepare one for the next higher grade in the spirit-world.

How important then that the teachings and influences in that school be pure and unadorned, that we may be permitted to enjoy the blessing of assisting some one who is in a lower grade than we. All are made with common sense, unconsciously, teaching, and being taught. The example of one's life, and the path in which one treads, are merely what one is teaching another. Be careful, then, that you may keep out of the narrow path of orthodoxy, where many are seen but few are chosen, but keep in the broad and open path of liberality where you may go on and on, throughout all eternity, assisting many who follow after you, casting none aside, but where all may enter and dwell in peace and harmony. Strive to gain a knowledge of the spiritual as well as the material existence, for when you enter the spiritual you will find that life for you has just begun.

Nature has endowed each individual with faculties to investigate, and satisfy his own mind with the truths of life and a future existence. There are millions of books printed containing the belief of some person, each claiming to be the true belief, and still as opposite as the two poles of a battery; so, to persons who depend wholly on what they read to form a foundation for their belief, it is rather overwhelming and unsatisfactory, consequently I say, each and every one must work out his own salvation, and it is deeds, not words that help you. No matter what his belief is, make it known by his works alone, and it is the good qualities a man possesses that work his redemption. A worthless kernel may be found in a finely formed shell.

That is a fraud that does not cling to Spiritualism, either; it is the individuals that are the frauds and not the belief they entertain. So it is that when they enter the spirit world the belief is left behind, for a certainty is gained, consequently the fraud is left and the true individual remains with a desire for knowledge, and ready to work for the good of themselves and others, and there they find many who have passed to a higher grade, glad to come and assist them to greater achievements in this vast sphere of knowledge, where we may go on until perfect happiness is attained, and success is gained in that blissful security and knowledge of a life after death.

MRS. ADDIE WRIGHT.

Athens, Mich.

The Illinois State Spiritualist Association.

Will all chartered societies of the Illinois State Spiritualist Association in sending per capita tax to me, please send them either in post office order or express money order, making all post office money orders payable at post office station 60.

ELLA M. JOHNSON, Sec'y. 1137 Harvard Avenue, Chicago, Ill.

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GENERAL SURVEY.

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

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:—Each contributor is alone responsible for any assertions or statements he may make. The editor allows the freedom of expression, believing that the cause of truth can best be subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS:—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Henrietta Straub writes from New York: "Art Magic greeted me when reaching our destination. Thanks for prompt attention. The few quiet moments allowed me to rest, and I was interested in studying this remarkable work, which to my judgment at least—bears the stamp of a Gospel of Spiritualism." Combining scientific truth with true spirituality, it seems destined to disperse the many contradictory or idle fancies that cloud the horizon of Spiritualism, and expose its progress. Hoping that this generous dispensation may reach thousands of earnest investigators and be a staff and blazing torch to them."

The Constitution of Atlanta, Ga., says: "Mr. George Augustus and Miss Della May Avery were married by Mrs. Loe F. Pryor, the principal medium of the Spiritualist church of Atlanta, last night before a large congregation. The ceremony was a very pretty and interesting one, and the enthusiasm shown by the audience to see the first ceremony of the kind ever performed south of Baltimore was manifest. The members of the congregation stood in chairs while the ceremony was being performed, and so crowded the aisles during the preliminary talk by Mrs. Pryor and just before the marriage ceremony, that the bride party could scarcely get into the small hall which is the place of worship for the sect."

A. A. Kimball writes from Ft. Worth, Texas: "We desire to notify you that our dedication will take place on the first Friday, Saturday and Sunday of June, on account of Mrs. Richmond's not being able to be with us until that date. We extend a cordial invitation to you and all friends of the cause through you to be present with us if possible. We have reduced rates at one or two of the hotels for lodging and meals, and will do all we can to make the guests of the occasion comfortable and happy. The State Association will in all probability meet at the same time and hold their convention."

J. W. Dennis writes from Buffalo, N. Y.: "There are three splendid spiritual societies in Buffalo now and all three are doing well. The First Spiritual Church, Moses Hull, speaker, corner Prospect and Jersey street, is the oldest and as Mr. Hull and Mattie, his wife, are engaged for the next year, the success of this society is assured. The Buffalo Spiritual Society holds forth at corner Eagle and Cedar streets, with Mr. E. J. Chase, president and his good wife as test medium. They draw fully as good audiences as Moses Hull does, on all account of the good tests of spirit presence given by Mrs. Chase. The Queen City Society meets at the old A. O. U. W. hall, corner Court and Main streets, with Mrs. Jennie Ehle as president, and Miss Gussie Taylor as test medium. This combination draws well, just as well as the others do. Both the Buffalo and Queen City societies hold meetings upon a social basis, and many of the audience are invited to take the platform at times. A good and substantial supper is served at both halls and generally harmony prevails at all of our societies. Buffalo is now well up in the Spiritual ranks. May she hold her own forever."

H. H. Scoville writes in reference to Miss Thomas: "The writer attended, Miss Thomas' meeting Sunday evening, May 6, and listened to her lecture on the Opening of the Seals, from Revelation, 6th chapter, and what followed thereupon. Concerning a prophecy to the end of the world. Quoting verbatim the description of the horses, and those that sat on them, she drew comparisons between them and now, saying that all John saw was symbolical, and came to him just as it is given to mediums at the present time, and if he had had no interpreter he would have seen where Diogenes was when his light went out. But, Mr. Editor, every one of the scenes she saw and described have taken place by this 13th inst. The first she saw was a new, large and well-armed army in the Philippines of natives of which our generals had no knowledge. Monday morning papers, 8th inst., brought us the news of the truth of what this medium saw. And in this army she saw four women dressed in men's clothes, who are being used for the disaster (I use her language) of two ships, and I see one of the ships blown right in two. (This part of what she saw I haven't seen published). Then she saw a woman in a brown coat, and now I see an explosion of dynamite, and a house blown up; giving a vivid description, ending by saying it was done by women. The Monday morning papers

brought the news of the blowing up of a saloon in Portland, Ind., by dynamite. It remains only to show that women were the perpetrators. Keep tab and see. Next, I see a railroad wreck and great loss of life. This description was painful to listen to, but it was fulfilled in Pennsylvania, Wednesday. Now I see a mob right here in Chicago, but no loss of life. We had it at 22d and Blue Island avenue, Saturday, 13th inst. She closed by saying she saw the death of one of America's prominent citizens and politicians, and his death would bring trouble to many. Saturday papers brought the news of R. P. Flower's death, and Sunday papers of victims to the tune of a hundred millions. Then she described a cyclone and great destruction of property with loss of life."

Dr. John Duncan Quakenbush, emeritus of the University of Columbia, is the latest convert to the occultive power of suggestion—the vital principle underlying hypnosis. After a series of important experiments he has become convinced that suggestion may be employed to great advantage in curing disease, alleviating pain, breaking up harmful habits, and educating children. He predicts even that it will be helpful in the treatment of the insane.

Will C. Hodge has the following camp engagements for the season: June 27 to July 3, at Ottawa, Kans.; July 15 to 22, at Lake Brady, Ohio; July 24 to Aug. 7, at Franklin, Neb.; Aug. 10 to 27, at St. Joseph, Mo.; Sept. 10 to 16, at St. Joseph, Mo.; and is open for engagements in any locality for the fall and winter months. Address for dates and terms, 40 Loomis street, Chicago, Ill.

T. D. Kayner writes: "Mrs. Isa Wilson Kayner has just returned from Martindale, Ill., where she held good meetings, notwithstanding the severe storm of Sunday, Saturday, the 20th, she leaves for Burr Oak, Mich., for a short time, and would like to hear from our friends in that section of the country as she would like to be here until the opening of the Grand Rapids (Mich.) Camp, the first of July. Address her at Burr Oak, Mich."

Mr. Hartman writes from Washington, D. C.: "The Progressive Thinker contains priceless jewels of truth."

Virginia Barrett writes from Montreal, Canada: "My labor in this city is done for the present. I came here a month ago, and found much to interest me. The society is not yet a large one, but we hope that it will grow in the future and become a power here. Mr. Dawson, the president, with a few others, keep up the work. This is a church-ridden city. Last Sunday I counted from the Journals 104, not 280 churches. One smells them on entering the city. Church of England comes next after the Roman. I spoke on capital punishment, and found a large number against it. Quite a number of voters gave me their names, to be used if I succeeded in organizing later an 'Anti.' But I did it more to start a thought wave; some one may get it who is stronger. There is need of reform work. I shall return home for a long-expected rest. Hoping that these months of hard experience have resulted in some good. When again I take the platform, it will be for general reform work, with my cause. Any one desiring me for full work, can address me at 819 E. 10th street, Indianapolis, Ind. I thank the friends who have shown me kindness and justice."

F. W. DeTray writes from Quincy, Ill.: "W. F. Peck, of St. Louis, was to labor in our city during May. He came and gave his first discourse May 1, to a small, but appreciative gathering, and Sunday, the 14th, afternoon and evening. His lecture on 'Spiritualism: The Coming Religion,' was a perfect gem. But, alas! what an indifferent people we are! In our ranks, who would like to be Spiritualists only for the phenomena they may see free; yes, absolutely free! As for taking a paper devoted to Spiritualism, they may keep in touch with progress, they act as though they never heard of such an absurd idea as that. We have started a society here which will be known as the First Spiritual Church of Quincy, with officers as follows: W. F. Anderson, president; Dr. F. W. DeTray, secretary; and F. W. DeTray, secretary. We have a small, but a determined membership which we hope to enlarge to such proportions that we will absorb the orthodox members that are worthy to travel under our banner. I am informed by Dr. Bachor that twenty years ago they could count some perfectly satisfied with Spiritualism as demonstrated by the phenomena, but where are they now? I would like to know. We invite all who read this, to meet at the city hall, and let them enlist and put their shoulder to the wheel, as we have a load equivalent to an eleven-horse load, and only one horse to pull it. Let us unite and stand out for the principles and truth our phenomena represents, that we may be more closely in touch with each other, and accomplish our aim. Our grand, solid, universal religion is founded on facts which cannot be broken down, and each and every one will be better for helping to be instrumental in doing one good thing at least in our short stay on this plane."

The Reporter of Leadville, Col., contains the following in reference to the grand work of Charles Brockway: "A very curious exhibition was that given in the city hall last night by the spiritual medium, Mr. Brockway. A large and interested audience was present and the medium certainly surprised them. Many persons present wrote questions on a card addressed to some dead friend and sealed it in an envelope with no address on the outside. The medium would pick up an envelope, clasp it, and then, after a few moments, the answer. He would then throw the envelope into the audience, for the one picking it up to open and read, which invariably showed the answer to be pertinent to the question. In some cases the question had been written on a piece of paper, a blank paper being enclosed for the reply. In that case Mr. Brockway would have some person in the audience hold the envelope with him a minute or two and then direct that the contents be read. In such cases the answer would be found written on the enclosed blank. In talking to a reporter to-day the medium said: 'When I pick up an envelope and the audience becomes hushed I hear the voice of the spirit behind me, resembling a voice in a telephone. When all present are perfectly quiet and interested I am loud and distinct, and the reverse when they are inattentive. When they are inattentive the answers seem to be written when a blank paper has been enclosed for that purpose' he was asked. 'It resembles pencil writing, and is in the color of the clothing of the person in whose pocket

it has been carried. In my office the paper will sometimes be laid on the carpet and in that case the writing will be in the color of the carpet.' 'Is it possible that the answer is drawn from the mind of the questioner?' 'No. The answer often speaks of something the questioner is totally ignorant of. And then, too, the question may have been written at home and the questioner not in the hall, having sent his question by some person ignorant of its contents.' Next Sunday evening Mr. Brockway will hold forth in the Weston opera house."

The News of Chattanooga, Tenn., speaks of Mr. Prior's ecstasies as follows: "The ideas advanced were so novel and unexpected that many of the thinkers present were taken completely by surprise. This scribe has listened to the utterances of many of the best pulpit orators, and it is only justice to say that the efforts of Mrs. Prior last night equaled anything ever heard from the former source."

C. F. Cole, a comprehensive thinker, living at Doughtyville, Mich., would be pleased to exchange correspondence with some worthy people who would like to exchange thoughts with him on subjects of special vital importance.

Mrs. M. A. Hancock writes from Cliftondale, Mass.: "For the last two years we have been holding meetings at the house and in the grove back on the side hill, getting mediums from Lynn or anywhere we could. Many were interested and we hope to continue them."

G. W. Kates writes from Grand Rapids: "Mrs. Kates and self are having excellent meetings here, and are engaged for the Sundays of May and June, when the local camp-meeting commences, for which active measures are being taken, and promises a success. The meetings are managed by an energetic committee and are attracting the better classes. The 'beer garden' meetings are not permitted, and have too long been the local nuisance. In private, this association work now active here is upon the plane of the 'higher Spiritualism.' We have—some open time in July and August and next fall and winter. Address us 182 Gold street, Grand Rapids, Mich."

Mrs. B. J. Hall writes from Grand Rapids, Mich.: "The Ladies Aid of our society are going to have a bazaar at our camp. Any articles donated will be gladly received. Any articles placed on sale on commission will be gratefully received and returns promptly made."

T. J. Haynes writes as follows of a lecture delivered by G. W. Kates at Grand Rapids, Mich.: "Was a masterpiece of effort and highly interesting. Mrs. Kates gave some excellent demonstrations in psychometry. She also delivered a brilliant lecture in the evening to a large and attentive audience. They will remain with us until after their engagement at our camp (about July 15). They have completely won our respect and esteem and I prophesy they will do a grand work for the cause in our city."

T. Martin Maurice writes: "The dawnings of the 20th century is now about to proclaim to the world more loudly than ever before the truth of the philosophy, and we as Spiritualists should be on the alert to let the world see that we are at least in brotherly and sisterly feeling one for another. We as Spiritualists should show the waiting world how we can be to each other in unity and harmony, and rest assured friends if this is done much more good will be accomplished for the cause. We should show our orthodox friends that to be a Spiritualist does not imply that we are averse to the powers of darkness (as so many appear to believe), they should be made to believe and see that our conduct and brotherly feeling one for another could not possibly have any relation to evil spirits."

Milo R. Smith writes as follows in reference to an article by C. H. Murray: "Let me, as one who has been a Spiritualist since 1855, thank you for your article in The Progressive Thinker. Indeed, my friend, Spiritualism is healthy! I am now 60 and know that Spiritualism has done so much for me. It makes me joyous and so happy. All my forces are active, and love and goodness have driven out hate and malice and bad thoughts. Why, our blessed philosophy tells us to be good, to be noble, to do good, and our every-day experiences tell us that this new life is truth. The future is so bright, hope is high. We are taught that we make ourselves, and that we have the possibilities to be a god! Were I a writer I would like to tell the whole world of and about this great religion or philosophy. The world should know it. What a relief to the weary and a rest to the oh, how happy we should be and how we (as Mr. Richmond says) should strive to help others."

J. Osborn Lunt writes from New York: "Yesterday was a delightful May Sunday, and in the-morning a party of friends and myself went to the Church of the Messiah to hear Rev. Minot J. Savage. My friends and myself arrived an hour before service, when we found the church crowded, many glad to find a corner to stand. This only shows how hungry people are to hear something that will help them, and we are led to the position he holds. He is a veteran Spiritualist, his heart is in his work and he is indeed an example of true Spiritualism. Withal there are harmonious people. Officers and members working untiringly in one grand endeavor to promulgate the cause they so nobly espouse."

E. W. Sprague writes: "We close our meetings here for the season, May 28. Then go to Mantua for a week; then on to Meadville, Pa., to attend college commencement the 8th of June, at which time our daughter will graduate as a Unitarian minister. Spiritualists have no schools, so they must not blame me for sending my children to the best, or the best and most liberal school on earth. We go from there to our home in Jamestown for a vacation. I have only been home four days since last July, and shall be glad to rest."

The New York State Association. The second annual convention of the New York State Association of Spiritualists will be held at Saratoga Springs, in the Town Hall, Friday, Saturday and Sunday, May 20, 21 and 22. The first session will be held on Friday at 10 a. m. The second session of officers will be held on Saturday at 10 a. m. The third session of officers will be held on Sunday at 10 a. m. A fine array of talent will be present in music, speaking and mediumship.

Prof. Harrison D. Barrett will be present on Friday and Saturday. All Spiritualists are cordially invited to come and join with us in making our State Association strong and aggressive for the right. Individual membership is one dollar per year.

Arrangements have been made with two of the hotels for board at one dollar per day. The association headquarters is at the Washburne House. Address all applications and inquiries to HERBERT L. WHITNEY, Sec'y., 933 Madison St., Brooklyn, N. Y.

"Commentaries on Hebrew and Christian Mythology." By Judge Parley B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In comparison with the best what is needed on the subject. Paper 75 cents. Cloth, \$1.50. For sale at this office.

its special report on the slums of great cities. This work was left in July, 1893, to accept appointment under the new law as Chief State Factory Inspector, a position never held in any other state by a woman.

Rev. Harry J. Moore is open for engagements for the months of October and November 1899. He would like to correspond with societies in regard to being employed for those two months. Address him at 4707 S. Madison street, Muncie, Ind.

Mrs. C. O. Wilson writes: "Mrs. B. Keigwin will be at 1195 Jackson Boulevard, on next Sunday, May 21, for a visit of pleasure to two friends, and would be pleased to see any true Spiritualist of anyone interested. She is considered one of the very finest mediums, and will convince and satisfy anyone who will give her a call, and it is all done in light. I am so anxious for the people here to know what she can do, as it will undoubtedly help the cause."

W. J. Haynes writes from Maine: "Among all the literature I read, The Progressive Thinker stands at the head."

Geo. W. Morse writes from Reading, Mass.: "Hoping you may have a bounteous yield from your well-cultured harvest field, where brambles choked the extended plain before you sowed the golden grain. Once witches decked New England's shore, and 'round their necks death warrants wore; but now the hills and waves declare, no more red signals anywhere."

The Gurley cottage at Mt. Pleasant Park Camp, Iowa, has been purchased by Mrs. Georgia Gladys Cooley. She will be there during the session of this popular camp.

C. E. Sanders writes: "Your premium list is too tempting for me, therefore I will be under the necessity of subscribing to The Progressive Thinker a year in advance, in order to get them. I very much enjoy your paper and premiums."

Thos. H. Hartley writes: "Mrs. Georgia Gladys Cooley, pastor of the First Church of the South Side, gave an eloquent discourse last Sunday evening at 77 Third-street upon the subject, 'Rural or Cremation, Which?' The lecture which was greatly appreciated by a large audience, was concise, and it was clearly demonstrated upon scientific and other reasons why the latter should and would in the near future be the general custom of disposing of the bodies. Mrs. Cooley, under Mayflower's control, afterwards delighted her hearers with a number of spirit messages with her usual convincing proof of spirit return."

Mrs. A. W. Bloom writes: "The Spiritual Fraternal Society gave a bazaar at Belden Hall, Lincoln and Belden avenue, the 27th, 28th and 29th of April, which proved a perfect success, both socially and financially. The society will give a May party at Schunacker's Hall, Forty-seventh street and Ashland avenue, Saturday evening, May 27th. Admission, 25 cents, including supper. A cordial invitation is extended to all. Good time is assured. Care run up the door all night, so there will be no trouble getting home."

E. W. Sprague writes: "Camp-meeting dates for the coming season are not all taken. Parties wishing my services as lecturer and platform test medium, please address me at 600 East Second street, Jamestown, N. Y."

J. C. F. Grumbine's new address is 1719 1/2 West Genesee street, Syracuse, N. Y. He will lecture in Chicago at Steinway Hall in November and possibly December of this year.

Jacob Doerr writes: "Art Magic and Occult Life of Jesus to hand. I am well pleased with both books. I cannot thank you enough for your kind liberality for the human race."

Mary W. Guest, corresponding secretary, writes: "The Spiritualists' Home and Aid Association will hold its next meeting at the home of Mr. and Mrs. Druliner, 93 Bowen avenue, Tuesday evening, May 23, at 7:30 sharp. All are cordially invited."

J. C. F. Grumbine, Syracuse, N. Y., has opened his lecture course on Sundays at 10:30 a. m., and 7:30 p. m., in rooms 430-432 University Block, where he will serve through May, June and July.

Correspondent writes from Louisville, Ky.: "Anna E. Thomas, lecturer and platform test medium of Newport, Ky., will dedicate the People's Spiritual Church of Louisville, Ky., May 21, 1899, and ordain Mrs. Mary Mann (wife of the secretary, W. C. Mann). She is a medium of great promise, who has been a faithful worker for the cause for many years. Her husband, Mr. Mann, was unwilling in her efforts to raise funds to purchase the church, and it will be a fitting tribute to her sterling worth to bestow this honor upon her on this occasion. The People's Spiritual Church certainly has a most worthy president. Mr. Val Speed, who gave his check for a very large donation, and who does not stand to the position he holds. He is a veteran Spiritualist, his heart is in his work and he is indeed an example of true Spiritualism. Withal there are harmonious people. Officers and members working untiringly in one grand endeavor to promulgate the cause they so nobly espouse."

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

TRANSITION OF THE COUNTESS ELENA MAINARDI.

Il Vessillo Spiritualista records with deep regret the passing away quite suddenly, at Pisa, of that earnest and enthusiastic Spiritualist, the Countess Elena Mainardi. Born in Russia, she was the niece of Field Marshal Bismarck, the first Governor of Poland, Visiting Italy about twenty years ago, she married Count Giorgio Mainardi, captain in the Italian army; and the circumstances under which they both became convinced of the glorious truth of spirit return, and spirit communion, are thus related in the December number of the Revista di Psichici.

They were staying at Verona with their friends, the Baroness Abignente when the conversation turned upon Spiritualism, which Abignente, being already a fervid adept, begged the Countess to inquire into. She could not refrain from a burst of merriment, and exclaimed: "Is it possible that a sensible man like you can put any trust in those pretended mediumistic phenomena, which can only be the products of fraud and trickery?" Abignente entreated her not to dismiss the question with such unmeaning phrases, but to study it experimentally. The Countess read some books on the subject, examined into it, was struck by the beauty and reasonableness of the doctrine, and wished to investigate. After not less than seven sittings the table began to move. Abignente asked of the unknown intelligence, "Will you say if there is a medium among us?" "The reply came, through the table, 'Elena Mainardi.'"

The table inclined towards the Countess, by way of salutation, and rapped the name of 'Elena,' the Russian diminutive of Theodore, which was the name of a little nephew of the Countess, who had died a few months before at Nice. The Countess asked: "Where does his body lie?" "At Nice."

"In the Russian cemetery?" "Yes."

"Was it buried far from that of my brother Constantine?" "Very near."

The next day the Countess wrote to her sister-in-law at Nice, to inquire if the grave of "Elena" was near or far from that of his uncle Constantine, and that lady replied, "Very near it; just a little below it."

Subsequently the Countess had the opportunity of taking part in some interesting phenomena at the Spiritual Academy in Rome. After one sitting, at which some direct writing was obtained, the celebrated physiologist, Professor Richet, exclaimed in his presence, "I am afraid the great problem of spiritualistic phenomena cannot be solved by science only."

At some interesting sittings held with Eusapia Paladino, luminous phenomena were obtained through her own mediumship; but more notable still was what occurred at Florence in the winter of 1896, in the presence of her husband, General Cugiani and his wife, of the Baroness Rosenkrantz, and of Dr. Visani-Scozzi, by the light of a small red lamp.

"The Baroness Rosenkrantz," she wrote, "who was standing behind me, made magnetic passes over my head and shoulders, when my husband, who was in front of me, exclaimed, 'My wife is no longer visible!' and General Cugiani, who was seated by his side, said, 'The Countess has disappeared!'"

Dr. Visani-Scozzi stated that he could not see me, but that there was a dark column in my path, and that he perfectly well felt my expressions of surprise, but I felt incapable of uttering a word, although I could see the persons present. These continued to ask, 'But how did she melt away? When, all of a sudden, I appeared! It was no longer myself; and my husband, in alarm, cried out, 'This is not my wife!' The Baroness Rosenkrantz, leaning over me, remarked, 'I recognize Elena Blavatzky.' She disappeared and I, returning, was recognized by those around me, to their great satisfaction.

The Baroness now seated herself in front of me, and said, 'Look at me attentively.' After a few seconds I saw that lady's countenance become a young girl's, and she is no longer young; it was that of a beautiful woman of about twenty years of age. I thought it must be an hallucination, and I turned to Visani-Scozzi to ask him what he saw, and found him motionless, staring at the picture with wide open eyes, as he remarked to me, 'It is a young lady whom I knew twenty years ago!'"

[Phenomena of this kind are perfectly familiar to every gifted clairvoyant. The controlling spirit envelops the medium in his or her aura, so that the control alone is visible. Not infrequently the spirit of the medium is seen standing by his or her place in the room; but sometimes it travels in the interim and will afterwards describe what it has seen or heard during its absence. The present writer is not a clairvoyant, but twice in his life he has witnessed this phenomenon. In each instance the medium was a preacher in the pulpit; but knowing nothing of Spiritualism, he concluded that what he saw, not momentarily, but persistently, must be a visual delusion.]

Her captain, the Devil, is dead. The National Lyceum. I see so little stir being made for the National Lyceum, that I desire to occasionally urge local lyceums to organize and charter. The October convention in Chicago is not very far away, and local lyceums may soon close for the summer. A good public work can be done only by each lyceum obtaining a charter and then send a delegate. The charter costs only two dollars. The secretary says that local lyceums are asking for lesson leaflets, song sheets and other helps. These can be secured only by the National Lyceum being able to publish; and that can be done only by obtaining local auxiliaries and public contributions.

Personal members at fifty cents each will very materially help—and the many Spiritualists who love children should join this unit. Address the Secretary, Mrs. Mattie E. Hull, 359 Normal avenue, Buffalo, N. Y. Send for a copy of the National Lyceum Constitution. G. W. KATES.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherefrom to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

"Wedding Customs." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, with other matters in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Unitarian. Price \$1. For sale at this office.

"The Wateka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lunnay, Vennum of Wateka, Ill., and Mary Reynolds of Vennum county, Pa. For sale at this office. Price 5 cents.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery, ability showing what the church has done, and what it is doing to the detriment of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

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At some interesting sittings held with Eusapia Paladino, luminous phenomena were obtained through her own mediumship; but more notable still was what occurred at Florence in the winter of 1896, in the presence of her husband, General Cugiani and his wife, of the Baroness Rosenkrantz, and of Dr. Visani-Scozzi, by the light of a small red lamp.

"The Baroness Rosenkrantz," she wrote, "who was standing behind me, made magnetic passes over my head and shoulders, when my husband, who was in front of me, exclaimed, 'My wife is no longer visible!' and General Cugiani, who was seated by his side, said, 'The Countess has disappeared!'"

Dr. Visani-Scozzi stated that he could not see me, but that there was a dark column in my path, and that he perfectly well felt my expressions of surprise, but I felt incapable of uttering a word, although I could see the persons present. These continued to ask, 'But how did she melt away? When, all of a sudden, I appeared! It was no longer myself; and my husband, in alarm, cried out, 'This is not my wife!' The Baroness Rosenkrantz, leaning over me, remarked, 'I recognize Elena Blavatzky.' She disappeared and I, returning, was recognized by those around me, to their great satisfaction.

The Baroness now seated herself in front of me, and said, 'Look at me attentively.' After a few seconds I saw that lady's countenance become a young girl's, and she is no longer young; it was that of a beautiful woman of about twenty years of age. I thought it must be an hallucination, and I turned to Visani-Scozzi to ask him what he saw, and found him motionless, staring at the picture with wide open eyes, as he remarked to me, 'It is a young lady whom I knew twenty years ago!'"

[Phenomena of this kind are perfectly familiar to every gifted clairvoyant. The controlling spirit envelops the medium in his or her aura, so that the control alone is visible. Not infrequently the spirit of the medium is seen standing by his or her place in the room; but sometimes it travels in the interim and will afterwards describe what it has seen or heard during its absence. The present writer is not a clairvoyant, but twice in his life he has witnessed this phenomenon. In each instance the medium was a preacher in the pulpit; but knowing nothing of Spiritualism, he concluded that what he saw, not momentarily, but persistently, must be a visual delusion.]

Her captain, the Devil, is dead. The National Lyceum. I see so little stir being made for the National Lyceum, that I desire to occasionally urge local lyceums to organize and charter. The October convention in Chicago is not very far away, and local lyceums may soon close for the summer. A good public work can be done only by each lyceum obtaining a charter and then send a delegate. The charter costs only two dollars. The secretary says that local lyceums are asking for lesson leaflets, song sheets and other helps. These can be secured only by the National Lyceum being able to publish; and that can be done only by obtaining local auxiliaries and public contributions.

Personal members at fifty cents each will very materially help—and the many Spiritualists who love children should join this unit. Address the Secretary, Mrs. Mattie E. Hull, 359 Normal avenue, Buffalo, N. Y. Send for a copy of the National Lyceum Constitution. G. W. KATES.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherefrom to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

"Wedding Customs." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, with other matters in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Unitarian. Price \$1. For sale at this office.

"The Wateka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lunnay, Vennum of Wateka, Ill., and Mary Reynolds of Vennum county, Pa. For sale at this office. Price 5 cents.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery, ability showing what the church has done, and what it is doing to the detriment of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

Dr. Peebles' Most Important Books

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 correspondents is expected.

HUDSON TUTTLE.

Enquirer: Q. (1) What is philosophy, as distinct from science? (2) Does the teaching of Theosophy or reincarnation afford any consolation to the prospective mother?

A. (1) The terms science and philosophy have been vaguely used and even confounded. Science is the observation and classification of facts, and arising into the realm of philosophy by unimpeachable deductions therefrom. Philosophy is defined as the "body of higher truth."

Really there is nothing for philosophy to stand for. It is originally made a system of speculative thought, which scorned observation of facts, each philosopher building his pet scheme out of his own internal consciousness. There were celebrated philosophers in Greece, there have been famous philosophers like Kant and Hegel, who were thought to have solved the enigmas of existence by their word jugglery. They have all had their day of fame and given place to others who destroyed the work of their predecessors and exploited their own fancies. Philosophy which once attempted to explain everything, and claimed to have done so, has withdrawn from the world of physical science, which absolute knowledge has wrested from its assumptive claim, and taken a last refuge in morals and metaphysics. Here speculation as yet is not met by the facts of science, yet it surely will be, and then there will be no place for philosophy, unless its definition be changed, and made to exactly coincide with that given to science when it arises above facts in the vast generalizations it makes therefrom.

(2) The prospective mother, if she asks reincarnation for consolation, will be informed by that monstrous doctrine that she may be reincarnating a former child, her father, a Hotentot, a cannibal, the most detestable criminal, any one of the countless possibilities furnished by the infinite number of spirits awaiting an opportunity to again appear on this terrestrial scene of action. Motherhood under such circumstances would become appalling, and unutterably disgusting.

Mrs. Ida B. Rhettplace: Q. In reading the tract entitled "Spiritualism a Satanic Delusion," I find this statement: "That you received a communication through a noted medium from a dog, said dog licking the slate and writing with a good degree of intelligence. Now I would like to know through the Columns of The Progressive Thinker if this is true?"

A. As from the commencement of my reception of communications from spirits, they have always without the slightest reservation taught that the spirits of animals did not survive the death of their bodies, it would be impossible for me to endorse the belief in such existence. I never received through any medium, "noted," or otherwise a communication from any animal. You may set this story down as an "old wives' tale." It is the least of the least facts in its support, concocted and published by the malice and bigotry of that Christianity which has taught for nearly 2,000 years that it was right and God-serving to lie, and persecute to the death for Christ's sake.

N. B. Young, Gainsboro: Q. Why does the magnetic needle of the surveyor's compass vary, so that if a surveyor desires to run a line established some years before, he has to allow for this variation in order to strike the line?

A. The variation of the magnetic needle appears to be governed by a force extensive as the earth, yet subject to endless local influences. Thus while some places, as in London, England, have a variation west and east of the meridian of 22 1/2 degrees, at the Antilles there is scarcely any variation.

The variation in time also differs, even in the same place, for the difference is more rapid as the meridian is approached. These changes occur in cycles, the magnetic needle first oscillating to one side, as more and more to the northeast, reaching a maximum, and then year by year returning, to repeat the same on the western side. The period of this cycle for London, England, has been ascertained to be 320 years.

The surveyor must know the yearly variation for his locality. The cause of the earth's magnetism is the inconceivably strong currents of electricity which circulate around it, and the changing in the direction of these currents, by the oscillation of the earth is shown by magnetic variation—as the lines are modified by the coasts they meet, so is the magnetic force by local conditions, until the facts are apparently conflicting.

Subscriber: Q. Why have A. B. French, A. J. Davis and other renowned workers left the lecture field?

(2) I am told that there is a verse in the Bible which says: "Ye shall die in your sins." Is there such a verse and where?

(3) Which was used in Bible times, sprinkling or dipping for baptism?

(1) A. B. French has not retired from the lecture field, but on account of a chronic throat trouble has been unable to speak continuously. His immense nursery business demands his attention. A. J. Davis, aside from his being a great teacher, from the first of his clairvoyance was remarkable in his ability to diagnose disease and prescribe remedies. After fulfilling his mission as a writer, he graduated as a physician, thereby complying with the "doctor's law," and located in Boston, where he has an extensive practice.

(2) The text probably in mind is a composite of Jeremiah 13:30: "But every one shall die for his own iniquity." II. Chronicles, 25:4, "But every man shall die for his own sin." Ezekiel, 18:4: "The soul that sinneth, it shall die." and James 1:15: "And sin when it is finished bringeth forth death."

(3) Baptism was a rite adopted by the Christians from the sacred Eleusian mysteries of the Greeks. In these sublime mysteries water symbolized purity, and was regarded as the element out of which all created things were born. The initiate, after passing through the

prescribed fasting, season of prayer and sanctification, met his "second birth" through a watery baptism. By this birth it was supposed the sanctity of the gods was conferred and the nature of the votary completely changed. Sprinkling with water was only taken as a faint symbol of this marvelous transformation, but the necessities of the church caused its adoption.

Aaron B. Snyder: Q. I have seen the number of Spiritualists stated at 45,000; on what authority is this made?

A. This is on the authority of the last census, which is as reliable as the report of 1880, which makes the number of spiritual church organizations in the United States 35; number of edifices 22, and members 35,000. The vast number of millions of Spiritualists, was reiterated by Judge Edmunds, who did not exercise his usual judicial clearness, taking the absurd estimate from Catholic headquarters, and it was afterwards shown that it was not by any secret census that this number was arrived at, but infidels, unbelievers, Spiritualists, all outside of the Holy church were counted in!

It is not probable that one in one hundred of the Spiritualists of this country were enumerated by the census takers. Where one belongs to a society, at least that number do not.

How shall Spiritualists be defined? If it be one who believes in existence after death, and possible return, then the members of nearly all Protestant churches, and the Catholics, are Spiritualists.

If belief in the modern manifestations is required, there is a vast falling off in numbers, and with the wide and undefined margin, it is difficult to separate the Spiritualists from those who are not. The number belonging to societies, however, is not a fair representation. It is to be hoped that at the next census Spiritualists will not fail to represent their belief, and make the total somewhere near being correct.

The early Munchausen estimate, which has been persistently published, both by believers and opposers, has been damaging to the cause.

VIOLET TIME.

Just in from the old-fashioned doorway, And close to my hand as I write, Stands a vase of wild violets fresh blown, Some yellow, some blue, and some white.

They were planted here, from the wood lot, Many years thirty long years ago, On the southern slope of the dooryard, "By whom?" Yes, dear, you shall know.

It was done by a gentle maiden: A good girl, a sweet girl, and true, Whose cheeks were pink, and whose hair was brown, And whose eyes were of heavenly blue. Her voice was as sweet as a lark's voice, And her soul—that we could not see— But we knew to a mystical certainty It was all that a soul should be.

She took a quick journey to Soul-land With the Angel of Life, the next year, And never came back in the old way, Leastwise, since then has not lived here.

Life was dark as a room with black curtains, Because of her absence; but, oh! If she missed the illusive earth-pleasures, Earth's sorrows—she missed them also!

I take up her sweet woodland darlings, The violets here in her vase, And, somehow, I almost can see her, And read her old love in her face. She has not grown old, nor unreal, Since the life in her yesterday, when She tenderly brought home the rootlets To bloom near the dwellings of men.

EMMA ROOD TUTTLE.

THE WORDLESS VOICE.

A dweller in a hut alone, fed from a dish of wood, A drinker of the flowing brook, a child of solitude, A sleeper on a bed of leaves may find that life is good, And hear high music on his way that bids his soul rejoice,

If his wise ear has learned to hear—to hear the Wordless Voice.

The Wordless Voice it speaks not in the syllables of men; 'Tis borne along the night wind down the glimmering of the glen; It talks among the rushes in the fluttering of the fen, It flows along all valleys where any brook can flow,

Where any breeze can catch the gleam of sunlight or of snow. It speaks beside all pathways that wind beneath all trees, And speaks from all the chanting shores that circle all the seas, And from the hills that know no plough, and from the shadeless leas, It speaks a language not of men, but plainly understood, By men who love, below, above, all things and deem them good.

The noises blown about the world beneath the scornful stars, The cannon of the captains and the thunder of the wars; The sound that tears the tangled years and all their music mear, Cannot drown down the Wordless Voice that from the silence speaks; 'Tis blown to men from every glen and doats from all the peaks.

Dark for the world would be the day that saw that Voice withdrawn; Then would the dumb emptiness, the face of men be shaven.

No twilight peace would fall at night, no hope would come with dawn; No dreams would haunt the sky line, no fancies through the glen, The wretched weight of iron fate would crush the hearts of men.

Up from the deeps of silence the awful mountains rise, And in the deeps of silence are arched the sacred skies, And in the peace of silence sleep the certainties; And from the soul of silence that was ere time began, Comes forth the voice that bids rejoice and speaks its word of peace.

SAN WALTER FOSS.

That Blasphemy.

Now comes The Progressive Thinker, accusing the pope of blasphemy, in praying to the "mother of God," when under the torture of a tormented soul, I don't blame the Holy Pope if he prayed to the "grandmother of God." If it gave him relief. I once blasphemed worse than that when a "painless" dentist had his tongue on one of my favorite molars, and two burly accomplices holding me down; and I realize how much provocation the old man had to pray to some one who would be more likely to pay attention than the one everybody is calling on continually and getting no response.

J. MARION GALE.

THE HOME GIRL.

Conduct your investigations first in your home circle. Read "Philosophy of Phenomena." Know what you are doing and what you may expect. Have some knowledge of the phenomena. Do not be impatient, and expect great manifestations at once.

I was under orthodox influence from birth; for years I have heard it preached from the pulpit, "The Lord giveth and the Lord taketh away." I labored hard to accept that kind of a god. I joined the M. E. church and worshipped at this shrine for some years, yet not satisfied. December 4, 1890, our little Leah was taken from our home. I have often been told by the good church-members that God called her for a purpose, and that purpose was to cause a wicked father to change his mode of living, come back to that shrine and pay tribute to a vengeful God. I was told God does all things for a purpose. I stopped. I reasoned, I said: Can it be that this wise, kind and good father has caused death to come into my family and cause to sicken and die our little darling girl. I said, No! Certainly something must be wrong. She was too pure and he is too good to do such as that.

Why did she leave us? The only reasonable answer was natural causes. I began to think for myself. I soon saw I had been following the supposed instruction given by men that had been dead more than 1000 years. I said, "Wife, I am going to read, think and investigate for myself."

I bought "Philosophy of Phenomena," Colville's "Psychology," A. J. Davis' works, etc. I subscribed for The Progressive Thinker, read Art Magic, Ghost Land, Banner of Light, etc. I went at this investigation in a systematic manner. I visited Campbell Brothers while at St. Louis; got there late, had no results; was not discouraged. I pushed on. Same home, sent for a medium, kept her at my home a week, formed a home circle, developed a medium of our own, talked to our spirit friends, met persons sometimes, but pushed on. My friend Dr. Gould, of Argos, Ind., wrote me of Mrs. Herbine, at Indianapolis, and my friend, Mr. Mark, telephoned me to go to Indianapolis at once. Wife and I went. We now began to realize our daughter was neither dead nor asleep. She came in voice, talked with us and wrote many pleasant messages. We returned home happy.

Last week I was in Chicago, had sitting with the Bangs Sisters—fair, honest people. Received nice letters under strict test conditions. Last night our son's hand was controlled by the spirit of our daughter and we had pleasant conversation.

Now you know the clouds of the orthodox have rolled away, and there is one family happy. I can say there is no death. I will gladly assist any poor soul who has not the light. Do not depend on strangers. Do not try to convert the world.

G. F. DOUGHERTY, M. D.

Neogo, Ill.

NATURE ARRAIGNED.

A Scathing Criticism of Her Methods.

To the Editor:—In a miner's cabin in a Montana mining camp, I found a man already past the middle stage of life, living in the semi-solitude alone. He is a type of that western product, the argonaut, whose years have been spent in the quest of gold. He is one of a class that belongs to a distinct era, and when he shall have passed away, there will be none left of his kind. The one I found is of an individuality more striking than usual; he is a reader, a thinker, a philosopher. He is also a writer, and when you have read his words, you will see that he is a doubter.

I found a hearty welcome in this cabin, and the man surrounded by his books seemed glad to vary the monotony of his silent friends with a comrade whose voice he could hear, and to whom he could talk and be heard. Filling such a want, and bringing a more or less congenial atmosphere, I was favored with confidences.

From hidden recesses this silent man brought out for my sympathetic attention products of his brain, the fruits of his real life and thought. There was poetry and prose, there was fancy and philosophy. In his loneliness this man of parts, of sentiment and science, in jotting down his thoughts had run the gamut of life, from romance to religion.

I begged of him a morsel, and with his consent I send it to the readers of The Progressive Thinker, for they mayhap may answer his earnest appeal for light. If the answer come, it must come from such as they, for this man of deep sympathy and of true thought, who has lived close to nature's own heart, has appealed elsewhere—to the philosophy of the ages, to the priests and their religions, and—in vain.

MARVEL KAYE.

Supplemental "Why's" to Chapter 48 of "Eidophora," and Answers Thereto. Addressed to Its Author.

Why is the greater mass of mankind thrust to the existence without sufficient dower of mental and moral equipment to win some measure of temporal happiness, or possible spiritual gain?

—Why only the mocking echo of the suppliant's voice, as with intensity of desire he appeals for the least faint ray of spiritual light?

Why always unresponsive to the prayerful cry of earnest gentle hearts in sore distress?

Why unanswered is the mother's frantic appeal for the life of her first born babe; why endow with the sacred instincts of maternity, kindling it into flame only for the seeming wantonness of extinguishment, leaving her soul in utter darkness?

Why, instead of desert waste, are field and plain, dotted with happy homes, the chosen pathway of the cyclops?

Why do parasites comprise the majority of all organic life; beast, bird, reptile, fish and insect all being splendidly equipped for their murderous pursuits, why? and the answer to all is simply this: Because nature is relentlessly cruel, uniformly implacable, and persistently unjust.

Do you—oh, sage and philosopher—demand a verification of such grave charges against your "Creative Force?" Then find it among the tolling masses, whose unfair allotments of nature's choicer gifts binds them to a ceaseless, strife against strife, hunger, cold and privation.

Find it within your own favored circle of ardent souls, whose keen mental visions strained to the utmost limit of their gaze, fail to penetrate beyond the veil you faint would sweep aside, leaving to you but death alone as the one last chance and hope of solving the mystery.

Find it in the careworn brow; in the kind and gentle faces marred by deeply furrowed lines that speak of a respite unobtainable.

Find it at the mother's shrine, where, in a mid a broken toy, a pair of tiny shoes, or slitten cork, all mutely eloquent of the once overflowing gladness of a now desolate heart.

Find it! Ay! In mountain glen, when the antlered deer is at bay, and is the sure quarry of the lithe creatures near by armed with fangs and claws; note the tragedy that precedes the bountiful meal of the carnivora, supplied to him by your "Creative Force!" Look for the cause of the moving shadow at your feet, and high above the pines you'll see a winged butcher seeking to still the notes of some happy songster.

Peer into quiet pool, or noisy stream, and you'll find it there, too, in the voracious strength that battens on the weaker life.

Alloping, incongruous creation of man; a spirit of benignity and grace coiled within the teeth of the imperious; the cause of the moving shadow at your feet, and high above the pines you'll see a winged butcher seeking to still the notes of some happy songster.

Peer into quiet pool, or noisy stream, and you'll find it there, too, in the voracious strength that battens on the weaker life.

Alloping, incongruous creation of man; a spirit of benignity and grace coiled within the teeth of the imperious; the cause of the moving shadow at your feet, and high above the pines you'll see a winged butcher seeking to still the notes of some happy songster.

SOME EXPERIENCE.

Very Curious and Perplexing

I have recently had some experience which I think will be interesting to your many readers as it has to me and a few of my friends.

I shall begin by the statement of the fact that while I am penning this I can hear a perfect hubbub of voices, male and female, sounding as coming from the adjoining room; a large vacant store. I can hear some of them repeating the sentences I am engaged in writing. As near as you can make out the whole crowd are saying the same words I am writing.

Now, my inquiry is, what does this mean? What, if anything, will this experience lead up to? Is it anything new in the various phases of spirit phenomena? I think I am pretty well read up on most that pertains to the subject. During the last five years I have devoted much time and study and have been deeply interested in all that pertains to Spiritualism, but have never read or heard of anything like this. Every thought that takes verbal shape in my brain is immediately published in a loud voice and repeated several times over, or until another thought, word, or sentence is formed in my mind. No matter how trifling or what its nature with full intentions, fast or slow as they are originated. As I read I can hear the matter read aloud by one who seems nearest, then being repeated by all the voices. I have only, to sing a song, and behold, it is being sung with full chorus, all parts, with astonishing accuracy and distinctness. All the conditions required are, first, to place myself in a passive, listless state at any time, night or day, and the more quiet the better I can hear.

Often the effect of so loud and impressive rendering of very trifling unimportant thoughts is exceedingly ludicrous and very laughable. If others' thoughts would take shape and be repeated as mine then I would be able to hear them think literally, but so far I have not obtained that result, though I have not experimented much in that line. I get no answers to questions—nothing, as I have said, but repetition of my own thoughts so far. My experience in this phase covers about two months' time. I am somewhat deaf so probably do not hear as well as I would with good hearing. In conclusion, I would be very much pleased to hear from any that have had like or similar experience or from any one who can me any light on this matter, as it will assist me in getting more satisfactory results.

H. L. BARTLETT.

Plainville, Conn.

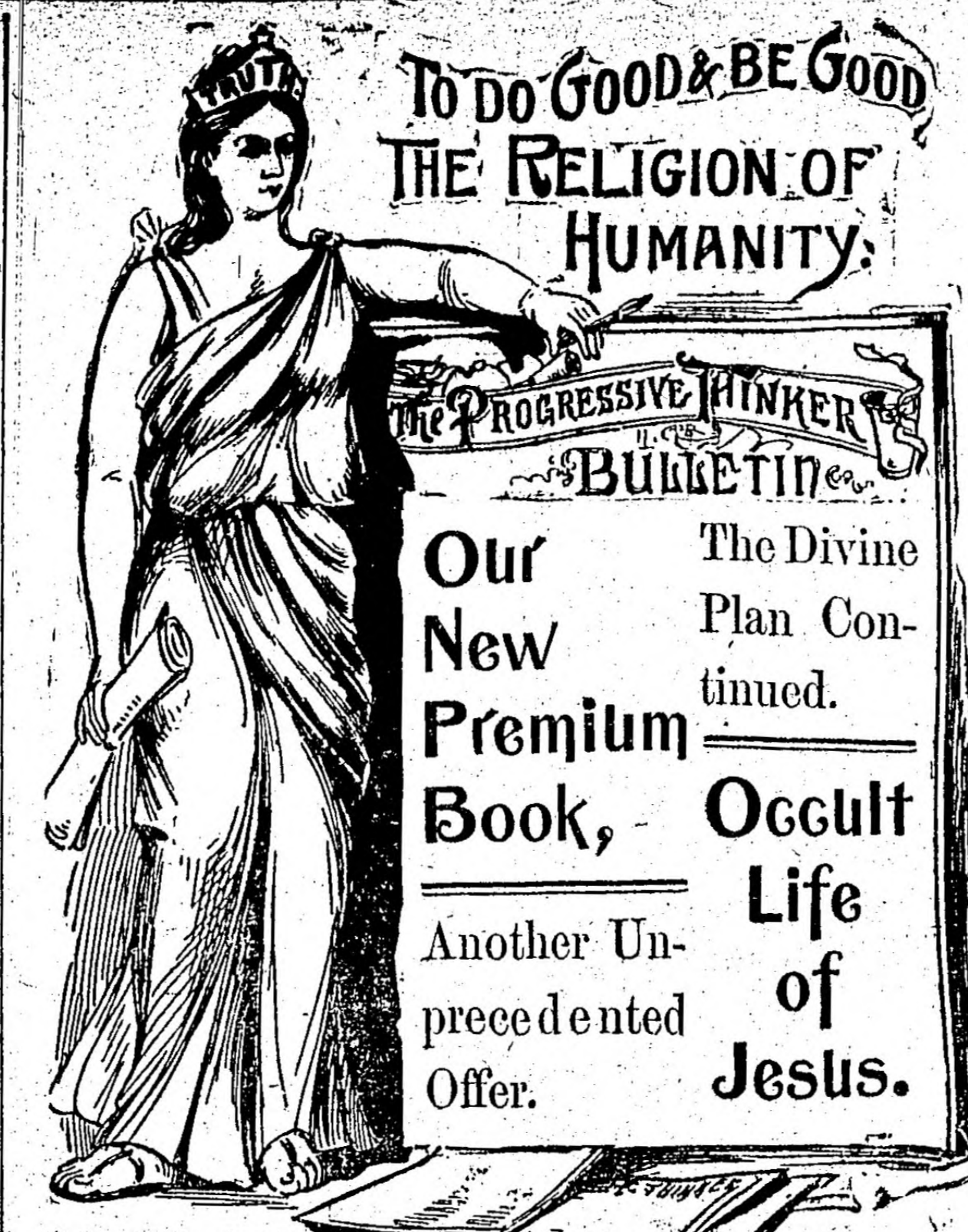
Longley's Songs.

I have just received a copy of C. Payson Longley's "Choice Collection of Beautiful Songs," and I want to say a word to the public in regard to it. I do not need say anything in favor of Longley's music, for all know that is unequalled. The songs and music are of a nature to inspire those who hear them with new and higher resolves, and entrance them in the grand reformatory of their hearts. They are all engaged. If ever any class of people should have sweet and soul-lifting music, Spiritualists are that class. Their religion is the most hopeful, encouraging and promising. We are living with angels, and we know of the doctrines which we teach that they are true. But we are not blessed with the gift of song as we should be. True our poets are rare, and more than average with the poets of any class of people in the world, and our musicians are unequalled, but we have few singers among us to translate our song to the world. This should not be. Every Spiritualist should be a musician. We should not only preach our doctrine but we should sing it—so that when our friends call to visit us they should hear our faith in song rather than in argument. Argument sometimes throws people farther apart. Song always brings them together, and is often divided, the other is always concord.

It is true we have pieces set to music used in the churches, but I have a prejudice against going to Ashford, either for my music or for my song. Only a few of the church pieces I can consent to sing at all, and I confess I would rather not sing even them, because our song and music is so much superior. People who come to hear my lecture would far prefer different music from what they get in the churches and so long as they do not need to go out of the churches to get such music there is little inducement other than the lecture for them to come to our meetings. We should give them a new program clear through.

No person is too old to learn to sing by note; and for this reason there should be a music teacher and a music class in all our camp-meetings, which young and old should attend. If there should be no teacher in some of our camps, one can easily be had as there are few communities where there is not people capable of teaching. We have now a cheap book—only 20 cents, and every Spiritualist should be provided with one before the camping season and go there to enjoy all there is in melody as well as all there is in thought and social intercourse.

D. W. HULL.



OUR PREMIUMS.

In compliance with the Divine Plan which we inaugurated two years ago, the profits of this office have to a certain extent

Flowed Back Into the Pockets of our subscribers. Many hundreds of dollars have been thus expended, and the result has been most gratifying. Thousands of books of great literary, historical, spiritual and occult value have been sent out at less by far

Than the Actual Cost, to enrich the minds of the various readers, as well as to grace the shelves of their libraries. We have been instrumental in laying the substantial foundation for spiritualistic libraries in thousands of homes, which otherwise would never have heard of Ghost Land or Art Magic, and this has been accomplished by only the expenditure of a few cents on the part of those who desired the premiums.

We now take great pleasure in announcing a

NEW PREMIUM for the coming year, which commences June 1st, and at that time, or a little before, this extraordinary work will make its appearance. It is entitled

"THE OCCULT LIFE OF JESUS OF NAZARETH."

It is interesting, fascinating and astounding in its Revelation, and it will attract fully as much interest and win as high appreciation as Ghost Land and Art Magic. This work, like Ghost Land and Art Magic, was published many years ago, and after a few copies were sold, the plates were destroyed in the great Chicago Fire, and thus the publication has quietly slumbered until resurrected, as it were, by The Progressive Thinker, for the purpose of placing fresh editions to go forth to its thousands of readers to interest and instruct. The medium through whom this remarkable book was written was Alexander Smyth, and the spirits who controlled him were

Saul and Judas,

who returned to earth to give a true version of the "Occult Life of Jesus." They trace his life from infancy until the time of his crucifixion, throwing a most wonderful flood of light upon his remarkable career, which differs very widely from that given in the Scriptures. This work consists of 320 closely printed pages, and is bound in a most attractive and durable book. Indeed, but that is not all. Connected and bound therewith is a second book

for which there has been an immense demand. The two combined make a book of nearly 600 pages, and the price for the trade will be \$2.00.

In order that those who subscribe now for The Progressive Thinker can get the "Occult Life of Jesus of Nazareth" (including "The Hull-Covett Debate") and Art Magic, we place the former on the premium list now, although it will not be ready for delivery until about June 1.

Take Notice of the Terms:

"The Occult Life of Jesus of Nazareth" (including "The Hull-Covett Debate") and Art Magic will be furnished until June 1st for 50 cents, when ordered with a yearly subscription to The Progressive Thinker. Both books are elegantly bound in the highest style of the art, neatly printed on fine paper, and will be an ornament to any library. The price of the same to the trade is \$3.50.

The Three Books.

The Occult Life of Jesus of Nazareth (including "The Hull-Covett Debate"), Art Magic and Ghost Land, three large volumes (price \$3 when sold to the trade), will be furnished for \$1 in connection with each yearly subscription to The Progressive Thinker; making only \$2 for these three books and the paper—another illustration of the DIVINE PLAN.

This offer will only hold good until June 1st. After that time Art Magic will be withdrawn at a premium, to give place alone to the "Occult Life of Jesus."

Take Due Notice.

A year's subscription to The Progressive Thinker must accompany all the orders for the books, and no attention whatever will be paid to requests to modify the rule. The fact that you have just subscribed for the paper (and thousands have) and did not know of this offer, we wish to state that it will be inexpedient for us to change our rule, and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books, must send a year's subscription. There will be no deviation from this rule.

Bear in mind that when The Occult Life of Jesus (including the Hull-Covett Debate) is ordered alone, Twenty-five cents must be sent in connection with a year's subscription to The Progressive Thinker, in order to pay postage, etc. The Progressive Thinker one year, and the above book, \$1.25.

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